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TO

THE BIBLE,

CONTAINING

THE STRUCTURE, GROWTH AND PRESERVATION OF THE BIBLE.
INTRODUCTIONS TO THE SEVERAL BOOKS, WITH SUMMARIES OF CONTENTS.
HISTORY AND CHRONOLOGY.
ANTIQUITIES.
NATURAL HISTORY.
GLOSSARY OF BIBLE WORDS.
INDEX OF PROPER NAMES.
INDEX OF SUBJECTS.
CONCORDANCE.
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PREFACE.

BIBLICAL Study was greatly stimulated among English-speaking people by the appearance of the Revised Version. Much attention has of late years been directed to the examination of the original Text of the Bible, and to the investigation of the literary character of the various books. Explorations and discoveries in the East are constantly furnishing new matter for Biblical illustration.

The present Volume is intended to supply such information on the Structure and Text of the Bible, and the way in which its composite material was gathered together, as may enable the English reader to understand questions now largely discussed. The papers which deal with these matters are supplemented by an account, written by the Bishop of Durham, of the Sacred Books of Præ-christian religions, and by a history of the English Bible.

A large space has been devoted to a description of the contents of the several books of both Testaments and of the Apocrypha. In the New Testament special attention is bestowed on the Arguments of the separate Epistles and on, a subject now much discussed, the relations of the Gospels to one another.

The external history of Israel has been drawn into a continuous narrative, and the religious history of the nation is sketched in the development of the Messianic hope. To the history of the Apostolic Age is appended an account of the condition of the Jews Greeks and Romans at that time.

Biblical Chronology has been presented in the traditional form, which appears in the margins of our Bibles, but throughout the History of the Kingdoms, where the Inscriptions furnish trustworthy grounds for modification, such changes as appear warranted have been introduced into the Tables in a separate column.

The Antiquities of the Bible, and the Geology, Climate, Geography, and Natural History of the Holy Land, are treated of in separate articles.

Much care has been bestowed on the Index of Proper Names, in which all the changes made in the Revised Version are recorded. The volume is made complete by a Glossary of Bible Words, an Index of Subjects, and a Concordance of considerable fulness.

An entirely new set of maps has been provided, and in that which illustrates the Travels of St Paul account has been taken of the latest investigations concerning the roads in Asia Minor.

CAMBRIDGE,
December, 1892.

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Companion to the Bible.

I. THE STRUCTURE OF THE BIBLE.

By the Rev. H. E. Ryle, B.D., Hulsean Professor of Divinity.

1. The Bible and its Names. Old and New Testaments.

By the name **Bible** is meant the whole collection of writings containing the records of Divine Revelation. The word itself is of Greek origin, being derived from *ta biblia*, "the books." The use of this expression as applied to Scripture, which appears first in Ps.-Clem. Rom. II. xiv. 2 (*circ.* 140 A.D.), became in later times very common, though generally accompanied by an adjective, *e.g.* "holy," "divine," "canonical." Along with several other ecclesiastical words of Greek origin (*e. g.* litaneia, ecclesia, liturgia, canon), "biblia" became appropriated by the ecclesiastical Latin of the Middle Ages, first as a neuter plural (gen. bibliorum), and eventually even as a feminine singular (gen. bibliæ). It then passed naturally under different forms from the Latin of the Church into the vernacular of the European nations.

By its derivation, therefore, the name "Bible" denotes, strictly speaking, not a single book, but a collection of books, or more accurately a collection of *the* books. The Latin Fathers, Jerome and Isidore, called the Scriptures "The Sacred Library" (*Divina Bibliotheca*), and it is this collective idea which the name "Bible" carries with it. Unfortunately the modern usage as a mere title has obscured its original significance, which is now in danger of being lost.

We should be reminded by the familiar title that though the Spirit of Revelation is one, the diversity of the gifts through which it finds utterance is manifold; that the essential unity of its contents is compatible with the utmost variety in origin and form; that the completeness of the message is not impaired by the fragmentariness of the record. The "Bible," in other words, is at once due to the *one* Revelation and to the *gradual* growth of many centuries. The most varied conditions of time and place and thought, which have left deep their impression upon the human character of "the books," as literary composition, have combined in rendering the "Bible" an instrument of perfect testimony to the manifestation of the Word of God.

On the other hand, the use of the collective title belongs to a period in which the completeness of the collection had long been recognised, and in this respect stands in contrast to the earlier names, which express the sacredness and variety of the writings, but fail to convey the thought of their unity or their finality.

In pre-Christian times Jewish Scriptures are termed "the books" (Dan. ix. 2), "the holy books" (1 Macc. xii. 9), "the book of the law" (1 Macc. i. 56, iii. 48), "the book of the testament" (1 Macc. i. 57).

In the New Testament they are described as "the Scriptures" (*e.g.* Matt. xxii. 29; Joh. v. 39), sometimes "the holy Scriptures" (Rom. i. 2), "the sacred writings" (2 Tim. iii. 15). Sometimes they receive the name of the chief writings which they contain, *e. g.* "the law, the prophets and the psalms" (Luke xxiv. 44), "the law and the prophets" (Acts xxviii. 23), "the law" (John xii. 34).

In the writings of the early Church the name most frequently used is "the Scriptures," with which is generally combined some epithet, such as "holy," "divine," "canonical," &c. Upon the terms "Testamentum" and "Instrumentum" see below.

In Rabbinical writings the Jewish Bible is most frequently designated by a title which describes its contents, "The Law, the Prophets and the Writings" (Torah, Nebiim, Kethubim). Other names are "The Twenty-Four," referring to the number of the books, and "The Reading," or "Ham-miq'ra," *i.e.* the Sacred Lectionary.

The Bible has two great divisions, familiarly known as **The Old and New Testaments.** The Old Testament consists of the Canon of Scriptures current among the Jews of Palestine in our Lord's time, and received on that account in its entirety[1] by the Christian Church. The New Testament contains the Canon of Christian writings belonging to the Apostolic age, invested by the Church with the same sanctity and authority as those of the Jewish Scriptures.

The former group of writings records in history, type, prophecy and poetry the manifold stages of the Revelation which was made to the chosen people: the latter contains in brief memoirs and fragmentary correspondence a record of the final manifestation in Christ and of its interpretation to the life of the world through the foundation and teaching of the Church. The two groups therefore belong to different dispensations, the one leading up to, the other issuing forth from, the central fact of the world's history, "the Word became flesh." In the Incarnation the relation of the two "Testaments" to one another is made clear. A real continuity runs through them. The obvious elements of contrast do not arise from lack of harmony. The Old and New Testaments are not contradictory, they are complementary the one to the other. Augustine's saying, though liable to easy perversion, is in the profoundest sense true: "Novum Testamentum in Vetere latet; Vetus Testamentum in Novo patet."

The contrast between the two Testaments is as conspicuous in a consideration of their range and language as of the distinctive characteristics of their primary religious conceptions. The books of the Old Testament are drawn from a national literature extending over many centuries: they are to a great extent the work of compilation, their present literary condition shews the traces of frequent revision; they are written in the rigid and stately Hebrew idiom, familiar only to a small branch of the Semitic races. The books of the New Testament are drawn from the Christian writings of the single generation of the Apostles: they were written in a flexible Greek dialect intelligible to the whole civilised world. With this contrast in externals we find a corresponding contrast in the *general* religious attitude. In the Old Testament, God stands in relation to the Universe mainly as the Creator and Sovereign: man is estranged from his Maker by wilful self-assertion: the people of Israel are in particular, although not exclusively, the chosen object of divine mercy. In the New Testament is proclaimed the appearance of "God with us," the reunion of God and Man, and the declaration of the way of salvation to all. God in the Old Testament is predominantly the King, in the New Testament the Father: the Old Testament reveals the need of redemption and contains the covenant of law, the New Testament unfolds the mystery of divine love and makes known the covenant of grace. The Old Testament sets forth the preparatory discipline of the chosen Nation; the New Testament the final revelation in the Divine Person.

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[1] The doubts felt respecting the Book of Esther offer the only exception to this statement.

An inquiry into the meaning of the word **Testament** shews that "The Old and New Covenant" would be the more accurate rendering of the Greek words, and that the rendering "Testament" has been due to an error which took root very early in the phraseology of the Church.

The Greek word "diathéké" means in Classical Greek an "arrangement" or "disposition"; hence it very naturally came to be applied to a man's last disposition of his property, a testament or will. In the Septuagint Version "diathéké" was adopted to represent the important and frequent Hebrew word "berith" or "covenant." It is often assumed that the more obvious Greek rendering, "synthéké," conveying the idea of "reciprocity," would have offended the Jewish sense of reverence by assigning too much prominence to the human element in the relation between the chosen people and their God, and that, "diathéké" being preferred, man's assent in the sacred Covenant was practically merged in the prominence given to the divine purpose. In the N.T., "diatheké" is to be found with the meaning "covenant" as the only natural one in every passage, unless, as some think, Heb. ix. 16, 17 be an exception. Even in Luke xxii. 20 the true significance of the Lord's words is greatly obscured, if the expression fails to suggest the contrast of the Patriarchal and Mosaic covenants (Gen. xvii. 4; Ex. ii. 24, xxiv. 7) with the "new covenant," which the prophet had predicted (Jer. xxxi. 31).

The Jewish Scriptures, which contained the record of the sacred covenant, were frequently called "the book of the covenant" (Ex. xxiv. 7; 2 Kings xxiii. 2, 21; 1 Macc. i. 57; Ecclus. xxiv. 23). St Paul referring to the contents of the Jewish Scriptures speaks of "the reading of the old covenant" (2 Cor. iii. 14). For the sake of brevity it was natural on the part of the Christian Church to speak of the sacred writings of the old and new dispensation as "the old and new covenant." In the beginning of the third century we find in Origen's writings the mention of "the divine Scriptures, the so-called Old and New Covenants" (*De Princip.* IV. 1).

In the Western Church, Jerome in his Vulgate gave to "berith" the renderings of "foedus" or "pactum" indifferently (*cf.* Jer. xxxi. 31, "foedus novum, non secundum pactum quod pepigi cum patribus vestris"). Unfortunately, in his version of the New Testament, as also of the Psalms, Wisdom and Ecclesiasticus, where Jerome merely revised the rendering of the Old Latin Version, he permitted the erroneous rendering "testamentum" to remain. The mistake, arising from a confusion of the technical with the Septuagint usage of "diathéké," was never remedied. The words "Vetus" and "Novum Testamentum" being therefore apparently confirmed by the authority of the Latin Version in such passages as 2 Cor. iii. 6, 14, passed into general acceptance with the Western Church.

Another Latin rendering which found favour in this sense is "instrumentum," meaning an authoritative or official document. Tertullian (†220) testifies to its use in Africa, *adv. Marc.* IV. 1, "alterius instrumenti vel quod majus usui est dicere testamenti."

2. Groups of Books of the Old Testament.

In our Bibles the arrangement of the books of the Old Testament favours a division into *four* groups.

i. The *Pentateuch*, giving the Hebrew cosmogony, the origin of the people of Israel and the foundation of the Israelite constitution.

ii. *Historical Books*, consisting of

(*a*) Jos., Jud., Ruth; containing the account of the occupation of Palestine and the history of Israel previous to the Monarchy.

(*b*) 1 & 2 Sam., 1 & 2 Kings; containing the account of the foundation of the Monarchy, the History of the Northern and Southern Kingdoms to the time of their overthrow; to which is added 1 & 2 Chronicles, covering the same period.

(*c*) Ezra, Nehemiah, Esther; the first two describing the return from the Captivity under Zerubbabel, Ezra and Nehemiah; to which is added the story of queen Esther, an episode from the records of the Captivity.

iii. *Poetical Books.* The arrangement of these books follows the chronological order of their reputed authors. Thus the Psalter of David stands between the book of the patriarch Job and the writings of Solomon. The term "poetical" belongs strictly only to Job, Psalms and the Song of Songs. The books "Proverbs" and "Ecclesiastes" cannot strictly be called "Poetical." They belong to the "Sapiential" or "Didactic" class of writing.

iv. *Prophetical Books.* These are divided into the four Major and the twelve Minor Prophets. (*a*) The Major Prophets are the four largest books of prophecy arranged in the chronological order of the names which they bear. Strictly speaking, the book Daniel is Apocalypse rather than Prophecy. (*b*) The order of the twelve Minor Prophets is approximately chronological. The book Jonah differs by its narrative character from the writings with which it is classed.

The arrangement of the books in the MSS. of the Greek and Latin Bibles varies very much. The Apocryphal books are most commonly introduced as follows: Tobit and Judith after Esther, Wisdom and Ecclesiasticus after Song of Songs, Baruch and the Epistle of Jeremy after Lamentations, and 1, 2 Maccabees after Malachi.

The books of our Old Testament are 39 in number. But this figure is considerably in excess of the number of independent writings included in the collection. The subdivision of Samuel, Kings, Chronicles, Ezra-Nehemiah, as well as of the Pentateuch, is artificial. More accurately we should speak of 31 books, or, if Joshua be really inseparable in structure from the Pentateuch, and Chronicles from Ezra-Nehemiah, of 29 books of the O.T.

In the Hebrew Bible the books are divided into the three groups, Law, Prophets, and Writings or Hagiographa. The arrangement of the books within the separate groups has differed from time to time. Modern editions give the traditional (Massoretic) order adopted by the great Jewish Biblical scholars of the Middle Ages, which is reproduced in the following scheme:

(A) The Law or Torah, the five books of the Pentateuch, each receiving its name from its opening word or words.

(B) The Prophets or Nebiim.

1. The former Prophets (Nebiim rishônim), *i.e.* the historical writings, Joshua, Judges, 1, 2 Samuel, 1, 2 Kings.

2. The latter Prophets (Nebiim akharônim), *i.e.* the prophetical writings, Isaiah, Jeremiah, Ezekiel, 12 Minor Prophets.

(C) The Writings or Hagiographa (Kethubim).

1. Psalms, Proverbs, Job, poetical books, sometimes called "The Former Writings" (Kethubim rishônim).

2. Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, called the Five Megilloth or Rolls.

3. Daniel, Ezra, Nehemiah, 1, 2 Chronicles,—a miscellaneous subdivision, sometimes called "The Latter Writings" (Kethubim akharônim).

An arrangement of greater antiquity preserved in the Talmud (*Baba Bathra*, f. 14, c. 2) contains some important variations. (A) Torah: (B) Nebiim; Jos., Jud., Sam., Kings, Jeremiah, Ezekiel, *Isaiah*, Min. Proph.: (C) Kethubim; *Ruth, Psalms, Job, Proverbs, Eccles., Song of Songs, Lament., Dan., Esth., Ezr.* (Ezr.-Neh.), *Chron.*

The following points should be noticed in the Hebrew grouping.

(i) The triple division of the Hebrew Scriptures is due not to arbitrary arrangement, nor, as the Rabbins affirmed, to any descending scale of Divine Inspiration, but to the gradual formation of the Canon. It presents also in a striking way the general outline of the Revelation: the Law gives the fundamental idea of the Theocracy: the Prophets declare its progress (*a*) in the light of history, (*b*) in connexion with the divine counsels: the Writings preserve the thought of the theocratic people in its speculative and introspective aspects.

(ii) The books of Samuel, Kings, Chronicles, Ezra-Nehemiah were not divided by the Jews until the 16th century A.D. The 12 Minor Prophets were treated as one book. The two subdivisions of the Prophets therefore contain *four* books each. The terms "Former" and "Latter" refer to their position in the list, and have no reference to date of composition.

(iii) In the Talmudic list the position of Isaiah is peculiar. It was fancifully explained by the Jewish commentators as due to an arrangement by subject-matter. In recent times it has been by some scholars regarded as a proof of the late Exilic date of 2 Isai. (xl. to end), the arrangement being chronological. The order may perhaps have been merely determined by the comparative length of the books. The Massoretic order is that of the chronological sequence of the names.

(iv) The Hagiographa in the Talmudic list are arranged so as to give the place of honour to David (his ancestry, Ruth; his writings, the Psalms) and to group the rest in the chronological order of Job, Solomon, Jeremiah, Daniel, Esther and Ezra; Chronicles being placed last. The Massoretic order differs from the Talmudic chiefly by its grouping together the Five Rolls or Megilloth, the books read upon certain sacred days; the Song of Songs at the Feast of the Passover, Ruth at the Feast of Pentecost, Lamentations on the anniversary of the destruction of the Temple (9th of Ab), Ecclesiastes at the feast of Tabernacles, Esther at the feast of Purim.

(v) In both lists Chronicles appears as the last book of the Hebrew Canon.

(vi) The number of the books is 24.

The Greek translation of the Hebrew Scriptures seems from the first to have been arranged according to subject-matter. The departure from Palestinian custom in this respect was probably due rather to the gradual formation of the Version than to the independent attitude of Alexandrian Judaism. The extant MSS. shew a great variety in the arrangement of the books in the LXX. But the following are the most frequent variations from the Hebrew order: (i) Ruth is joined to Judges, Lamentations to Jeremiah, (ii) Chronicles, Ezra, Nehemiah, follow after Kings, (iii) Job precedes Psalms and Proverbs, (iv) the Minor Prophets precede the Major; Daniel follows Ezekiel, (v) the order of the Minor Prophets runs, Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum &c. (vi) Apocryphal books are inserted, Tobit and Judith being generally placed next to Esther, Wisdom and Ecclesiasticus after the Song of Songs, Baruch and the Epistle of Jeremy after Lamentations, Susanna, the Song of the Three Children, Bel and the Dragon after Daniel, while 1, 2 Maccabees close the list.

Josephus writing for Greek readers shews by his mention of 22 sacred books that he was referring to the Alexandrine Version, and reckoned Ruth as part of Judges and Lamentations as part of Jeremiah (*Contr. Ap.* I. 8).

Jerome claims to give the Jewish order of the books as follows: (*a*) Pentateuch; (*b*) Prophets: 1, Jos.; 2, Jud. and Ruth; 3, Sam.; 4, Kings; 5, Isai.; 6, Jeremi. and Lam.; 7, Ezek.; 8–12, Min. Proph.; (*c*) Hagiographa: 1, Job; 2, Pss.; 3, Prov.; 4, Eccles.; 5, Cant.; 6, Dan.; 7, Chron.; 8, Esdr. (*i.e.* Ezr.-Neh.); 9, Esth. But the position of Ruth and Lam., of Job, Dan., Chron., seems to reflect the influence of the LXX.

Classified more strictly according to subject-matter, the books may be grouped as follows:

A. *Historical:* (1) Pentateuch and Joshua, the origin of the people, the foundation of the Israelite constitution, and the settlement in Palestine.

(2) Jud., Sam., Kings, the history of the people to the downfall of the monarchy.

(3) Ezra-Nehemiah, personal memoirs of the Captivity and the Return.

(4) Ruth, Esth., Chron., special incidents in, and aspects of, history.

B. *Prophetical:* Isai., Jer., Ezek., Min. Proph. (except Jonah).

C. *Poetical:* (1) Psalms and Lam., lyrical. (2) Canticles, idyllic.

D. *Didactic:* (1) Job, dramatic. (2) Jonah, allegorical.

E. *Sapiential:* (1) Proverbs, gnomic. (2) Ecclesiastes, speculative.

F. *Apocalyptic:* Daniel, and part of Ezek. (xl.—xlviii.) and Zechariah (i.—vi. 8).

3. Groups of Books of the New Testament.

In our Bibles the Books of the New Testament fall into five groups: (1) the Gospels, the Records of the Life of Christ: (2) the Acts of the Apostles, the Records of the Foundation of the Church: (3) the Epistles of St Paul (*a*) to Churches, (*b*) to individuals, to which is appended the Ep. to the Hebrews: (4) the so-called Catholic (or general) Epistles of St James, St Peter, St John and St Jude: (5) the Apocalypse. This arrangement is derived from the Latin Vulgate. The contents of the New Testament naturally divide themselves into (*a*) the history, and (*b*) the teaching, thoughts and aspirations based upon the history. The record of the facts of the Divine Life and the expansion of that Life into the life of the world precedes in order the Apostolic teaching: doctrine and organization follow as the results of the Historic Facts. The writings themselves are of a very varied character. The differences arising from the different points of view taken by the writers, and from their different personal and religious characteristics, offer distinctive features in the books without diminishing their substantial agreement.

The three Synoptic Gospels which, as their name implies, take the same general view of their subject and follow roughly the same lines of treatment, are placed first. They were written in all probability before the destruction of Jerusalem for different readers, St Matthew for Jewish, St Mark for Roman, St Luke for Greek, Christian converts. They present for the most part the same general outline of teaching, and are occupied chiefly with the external history and more especially with the Galilean Ministry of our Lord.

St John's Gospel, written after the fall of Jerusalem, giving special prominence to the Ministry in Judea and the spiritual character of the teaching, stands after the Synoptists. The sublimer flights of the Fourth Gospel presuppose the existence of a simpler representation of the divine teaching and an acquaintance with a fuller picture of the Life.

The Acts being the history of the Church's Foundation succeeds the memoirs of the Founder. The first 12 chapters are chiefly occupied with the Ministry of St Peter, the concluding 16 with that of St Paul. The two sections together describe (1) the Revelation through the Apostles to the Jewish people, (2) the building up of the Jewish Christian Church, (3) the gradual Revelation of the Gospel to the Gentile world.

Of the Epistles, the Pauline are placed first, perhaps as containing the books of the most considerable size. By a happy coincidence the Epistles, whose authority was soonest recognised and among which some are of genuineness that has never, even in recent times, been disputed (Rom., 1 and 2 Cor., Gal.), rank next in order to the History, which had closed with a description of St Paul's imprisonment at Rome. The Epistles to Churches stand first, arranged roughly in the order of their size; the Epistles to individuals follow; and the Epistle to the Hebrews is placed last, a position due to the uncertainty as to its authorship and to the absence of any opening salutation.

The so-called Catholic Epistles of the Apostles

St James, St Peter, St John and St Jude form a smaller group. The term Catholic (*i.e.* general, not addressed to single Churches or individuals) is strictly applicable to James and 1 Peter, only doubtfully so to 2 Peter, 1 John, Jude, and not at all to 2 and 3 John.

The distinct character of the Apocalypse and the tenor of its final words render it the natural conclusion of the whole collection.

A comparison of the extant MSS. of the New Testament leads us to infer an early division into *four* books, (1) the Gospels, (2) the Acts and Catholic Epistles, (3) the Pauline Epistles, (4) the Apocalypse. Sometimes the Pauline Epp. precede the Acts and Catholic Epp., so as to place first the books which had earliest obtained canonical authority.

(*a*) The Gospels are found arranged in great variety of order. In the early Western Church, the order most commonly received was that of Matthew, John, Luke, Mark; the Gospels of the Apostles preceding those of the disciples.

(*b*) The Epistle to the Hebrews is invariably classed among the Pauline Epistles in the extant MSS. In the Greek MSS. of the 4th cent. it stands before 1 Tim., but in the very ancient exemplar from which the Codex Vaticanus was copied it must have stood after the Epistle to the Galatians.

(*c*) In the West, the Epp. of St Peter were commonly placed at the head of the Catholic Epp.

By grouping the books chronologically, according as their composition is to be assigned to a date previous to or later than the destruction of Jerusalem, we gain a clearer view of the collection as a whole, and of the correlation of the various documents. The importance of this is obvious, since the interpretation of the writings is determined by the historical position of the writers.

The grouping will then be as follows:

A. Books written before the destruction of Jerusalem.

(1) *Historical.* Three Synoptic Gospels and Acts of the Apostles.

(2) *Catholic Epp.* James, 1, 2 Peter, Jude.

(3) *Pauline Epp.* (*a*) The first Message; 1, 2 Thessalonians. (*b*) The Gentile controversy; 1, 2 Cor., Gal., Rom. (*c*) Epp. of the Imprisonment; Phil., Col., Eph., Philem. (*d*) Pastoral Epp.

B. Books written at or about the period of the destruction of Jerusalem: (*a*) Epistle to the Hebrews. (*b*) The Apocalypse.

C. Books written after the destruction of Jerusalem: (*a*) The Gospel according to St John. (*b*) The Epistles of St John.

II. LIMITS AND GROWTH OF THE BIBLE.

By the Rev. Professor RYLE, B.D.

1. The History of the Canon of the Old Testament.

The word **Canon** is used to denote the authoritative collection of the Sacred Books of the Christian Faith. These books belong to two different groups, entitled the Old and New Testaments. The word "Canon," which is used of the whole collection of the Christian Scriptures, is also applied to its two divisions separately.

The word is of Greek origin; its first meaning seems to have been "a measuring line" or "a carpenter's rule." Its root-idea is "straightness," and this is preserved in its secondary and metaphorical meaning, "standard" or "rule" (*cf.* Gal. vi. 16). Its use in a passive sense to denote "that which is measured," though not common, is well attested in secular literature.

By Christian writers the word was at first especially applied to "Christian doctrine," which they termed "the Canon of the Church," "the Canon of the Truth," &c. Such a "standard" might be embodied in a creed, or defined by the discipline, worship, &c. of the Church.

As applied to Holy Scripture, the adjective "canonical" is found as early as the time of Origen. Books were called "canonical" probably not because their contents agreed with the doctrinal rule of the Christian Faith, but because their sanctity and authority had been defined, measured, or "canonized" by the Church.

The substantive "Canon" does not seem to have been applied to Scripture until the 4th century. The selection of the word must certainly have been influenced by the parallelism of the classical use of "kanôn," in the sense of a list or library of select *standard* literature. It was at first apparently used of the *list* of books which "measured" the contents of Scripture. It was then naturally transferred from the list to the writings included within the list or satisfying the sacred standard; and thus designated the *collection* sanctioned by the Church. Thirdly, the word came to be popularly applied to Scripture as "the rule of Faith." The "canonical writings which enshrined the word of truth became the *standard* of life and doctrine." It is under the *second* of these meanings that we speak of a "History of the Canon."

The History of the Canon of the Old Testament.—The history of the process by which the books of the Old Testament were collected and recognised as of sacred authority is hidden in great obscurity. The early Jewish tradition adopted by the Fathers of the Christian Church, which assigned the task of its completion to the miraculous agency of Ezra, is first found in 2 Esdras (ch. xiv.), an Apocalyptic Jewish writing devoid of historical authority. A later phase of it, which associated with Ezra "the Men of the Great Synagogue," has survived in a modified form down to the present day. But neither the original legend nor its later development rests on evidence of any authoritative value. The substratum of fact which underlies them both is the final assertion of the authority of the Law effected by Ezra and his companions. The complete restoration of the Mosaic worship, with which he and his contemporaries were traditionally credited, seemed to later Jewish writers to include numerous other services rendered to their religion of which no record has elsewhere been preserved. The work of collecting and arranging the national Scriptures was confidently reckoned among the triumphs of the same generation. But the historical character of the Rabbinic tradition of "the Great Synagogue" can no longer be defended; and, however important a part in the history of the Canon is represented by the literary activity of Ezra, his influence concerns only a single, though perhaps almost the initial phase. To assign to him or to his generation the final conclusion of the O. T. Canon is to prefer an untrustworthy legend to the assured results of Biblical criticism.

The Old Testament Canon owes its formation neither to one man's influence nor to the activity of a single generation, but to a process of gradual growth, and to the work of several centuries. A useful clue to its history is furnished by the Triple Division of the Hebrew Books (see above, p. 2), which has preserved the *three successive stages* in the growth of the Jewish Canon, *i.e.* (i) the Law, (ii) the Law and the Prophets, (iii) the Law, the Prophets, and the Writings.

(i) In the early periods of the history of the Chosen People there is no evidence of any special appeal to the authority possessed by writings. The message which the Israelites acknowledged to be divine was *orally* delivered through prophet, priest, or king. The medium of revelation was the vision, or the dream, or the Urim and Thummim.

The way was however being prepared for the later usage. There is abundant evidence to shew that writings of religious and political importance were committed for preservation to the care of the priests (*cf.* Ex. xl. 22; Deut. xvii. 18, xxxi. 24—26; Jos. xxiv. 26; 1 Sam. x. 25; 2 Kings xxii. 8). The most sacred of these, the Ten Commandments, inscribed on two Tables of Stone, were deposited within the ark; and it is instructive to observe that "the ark of the testimony" derived its name from this nucleus of the earliest law, which it was constructed to receive. (Ex. xxv. 22.)

In early times the primitive memorials of the people and the fundamental laws of the Israelite constitution doubtless owed their preservation as much to oral tradition as to written records. Readers were necessarily few; and so far as the contents of the national traditions were *popularly* known, their dissemination was in all probability chiefly due to the oral teaching of the priests and prophets. But it need not be disputed that both the priestly families which transmitted the rules of worship and the codes of civil law from the days of Moses, and the schools of the prophets which preserved the chronicles of the nation and the fragments of the prophetic oracles, handed on their tradition as well by written documents as by feats of memory.

We do not, however, find any clear proof in the early *history* of the people of Israel of one pre-eminently sacred and authoritative code of legislation; nor do the extant narratives present the appearance of having been from the first the one especially recognised channel of information. The historical books record practices in sacrifice and worship which differ from the requirements of the Levitical law; the laws themselves shew signs of the influence of different epochs in the history; the references in the Prophets to the events of the Patriarchal period have no appearance of being drawn *exclusively* from the form of the narrative preserved to us in the book of Genesis. There is no reason to question the view that the nucleus or basis of these written traditions may be referred to the Mosaic or earliest period of the nation's literature. But such a process of literary development as is suggested by the critical analysis of the books necessarily postpones to a late date the *canonical* recognition of any portion of our present Pentateuch.

The references to "the law," *e.g.* in Isai. i. 10, ii. 3; Hos. iv. 6, viii. 1; Amos ii. 4; Mic. iv. 2, present only an apparent contradiction. The word rendered "law" without any qualifying mention of "writing" or "book" signifies in the earlier Hebrew literature not a written code, but the oral instruction of priest or prophet. That this oral instruction was committed to writing no one would deny. Such a passage as Hos. viii. 12, "Though I write for him my law in ten thousand precepts," shews plainly that among the prophets written collections of these authoritative utterances were known and repeated (*cf.* Isai. viii. 16). Such passages again as Jer. xviii. 18; Zeph. iii. 4; Hag. ii. 11 indicate that professionally the priests were required to know the provisions of both moral and ceremonial law, and to declare them to the people (*cf.* 2 Chron. xix. 5—11). Undoubtedly the chief contents of such laws have been preserved to us in the various materials incorporated within our Pentateuch.

Not until the reign of Josiah do we find positive evidence of the existence of sacred writing which claims the general recognition of the people. The narrative of "the book of the law" discovered in the Temple (2 Kings xxii.; 2 Chron. xxxiv.) contains the first assured proof of the recognised authority of Scripture over the nation. That this "book of the law" was our Pentateuch, is much less probable than has often been assumed. But that it was a book containing material closely corresponding to large portions of Deuteronomy may be admitted upon the following grounds. (*a*) The reforms carried out by Josiah upon the strength of the discovery of this book agree closely with the characteristic teaching of the Deuteronomic law. (*b*) The special influence of Deuteronomy is very noteworthy in the writings of Jeremiah, whose prophetic career followed directly upon this incident. (*c*) The first direct citations from "the law of Moses," which are found in the books of Kings compiled about 50 years after the death of Josiah, are drawn from Deuteronomic writings (*cf.* 1 Kings ii. 3 with Deut. xxix. 9, Jos. i. 7; 2 Kings xiv. 6 with Deut. xxiv. 16).

We may therefore safely assume that the Deuteronomic "law" or some form of it was treated as a sacred and authoritative Scripture in the last days of the kingdom of Judah and during the Exile. At how much earlier a date before its discovery in the Temple its character and contents were known we have no means of deciding with certainty.

This Deuteronomic law was the first instalment of the Canon of the **Torah** or **Pentateuch.** The stages of the process by which the other main component portions of the Pentateuch were first welded together and then acknowledged as "the book of the law" do not fall within the scope of the present inquiry. That the work may have been undertaken at Babylon during the Exile, and have been there finished before Ezra returned to Jerusalem, is a not unreasonable conjecture. The destruction of the Temple and the captivity of the people would have given a new sanctity to the writings and traditions which recorded the "origines" of Israel, the divine selection of the race, the deliverance from Egypt, and the occupation of Palestine. Simultaneously with the return to Palestine and the renewal of the Temple worship, the ancient traditions of law and ceremonial were minutely restored. The people regarded the sacred writings as the possession of the whole nation instead of the peculiar inheritance of a religious order. The institution of the Synagogue, which gave to Judaism a capacity for unlimited expansion, found in the book of the "Torah" the means of perpetuating the mission of Israel among the races of the earth, and of recalling to every devout Jew of the Dispersion the witness of the Temple and its services. In the message of "the book" the people found a compensation for the decay of the prophetic gift.

It can scarcely be only an accidental coincidence that the references to "the law of Moses" become more numerous in the Post-exilic literature (*cf.* Ezr. iii. 2, vi. 18, vii. 6; Neh. viii. 1, xiii. 1; Dan. ix. 11, 13; Mal. iv. 4; 2 Chron. xxiii. 18, xxv. 4, xxx. 16, xxxv. 12), and that allusions to the name and work of Moses should in proportion be so much more frequent in the books of Chronicles and Nehemiah than in the Pre-exilic writings (*e.g. twice* in Samuel, *seven* times in Kings, *sixteen* times in Chron., *seven* times in Neh.). In the Canonicity accorded at first only to the Pentateuch we find possibly an explanation for the detailed treatment of early Israelite history by the side of the scanty summary of later events in such Post-exilic passages as Neh. ix.; Ps. cv., cvi.

There is no reason to doubt that "the book of the law of Moses" which Ezra read to the people (Neh. viii. 1, 5, 8) was practically the same as our Pentateuch.

Thus was completed the first Hebrew Canon, or, as we may regard it, the first stage in the history of the Canon of the O. T. The date of this event is roughly determined by the evidence of the Samaritan Pentateuch. The fact that the "Torah" is the only Canon of Scripture recognised by the Samaritans indicates that at the time when the renegade Jewish priest, Manasseh, instituted the rival Mosaic worship on Mt Gerizim, the priests at Jerusalem regarded "the law" alone as the Canon of Scripture.

(ii) The recognition as Scripture of the group of writings included in the **Prophets** belongs to a period of which we have little information.

The records which gave the history of the people subsequent to the death of Moses would naturally soon form a kind of appendix to the "Torah." But some time would elapse before they were acknowledged to possess a similar sanctity. The wonderful fulfilment of the predictions relating to the Captivity and the Return had profoundly enhanced the popular esteem for the prophets whose living witness had too often been rejected; the decay of the spirit of prophecy added to the veneration in which the few written and orally transmitted utterances were held.

But until it was admitted that the succession of "the prophets" had ceased, their writings, whether prophetic or historical, would not rank with the revelation of the "word of God" spoken by the mouth of the prophet. As it is hardly likely that the writings of Malachi were regarded as worthy to be classed with those of Isaiah and Jeremiah until some considerable interval of time had elapsed after the death of their writer, the completion of this group is probably considerably later than the age of Nehemiah.

(*a*) A Jewish tradition in an Epistle prefixed to 2 Maccabees describes how "Nehemiah, founding a library, gathered together the books about the kings and prophets, and the [books] of David, and Epistles of the kings respecting sacred gifts" (2 Macc. ii. 13). This passage, though occurring in an untrustworthy document and not bearing directly upon the history of the Canon, may very possibly record a true tradition of a movement for the collection and preservation of the historical and prophetical writings.

(*b*) The "Wisdom of Jesus the son of Sirach," written about 180 B.C., shews by its allusion to "the twelve prophets" (xlix. 10, 11) that the prophetical group had been for some considerable time acknowledged as sacred Scripture. The fact that Mordecai, Daniel and Ezra are not commemorated among Israel's "famous men" in chaps. xliv.—l. makes it probable that as yet only "the Law and the Prophets" were accepted in the Canon, although the mention of Zerubbabel, Jeshua and Nehemiah shews acquaintance with the general historical outline.

(*c*) A passage in Daniel (ix. 2), speaking of "the books" and quoting, as from one of them, the writings of Jeremiah, appears to imply the existence of an authoritative collection which included prophetical writings. The application however of this evidence rests upon the controverted point of the date (probably the 2nd cent. B.C.) to which the literary revision of this portion of Daniel should be assigned.

(*d*) The exclusion of Ruth, Chron., and Ezra-Neh. from the historical books, and of Lamentations and Daniel from the prophetical books of this group affords presumptive evidence that these writings, if they existed at all, were not yet recognised as Scripture at the time when "the Prophets" were finally closed and associated with "the Law."

The date to which we may conjecturally assign the completion of this Second Canon is the commencement of the 3rd cent. B.C., a period which stands midway between the rule of Nehemiah and the composition of Ecclesiasticus. The conquests of Alexander the Great and the influx of Hellenic literature and philosophy may then presumably have given the needful impulse to the expansion of the Jewish Scriptures. The final authoritative recognition of the sacred character of these portions of Hebrew history and prophecy may thus have signalised a protest of Judaism against the encroachment of foreign thought.

(iii) The recognition of the books contained in the miscellaneous group of the **Hagiographa** belongs to the last stage of the history. To some of these writings modern criticism appears with good reason to assign a late date of composition. Ecclesiastes is asserted to belong to the 3rd century B.C.: the compilation of the Chronicles cannot be placed much earlier: certain Psalms very possibly date from the Maccabean era; and the literary form in which Daniel and Esther come down to us may reflect the influence of the same age. Without insisting upon the finality of such criticisms, we are fairly justified in assuming that the canonicity of this group was not determined until the latter half of the 2nd century B.C. Neither is it hard to suggest a period at which this process was begun. The destruction of "the sacred books" of the Jews in the persecution of Antiochus Epiphanes (1 Macc. i. 56, 57) awoke the nation to a sense of their threatened loss. A movement took place not merely to protect the copies of the law and the prophets, but to preserve and set apart the most valued of the other surviving sacred writings. A tradition to this effect which identifies Judas Maccabeus with the undertaking is preserved in the Epistle prefixed to 2 Maccabees, "in like manner also Judas gathered together all those things (*i.e.* writings) that were lost by reason of the war we had, and they remain with us" (2 Macc. ii. 14).

The work thus begun may have led to the eventual inclusion of the remaining books within the sacred limits. The details of the process are unknown to us, but there can be little doubt that the collection of the Psalms formed the nucleus of this group. The first direct evidence which meets us after the Maccabean revolt contains a clear allusion to the triple division of the sacred books. Three times over in the Prologue to Ecclesiasticus, prefixed in 133 B.C. by the grandson of the author to his Greek translation, we find mention "of the law and the prophets and the other writings." This passage furnishes the earliest evidence that other books could be mentioned in the same class with "the law and the prophets."

The recognition of the books of the Hagiographa was probably completed during the comparatively peaceful and prosperous period before the death of John Hyrcanus (105 B.C.). The religious condition of the nation during the following century, represented by the strife between the Pharisee and Sadducee factions and by the intense conservatism of the teaching of the Scribes, renders it exceedingly unlikely that any subsequent alterations could have been made in the contents of the Canon. Positive testimony is of a much later date.

A passage in Philo's *De Vita Contemplativa* (the genuineness of which however has recently been questioned) speaks of "laws and oracles, declared by prophets, and hymns, and the other (writings), whereby learning and piety grew up side by side and are brought to perfection." The allusion to the Jewish Canon is undoubted, and clearly implies acquaintance with the contents, though not necessarily with the limits, of the Hagiographa. There is no evidence in Philo's writings that he was acquainted with Ezekiel, Daniel or the Five Megilloth, but as we shall see in the case of the N. T., too much stress must not be laid upon this negative evidence.

In the *New Testament* there seems to be an allusion to a Triple Division of the Sacred Books in Luke xxiv. 44, "all the things written in the law of Moses and the prophets and the Psalms concerning me," although the mention of the Psalms is doubtless due to the prominence of its Messianic witness rather than to its position as representing the complete Hagiographa. The references to "Scripture" generally presuppose the completeness of the O. T. collection. Our Lord and His Apostles appeal to the Jewish Scriptures (*e.g.* Luke iv. 21; Joh. v. 39, 46; Acts i. 20, vii. 42); their claim is to fulfil the message of the acknowledged and perfect Jewish Canon; there is no symptom of its being imperfect, no trace of the thought that the boundaries of its literature might yet be extended under the impulse of the new Revelation.

It is very important to observe that all the direct citations, as well of the N. T. writers as of Philo, are made from the O. T. Canon. The passages where allusion is made to the contents of apocryphal books (*e.g.* 2 Tim. iii. 8; Jude 9, 14) present a marked contrast to the manner of quotation from authoritative Scripture (no exception is presented by Matt. ii. 23; Joh. vii. 38; Eph. v. 14; Jas. iv. 5: see commentaries).

Direct citation is made in the N.T. from the following books: Pentateuch, Jos., Sam., Kings, Job, Pss., Prov., Is., Jer., Dan., Hos., Joel, Am., Mic., Hab., Hag., Zech., Mal.; and the following are undoubtedly referred to—Jud., Ruth, Chron., Ezek., Jon., Zeph. That there seem to be no references made to Ezra-Neh., Esth., Eccles., Cant., Obad., Nah., is best explained by consideration of the brevity and of the character of writings which did not lend themselves so readily to the purpose of citation by the N. T. authors. Obadiah and Nahum indisputably belonged to the twelve prophets: Ezra-

Nehemiah were inseparable from Chron.: Esther, Eccles. and Cant. reflected a tone and spirit with which the general tenour of Apostolic teaching would have had few points of contact.

In the matter of quotation it is more important to observe that the different groups of writing which compose the Hagiographa are all recognised by direct quotations, than that any single work has for some reason or other failed to furnish material illustrative of Apostolic thought. We may conclude that reference to Pss., Prov., Job, Chron., and Dan. implies the authoritative character of all the other writings with which they are traditionally associated in the Hagiographa.

Confirmation of this is supplied by Josephus, who, writing at the close of the 1st century A.D. (*Contra Apionem*, I. 8), speaks of 22 (not 24) sacred books of the Jews, mentioning five books of Moses, thirteen prophetical "from the time of Moses to that of Artaxerxes," four containing poetry and moral maxims. He is addressing a Greek-speaking Gentile, and, probably following the LXX., classes the books by subject-matter, and attaches Ruth to Judges, Lamentations to Jeremiah. From his mention of the reign of Artaxerxes as the lowest limit of antiquity for the books of Jewish Scripture, we may at least gather that in his opinion the sacred collection had long been established. (Evidence to the same effect is also supplied by 2 Esd. xiv. 44, 46.)

Possibly the destruction of Jerusalem and the threatened annihilation of the Jewish race, coupled with the rivalry of the Alexandrine version, determined the Jewish Rabbis at the so-called Council of Jamnia (*circ.* 100 A.D.) to decree officially the limits of the Hebrew Canon of Scripture. The substance of some such a decree is perhaps to be recognised in the early tradition preserved in *Baba Bathra*, fol. 14 (see above, p. 2), which was committed to writing soon after 300 A.D. The later Massoretic rearrangement of the order of the books introduced artificial changes, due partly to liturgical reasons and partly to views of the relative importance of different books. The discussions of the Jewish doctors respecting the canonicity of Ezekiel, Ecclesiastes, Canticles, Jonah, Proverbs, Esther, did not touch their historical position, but turned generally on the question whether they could be reconciled with the teaching of the "Torah."

These discussions are of little value except to shew the degree of freedom with which the Canonicity of sacred writings could be criticised within the Jewish Church. They afford evidence that the writings of "the son of Sirach" (Ecclesiasticus) were highly thought of; and possibly the omission of "Esther" from the lists of early Christian writers may be explained by local or temporary discredit among the Jewish teachers.

In conclusion, although there are not wanting signs that the books of the Hebrew Canon were from time to time subjected to literary revision, or alteration in order, there seems to be no probability that since 100 B.C. any change was admitted in the range of its contents.

Similarly it seems to be indisputable that before the middle of the 2nd cent. A.D. the Canon of "The Law, the Prophets and the Writings" had received from official authority the seal of finality which popular usage had long assigned to them. Thus ended the protracted process of determining the limits of the Canon of Hebrew Scripture, which had continued from the days of the prophet Jeremiah to the days of Rabbi Akiba (†135 A.D.).

It is interesting to observe that the three stages through which we have traced the gradual growth of the Hebrew Canon are found reflected in the usage, so far as it can be determined, of the Synagogue "lectionary." There is no reason to question the tradition (*a*) that from the days of Ezra the reading of the Torah formed part of the Synagogue service (Neh. viii. 1—3, 8, 18, xiii. 1; *cf.* Acts xv. 21; 2 Cor. iii. 15); and (*b*) that after some considerable interval a "lesson" from the Nebiim was added. The theory however that the prophetical lesson dates from the persecution of Antiochus Epiphanes, when the possession of copies of "the law" had been forbidden, rests on no historical foundation. For in the absence of any definite evidence as to the date when the custom began, it is only natural to suppose that it followed immediately upon the recognition of these books as the canonical expansion, in history and precept, of the teaching of the Law. The statements in the N. T. (*e.g.* Luke iv. 16, 17; Acts xiii. 15, 27) afford conclusive proof that in our Lord's time both Law and Prophets were systematically read in the Synagogues. Evidence however is lacking which would connect with so early a period the details of the Mediæval Jewish lectionary preserved in modern Synagogue rolls. But the general plan of dividing the Law and the Prophets into lessons (that from the Law being called *Parashah*, that from the Prophets *Haphtarah*) belongs to the earliest days of the Synagogue system. On the other hand the books of the Hagiographa were never all of them read in the services of the Synagogue, and it appears to have been only in a post-Talmudic period that the Five Megilloth were appropriated for public reading upon certain sacred days (*vid. supra*, p. 3).

In general agreement with this may be recorded the testimony of the Targums or Aramaic paraphrases of the Hebrew Scriptures. The Targums on the Law (*Onkelos* and *Jerusalem*) and on the Prophets (*Jonathan ben Uzziel*) are based on an *oral* tradition of a Synagogue interpretation which preceded by a long interval its eventual transmission by writing. The Targums however on Ps. Prov. Job, on the Five Megilloth, and on Chron., seem from the first to have been committed to *writing* (for the most part at a late date) and to have been called into existence by the needs of private devotion, not of public worship. No Targum exists of Daniel or Ezra-Nehemiah.

The theory therefore, that the earliest lection-system of the Synagogue, presupposing the Canonicity (first of only one and then) of two groups of the Hebrew Scriptures, preceded the final ratification of the Hagiographa, appears to receive corroboration from the history of the formation of the Targums; and supports, in its turn, the explanation given above of the growth, in three successive stages, of the Hebrew Canon.

The Hebrew Canon of Scripture, having received the sanction of the usage of our Lord and the Apostles, was accepted by the Christian Church. The use of the Alexandrine Version familiarised readers with the books of the "Apocrypha." But although these were constantly cited by the Fathers without distinction from the books of the Jewish Canon, the Church never altogether lost sight of the different footing on which these additional writings stood. Thus Melito, Bp of Sardis (*circ.* 170), after making inquiries in Palestine, gives as the O. T. Scriptures a list differing only from that of the Hebrew Canon by the omission of Esther. Origen (Euseb. *H. E.* VI. 25), in whose list the Minor Prophets are accidentally omitted, adds "the Epistle" to Jeremiah's writings, but otherwise follows the Hebrew Canon; Athanasius (†373) differs only by adding "Baruch" and "the Epistle" to the writings of Jeremiah, and by reckoning "Esther" with "uncanonical" writings. The list of Amphilochius (*circ.* 380) also excludes the Apocrypha, but only inserts "Esther" after the prophets on the ground that "some" included it in the Canon.

Cyril of Jerusalem (*Catech.* IV. 35) and Gregory of Nazianzus, although reckoning Baruch as a canonical book, exclude the other "Apocrypha." Rufinus (*Comm. in Symb. Apost.*) maintains the Hebrew Canon, although he probably included Baruch with Jeremiah. Jerome (†420) regarded the books of the Hebrew Canon as the only inspired Scripture of the O. T. In spite of the laxer views which afterwards prevailed in the Western Church, the opinion of Jerome was upheld by a succession of eminent scholars in the Middle Ages, and largely influenced the chief reformers in their exclusion of the Apocrypha from the list of Canonical Scriptures.

In the Eastern Church the spurious list of the books of Scripture, which excludes all "Apocrypha," attached to the Canons of the Council of Laodicea (*circ.* 360), probably represents the opinion of the Eastern Church at the close of the 4th century.

The book of Esther alone seems to have had its Canonicity at any time seriously disputed in the Christian Church.

The Apocrypha, and other Apocryphal books.—The limits of the Hebrew Canon excluded certain other writings which the Jews of Alexandria regarded with special favour. The N. T. writers, who frequently use the Alexandrine Version, never quote these writings as Scripture, although they may reasonably be supposed to have been acquainted with the contents of some of them.

The practice of the Apostles was not in this respect generally followed by the writers of the early Church. The books contained in the Greek translation, and in the early Latin version derived from it, were popularly regarded as all of equal authority. The books of Wisdom and Ecclesiasticus were commonly treated as the writings of Solomon; Baruch was classed with Jeremiah: Tobit and Judith ranked with Esther: the additions to Daniel and Esther met with common recognition as inseparable from the Palestinian books; 1 and 2 Maccabees embodied the latest chapter of sacred history.

Even writers like Origen, Cyril of Jerusalem, and Athanasius, who expressly declared their preference for the Hebrew Canon, quote the books of the "Apocrypha" as inspired Scripture. The influence of the Greek and Latin versions, in which no difference was discernible between the Hebrew books and the Alexandrian additions, naturally predisposed the Church in favour of their use. The tendency of the age was all in favour of extending, rather than of restricting, the range of Divine Inspiration.

Thus Augustine, who recognised them without hesitation, spoke of them as "books which the Church, but not the Jews, held canonical." The influence of his opinion was very great. And when once ecclesiastical usage had included a Latin version of the disputed books in the Latin Vulgate, even Jerome's hostile attitude was apt to be forgotten. During the Middle Ages it was only recognised by a few, that doubts could be entertained with respect to the canonicity of books contained in the Vulgate. The extant Greek and Latin MSS. of the O. T. shew how generally Baruch, Additions to Dan. and Esth., 1 Esdras, Tobit, Judith, Wisd., Ecclus., 1 and 2 Macc. were read in the services of the Church.

In the West their Canonicity, having first received conciliar recognition from the 3rd Synod of Carthage, 397, from that time onward was frequently asserted and generally acknowledged.

The Council of Trent, 1546 (Sess. IV. *Decr. de Can. Scrip.*), decreed the equal inspiration of all books contained in the Vulgate version, and thus recognised as Scripture, Tobit, Judith, Wisd., Ecclus., Baruch, 1 and 2 Maccabees, and the additions to Daniel and Esther.

These writings, with the addition of 1 and 2 Esdras and the Prayer of Manasses, make up the group which in the Reformed Churches is known as the **Apocrypha.** This name was originally applied to "secret" or "mystical" writings in a religious body, which would be intelligible only to the initiated. By Christian writers it was constantly applied to the pseudepigraphic writings of heretics, and acquired the unfavourable sense of "fictitious," "spurious," "heretical." It obtained also a special ecclesiastical usage for books kept back from public reading in the Churches. The list of Athanasius divides the ecclesiastical writings into three classes—(1) "Canonical," *i.e.* the inspired books of Scripture; (2) "books read in the Church," *i.e.* uninspired but valuable for instruction, *e.g.* Wisdom, Ecclus., Esther, Judith, Tobit, &c.; (3) "Apocrypha" or heretical. Jerome, who used the word Apocrypha for all ecclesiastical writings not included in the Hebrew Canon which he recognised, seems to have been the first to apply the term to the books of our Apocrypha, though he would have included under it many other works. Augustine, who considered the word to mean "doubtful of origin," does not apply it to these books, which he himself deemed Canonical. Rufinus, referring to the "Apocrypha," calls them "ecclesiastical" books.

During the Middle Ages men lost sight of the pseudepigraphic works which had been called "Apocrypha," such as the Book of Enoch, the Apocalypse of Baruch, &c. The Reformers, who adopted Jerome's Canon of the O. T., adopted also his term for the books, which were excluded from their Canon, but which were included in the written and printed Bibles. In spite of adverse criticism, the books of the "Apocrypha" maintained their position in the great translations of the Bible in the 16th century. They were retained as the literary link connecting the two inspired "Testaments" and as useful in the Church "for example of life and instruction of manners" (Art. of Religion, VI.). The term "Deutero-Canonical" is sometimes preferred by the Roman Church. The degree of modified recognition which these books receive from *e.g.* the Reformed and Eastern Churches distinguishes them from the class of spurious apocryphal works.

The books of the "Apocrypha" represent the chief remains of the Jewish literature belonging to the centuries immediately previous and subsequent to the Christian era. With the exception of 2 Esdras and the Prayer of Manasses, they are preserved to us in the Greek MSS. of the LXX. Some of them, *e.g.* 1 Macc., Ecclus., Judith, were originally written in Hebrew, but the majority seem to have been written in Greek. For a detailed description of these books see below, p. 61 *seqq.*

Under the title of O. T. Apocrypha we might also include certain other writings belonging to the same period. The most important are:

(*a*) "The 3rd Book of Maccabees," which contains a legendary account of miraculous events attending the persecution of the Jews by Ptolemaeus IV., Philopator (*circ.* 210 B.C.). It may have been composed early in the 1st cent. A.D. It is found in the Cod. Alexandrinus, and is often included in editions of the LXX.

(*b*) "The 4th Book of Maccabees," a declamation combining Jewish thought with the praise of Stoic virtue, based on the martyrdom of Eleazar and his sons, has often been wrongly included among the works of Josephus. It was composed probably in the first half of the 1st cent. A.D. It is particularly noticeable for the strength of its statements respecting the doctrine of the resurrection. It is found both in Cod. Sinaiticus and in Cod. Alexandrinus.

(*c*) "The Psalms of Solomon," an important pseudepigraphic collection of 18 Psalms, originally composed in Hebrew, but preserved in a Greek version. Their date may possibly be 70—40 B.C. This Psalter is remarkable as being almost the only piece of pre-Christian Pharisaic literature that has come down to us. It contains references to the capture of Jerusalem by Pompey and to Pompey's death: it also gives a striking picture of Jewish life and thought along with a delineation of the Davidic Messiah of peculiar interest. It appears in the list of the contents of the Cod. Alex. as an appendix to the N. T.

(*d*) "The Book of Enoch," only known to us through an Ethiopic version, is an apocalyptic work, the greater part of which was probably written in Hebrew as early as the 2nd cent. B.C., the remainder perhaps in the reign of Herod the Great. It is of special interest for the light which it throws upon the Jewish teaching of a Messiah. See Jude 14.

(*e*) "The Apocalypse of Baruch" (preserved in the Syrian MS. of the Peshitto Syriac), purporting to be the utterance of Baruch to his people after the destruction of Jerusalem by Nebuchadnezzar, must have been written very shortly after the destruction of the city by Titus. Its resemblance to 2 Esdras is so close as to suggest that its contents must have been familiar to the writer of the last-named work.

(*f*) "The Testaments of the Twelve Patriarchs" is the name of a Jewish writing of a mainly hortatory character. Its date may be the close of the 1st cent. A.D.; but it has come down to us with extensive Christian interpolations belonging to the 2nd or 3rd century.

(*g*) "The Assumption of Moses." Of this Apocalyptic work a large fragment only—in a Latin translation from the Greek—has been preserved, containing an address of Moses to Joshua. Its date is probably about 45 A.D., and the writer is considered by some to be a zealot on account of the "Anti-Pharisaic" tone. It is to this writing that Jude 9 most probably refers.

(*h*) "The Book of Jubilees," or "Little Genesis," is a free paraphrase, with fantastic additions, of Genesis and part of Exodus, originally written in Hebrew. It is probably a product of Rabbinic (? Pharisaic) teaching in the earlier half of the 1st century A.D.

(*i*) "The Sibylline Oracles." The greater portion of this strange collection of fictitious prophecies must have been composed by Christian writers. The earlier portions however are evidently of Jewish origin.

(*j*) The allusion to "Jannes and Jambres" in 2 Tim. iii. 8 is probably based upon a Jewish apocryphal work dealing with legendary adventures attributed to Moses.

2. The History of the Canon of the New Testament.

A very different inquiry from that upon which we have just been occupied is presented by the History of the Canon of the New Testament. In the case of the Old Testament we have seen that the difficulties, which beset our knowledge of writings derived from a period extending over more than a thousand years, are complicated by the lack of evidence bearing upon the date of their individual recognition. But in turning to the Canon of the New Testament we have to deal with the literary work of a single generation; we are concerned with writings of whose existence in the Church, after the interval of a century, the evidence is, generally speaking, abundant and convincing.

The idea of a Canon of New Testament Scripture was only gradually developed. The books of the N. T. are chiefly incidental in character. Each was written for some special purpose. The writers shew no sign of following any uniform plan. They have apparently no thought that they are contributing to an authoritative collection of Scriptures. Neither in the form nor in the contents of their writings is there any trace of designed literary cooperation. Any theory of Apostolic collaboration, by which it could be supposed that the N. T. Canon was originally authoritatively issued or its use imposed upon the Church by the Apostolic circle, would be contradictory to the character of the books themselves. It would no less lack the support of any trustworthy testimony from the scanty records of the primitive Church.

During the first decades of the Church's history the need of a collection of Apostolic writings was not felt. (1) The Jewish Canon of Scripture seemed sufficient to supply the religious wants of the Christian community. Our Lord had appealed to it as the foundation of His teaching and as the witness of His mission (*e.g.* Matt. v. 17; Lk. xxiv. 44; Joh. v. 39). The Apostles quoted it copiously, both in speeches and letters. The language and thought, which first gave expression to the Christian faith, had been steeped in the study of the Hebrew Scriptures.

(2) Again, by the side of oral teaching the value of writings in the Apostolic age would not at first be appreciated. Due weight needs to be given to the important factor of "oral tradition" in the earliest stages of Christian teaching. Its influence can even now be traced without difficulty. Beneath the agreement of the Synoptic Gospels we can discern the outlines of a common Evangelistic "tradition," which was preached in all the Churches. There are not wanting indications that the substance of Apostolic teaching must have followed some similar line of narrative (*cf.* St Peter, Acts ii. 14, &c., iii. 12, &c., iv. 8, &c., xiii. 16, &c.; and *cf.* 1 Cor. xi. 23—26, xv. 3—6). Indeed so long as eyewitnesses of the events of our Lord's Life and Death and Resurrection, and the hearers, followers and companions of the Apostles could personally testify to the truth of the Gospel message, so long would the oral witness be preferred to the written record.

(3) Perhaps, also, we ought to take into account the influence on the minds of many Christians of the belief that the Lord would shortly return and set up His kingdom on earth (*cf.* 2 Thess. ii. 2). In view of this impending consummation, the need of Apostolic writings was scarcely likely to present itself in any considerable degree.

But the lapse of time quickly demonstrated the insufficiency of merely oral teaching. For while Christian communities everywhere multiplied and the Church spread into far distant regions, the members of the Apostolic circle became fewer. The sacred tradition was committed to those who were not gifted with miraculous powers of memory or inspiration. There was every reason to fear that in the process of transmission the substance of the Apostolic message would suffer in accuracy and proportion by the omission or by the exaggeration of its details, or, as was perhaps most to be expected, by the interpolation of unauthorised and even legendary materials.

Before the first generation of Christians had passed away, the importance of securing an authentic record of the Gospel narrative had unquestionably made itself felt. Numerous narratives seem to have been written to meet the demands of the Christian converts (Luke i. 1—4). Those that had been written or that claimed to have been written by the hand, or with the special sanction, of members of the Apostolic circle, would soon acquire preeminent distinction. The veneration for such memoirs would increase, as the survivors of the Apostolic generation became fewer. During the first century it would have been natural—and it would not have been difficult—to procure from the principal survivors some degree of ratification for such narratives (*cf.* Joh. xxi. 24), and to separate them from less authentic compositions. It is only reasonable to presume that the early Christians would have based upon such well-ascertained foundation their preference for certain forms of the Gospel narrative. Some such recognition, however informal, will best account for the rapid and general acceptance, in the course of the next two or three generations, of our three Synoptist Gospels. The special scope and distinct character of the Fourth Gospel, while separating it in time and purpose from the Synoptist narratives, imply the writer's supposition that the contents of these were already familiar to his readers. For its claim to authoritative knowledge (Joh. xx. 30, 31, xxi. 24, 25) and its evident purpose of counteracting certain erroneous doctrines enhance the significance of the fact that its general plan, being supplementary to—and therefore in some measure dependent on—an acquaintance with the three earlier Gospels, presupposes their recognised position in the Churches.

A corresponding interest was aroused to preserve the writings of the Apostles. Even letters which had their origin in some incident of passing or personal interest obtained a peculiar value, both from the position of the Apostles in the Christian community and from the recognition that to them had been granted the gift of Divine Inspiration. At quite an early period it would appear that unscrupulous men did not hesitate to seek their own advantage from the forgery of an Apostle's name (2 Thess. ii. 2, iii. 17). The Apostles employed letters as a means of instruction to the Churches. And although we have only one example of an Epistle issued by their collective authority (Acts xv. 22), it is evident that in their individual sphere of influence they wrote letters of instruction intended for systematic local circulation (*e.g.* 1 Thess. v. 27; 1 Cor. i. 2; Col. iv. 16). Undoubtedly many Apostolic letters perished (*cf.* 1 Cor. v. 9 and Col. iv. 16). But the importance of their contents, and the authority of the writers, led to many of them being carefully preserved. Those addressed to large Churches (*e.g.* at Philippi or Rome) or groups of Churches (*e.g.* 1 Cor., Eph., 1 Pet.) enjoyed a better chance of permanent survival than those addressed to individuals, partly on account of the greater notoriety which they quickly obtained, partly on account of the greater number of copies which would be made of public letters as compared with those of merely private interest. Familiarity with their contents was produced by the repeated public reading of these letters in the general assembly and in the religious services of the Christian communities. Copies were transcribed both for public and private use; and in their rapid circulation through the Churches we gain an explanation of the influence which an Apostolic work quickly exerted over the language and thought of almost contemporary writers (*cf.* the resemblance between Rom. and 1 Pet., Jude and 2 Pet.). The liturgical use of Apostolic writings began at a very early time. In the absence of the Apostles and after their death these letters as well as other venerated writings were read aloud in the place of assembly (*cf.* Clem. *Ep. ad Cor.*).

This is probably the explanation of 2 Pet. iii. 16, where the writer of the passage clearly refers to a collection of Pauline Epistles, and expects his readers to be acquainted with them as embodying the teaching of the Apostle. There is no reason to suppose that the Christians of the earliest age had any idea of elevating Apostolic writings to a position of equal authority with the Canon of the Old Testament.

A.D. 70—120. *The Apostolic Fathers.* The few and fragmentary Christian writings of the period immediately following upon the destruction of Jerusalem have been closely examined for the evidence which they may furnish respecting the existence or the authority of the N. T. writings. Being for the most part letters of simple exhortation, consolation, and warning, addressed in times of trouble to Christian communities, they have none of the precision of doctrinal treatises or of systematic argument. Their testimony to the N. T. Scriptures is all the more forcible from its indirect and incidental nature; for it shews that Apostolic writings were already widely known and closely studied.

(*a*) The Apostolic Fathers contain only two[1] *direct* quotations from the writings of the N. T. They are each, however, of especial significance. Clement of Rome writing to the Church of Corinth (Clem. 1 *Cor.* xlvii.) appeals to St Paul's 1*st Ep. to Cor.*: Polycarp writing to the Church at Philippi (cap. iii.) quotes St Paul's *Epistle to the Philippians*. In each case it is obvious that the name of the Epistle is mentioned in connexion with and in honour of the Church which is being addressed. The Christian Bishop appeals to an Epistle of St Paul, in which he takes it for granted that the members of a Church will be especially interested. In each case the Epistle is cited by name because the writer, addressing the same Church as the Apostle, is confident, in appealing to that Epistle, that the readers will be as well acquainted with it as himself.

(*b*) The extant writings of Clement, Ignatius, Polycarp and Barnabas present numerous coincidences of language with the books of the N. T. Thus, taking the Epistles first, Clement makes use of Rom., 1 Cor., Eph., 1 Tim. (?), Tit. (?), Heb., Jas.; Ignatius of 1 Cor., Eph., Phil. (?), 1 Thes. (?), Philem. (?); Polycarp of Acts, Rom., 1, 2 Cor., Gal., Eph. (?), Phil., 1, 2 Thes. (?), 1, 2 Tim., 1 Pet., 2 Pet. (?), 1 Joh. With the Gospels the coincidences are less frequent, but undoubted instances of coincidence can be found with the writing of St Matthew, and some probably with St Luke; the 4th Gospel was almost certainly known to Ignatius.

These coincidences not only testify to the existence of the N. T. writings at the beginning of the 2nd cent., but they shew that the leaders of the Christian Church were already accustomed to steep themselves in Apostolic teaching preserved in writings. The frequent recourse to the Apostolic phrases, especially in Polycarp's Epistle, implies the expectation on the part of the writer that he is employing language familiar to his readers, which, if suitable to his purpose, will come with greater force and authority than any words of his own.

The absence of any direct formula of citation in no way diminishes the value of the evidence of the Apostolic Fathers in the recognition of the N. T. books. For even in quotation from the books of the O. T. these writers customarily omitted it. At a time when the idea of a N. T. Canon had scarcely been formed, we should not naturally expect to find the formulæ which only occasionally precede quotation from the O. T. applied to Apostolic writings. When therefore in the Ep. of Barnabas (iv. 5) the formula "As it is written" introduces a quotation from St Matthew, it argues the peculiar veneration in which this writing was held.

No unprejudiced reader would be inclined to deny the force of the correspondences of language in the Apostolic Fathers with the books of the N. T., on the ground of small verbal divergences. It is unreasonable to repudiate this branch of evidence on the assumption either that the coincidence of language is fortuitous, or that the coincidence is due to literal correspondence with other Gospels and Epistles than those which have survived.

Altogether although we do not gather that any authoritative collection of N. T. books existed, the use that was so freely made of the Apostles' words shews that their writings were carefully treasured and studied. Especially noteworthy is the passage of Ignatius, in which (*Ep. to Phil.* viii.) "the Gospel" is mentioned by way of antithesis to "the archives" of the O. T. In another passage the words (*Ep. to Phil.* v.) "taking refuge in the Gospel as the flesh of Jesus and in the Apostles as the presbytery of the Church. Yea and we love the prophets also, &c." are doubtless best explained on the supposition that men had begun to regard the Gospel narrative and the writings of the Apostles as in some sense inspired repositories of divine teaching.

Although such expressions are sufficiently indefinite to include the substance of the oral teaching of the Church or even of Apocryphal Gospels, it may be claimed that the presumption is strongly in favour of the view that reference is made to those writings, which each generation of the Church has handed down to its successors.

To this or to the beginning of the next period belong the "Shepherd of Hermas," the Remains of Papias, and the "Teaching of the Apostles." "The Shepherd of Hermas," which was perhaps written early in the 2nd cent., contains no direct quotation from O. T. or N. T. The language shews almost certain coincidences with 1 Cor., Eph., Jas., 1 Peter, the influence of the teaching of St James being especially noticeable. The writer seems to have been acquainted with the Synoptic Gospels; and there are some grounds for supposing that he was familiar with St John's Gospel and the Apocalypse. The testimony of Papias, Bp of Hierapolis, is of exceptional importance, partly because he was in all probability a disciple of the Apostle St John, partly because he is the first who alludes by name to the writers of the Gospels. His chief work, written apparently about 120, was *An Exposition of Oracles of the Lord*, in 5 books, of which unfortunately only a few fragments have been preserved to us in the pages of Eusebius (*Hist. Eccles.*). Papias' work was not the formation of a new or improved Gospel, but an exposition of the recognised narratives, with illustrations from ecclesiastical traditions, respecting our Lord's life and teaching, which were not included in the recognised Gospel narratives. In the brief extant fragments he refers by name to the Gospels of St Matthew and St Mark. Eusebius, who was acquainted with his work, records that Papias quoted from 1 John and 1 Pet. and acknowledged the Apocalypse to be "divinely inspired." According to very probable testimony Papias referred also in his book expressly to the Gospel of St John.

The absence of any reference to St Luke and the Epp. of St Paul is strange. It is *possible* that at that early period in the history of the Christian Church the fusion of the Jewish and Gentile elements of the Church was still imperfect, and that Papias wished to abstain from the use of those Apostolic writings in which the spirit of Judaism was less pronounced.

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[1] "The direct mention of the Ep. to the Ephesians" by Ignatius (*Ep. ad Ephes.* xii.) "is extremely doubtful." (See Lightfoot, *Apostolic Fathers*, Ignatius, Vol. II. Sec. i. p. 23.)

At the same time no great stress need be laid upon the alleged omission. The extant remains of Papias are limited to a few lines, and there is nothing extraordinary in the fact that these fragments contain no allusion to one of the Gospels or even to one group of N. T. writings. The selection of such extracts as have been preserved is due to the special purpose of Eusebius. Any omission is to be tested by Eusebius' plan of only giving extracts from early writers so far as they were illustrative of their use of certain disputed books: and as in his own time the Pauline Epistles were not questioned, it is not to be expected that his extracts would supply any evidence as to their recognition by Papias.

The Teaching of the Twelve Apostles. The Christian element of this strange work is probably to be assigned to this period. It contains no direct citation from a book in the N. T. It draws, however, very largely from St Matthew's Gospel, and clearly alludes to St Luke. Probable coincidences of language occur with 1 Cor., 1 Pet. and Jude, possibly also with Eph., 2 Pet. (?) and Apoc. The reference to "the Gospel" in such expressions as "the Lord commanded in His Gospel" (viii. 2), "according to the teaching of the Gospel" (xi. 3), "as ye have in the Gospel" (xv. 3, 4), when compared with the similar usage of Ignatius, seems to presuppose acquaintance with a Gospel narrative generally recognised in the Church.

(?) 120—170. *The Age of the Greek Apologists.* The Christian literature of this period is of far more extended range than that of its predecessor. It marks the first real contact of the Christian with the heathen world. Christian writers contend for the existence of the Church, both in the defence of the Church against the abuse of secular power, and in the maintenance of Christian doctrine against the misrepresentations of Jewish foes and the perversions of the Gnostics.

The Epistle to Diognetus—an anonymous work—consists of two fragments, of which the latter portion is sometimes assigned to about 130, while the first part is possibly of yet earlier date. In both portions the influence of Johannine and Pauline teaching is indisputable. Although not containing any direct citations, it presents clear coincidences of language with St Matthew and the Acts, and allusions to the language of Rom., 1, 2 Cor., Gal.; while the similarity of phraseology with Eph., Phil., 1 Tim., Tit., 1 Pet. renders it probable that these Epistles were also known to the writer.

Justin Martyr († *circ.* 148) was a Samaritan Greek by birth and for a considerable time a resident in Rome. In his references to the Gospel narrative he relies upon "the Memoirs of the Apostles." The general scope of these allusions corresponds with the contents of our Synoptic Gospels; and when we find in addition to this a general coincidence of language with the words used in the Synoptist narrative, it is hard to resist the conclusion that the Gospels to which he refers were at any rate in the main our Canonical Gospels. Objections to this view, based upon the inexactness of his quotations, do not affect the accuracy of our main contention. For in most cases the verbal similarity with our Gospels is far more striking than the divergency. Again, the analogous inexactness of his quotations from the O. T. is sufficient to refute these objections; an investigation into them shews that he attached no special importance to literal accuracy in citation. It is a disputed question, whether he was acquainted with the fourth Gospel or not. All that can be said is, (*a*) that he refers to a doctrine of the Logos, (*b*) that the absence of any quotation from that Gospel in his writings would be more strange, if his allusions to Epistles which we know he accepted were less faint. The Apocalypse he quotes by name (*Dial.* § 81); and his acquaintance with St Paul's Epistles is confirmed by clear coincidences of language with Rom., 1, 2 Cor., 1, 2 Thess., Col., Phil., 1 Tim. It is claimed that "the Catholic Epistles and the Epp. to Tit. and Philem. alone of the writings of the N. T. have left no impression on the genuine or doubtful works of Justin Martyr" (Westcott, *Canon*, p. 172).

The writings of Justin contain the first clear proof of the beginnings of a N. T. Canon. He records the fact that a collection of Apostolic writings was read along with the prophets in the religious services of the Christian Church on Sundays, and formed the subject of comment and practical exhortation. (See *Apol.* I. 67.)

From the hand of *Dionysius*, Bp of Corinth—a younger contemporary of Justin—we have a few important fragments (preserved by Eusebius), which contain allusions to St Matt., 1 Thess., Apoc. His evidence is important as shewing that at Corinth the Ep. of Clement was publicly read in the Churches. Now as that Epistle appeals to St Paul's Ep. to Cor., we may feel practically certain that Pauline Epistles were read in Dionysius' time in the public services. Dionysius' language points also to the recognition of Christian Scriptures. He speaks of them as "the Scriptures of the Lord," and denounces any attempt to adulterate them.

The Fragments of *Melito, Bp of Sardis* (*circ.* 170), contain clear traces of the influence of St John's teaching and writings, preserve allusions to various N.T. books, and testify to the use of N. T. Scriptures in Christian worship.

The writings of *Theophilus, Bp of Antioch* (*circ.* 170), shew acquaintance with our four Gospels, and contain clear coincidences of language with most of the Pauline Epp., Heb., 1 Pet., and very possibly with 2 Pet. His testimony is also of importance on account of his declaration that the writers of the N. T. books were divinely inspired.

A few extracts from the Memoirs of *Hegesippus* (who died about 180) contain allusions to the Gospels of St Matthew and St Luke, and possibly of St John, but their interest for our purpose lies chiefly in the separation which he makes between "the Gospels" and Apocryphal writings.

At this point we may notice the so-called *Muratorian Fragment* on the Canon published by Muratori at Milan in 1740. This is a Latin MS. of the 7th or 8th cent., apparently the translation of a Greek document, which purported to come from the hand of a contemporary of Pius, Bp of Rome (*circ.* 139—154). It probably represents the opinion of the Roman Church on the subject of the N. T. Scriptures in the latter part of the 2nd century. In its unmutilated condition the Fragment, which opens with the last words of a sentence referring to St Mark's Gospel, almost certainly began with a mention of St Matthew. It speaks of St John's as the fourth Gospel, and remarks upon the unity and inspiration of the Gospel narratives. The Acts are mentioned as the work of St Luke. The Fragment enumerates 13 Epistles of St Paul, those to Churches in the order of 1, 2 Cor., Eph., Phil., Col., Gal., 1, 2 Thess., Rom., and those to individuals in the order of Philem., Tit., 1, 2 Tim. Two Epistles are expressly excluded on the ground of their being forged "in the name of Paul," one to the *Laodicenes*, the other to the *Alexandrians*. The Epistle of St Jude and two Epp. of St John (probably 2nd and 3rd) are also acknowledged. The Apocalypses of St John and St Peter are also received, but it is added that "some" objected to the latter being read in the Church. The *Shepherd of Hermas* is excluded from the Apostolic writings, and certain Apocryphal compositions are denounced. It may be taken for granted that the omission of 1 Pet. and 1 Joh. is due to the mutilated condition of the Fragment, since the genuineness of these Epp. was at this time practically undisputed. It may be questioned whether the omission of Heb. and Jas. is not to be accounted for in the same way. The Apocalypse of Peter is the only book here acknowledged which is not found in our Canon; and the mention of doubts as to its rightful position tacitly recognises the authority of the other writings.

Further important testimony as to the extent of the N. T. Scriptures recognised about this date in the Churches of the E. and W. is supplied by the two early versions, Syriac and Latin, which contained the books most usually read in the Christian services.

The *Peshitto* or *Syriac Version* of the N. T. was probably made for the Syrian Church of Edessa and the neighbouring district about the middle of the 2nd cent. In its earliest form it seems to have included all the books of our N. T. Canon with the exception of 2, 3 John, 2 Pet., Jude and the Apocalypse. The interest of this version is increased when we remember that the language represents the vernacular spoken in Palestine at the time of the Apostles.

The *Old Latin Version*, which represents the testimony of the early African Church (not the Roman, in which Greek was the prevalent language for the first two or three centuries), seems to have existed late in the second century. The only books wanting in it are Heb., Jas., 2 Pet.

The testimony of these two versions deserves especial attention. (*a*) It represents the official and public approbation of Churches; (*b*) of the books included in our Canon only *one* (*i. e.* 2 Pet.) is not found in either Eastern or Western N. T.; (*c*) no Apocryphal book is introduced; (*d*) the translations illustrate the need that was felt of extending to foreign Churches the knowledge of the Greek Apostolic writings recognised as sacred and authoritative.

The evidence to be obtained from this period would be incomplete without some notice of the confirmatory testimony supplied by *the chief heretical systems*. The heretics, who represent partial views of Christian teaching, constantly sought to recommend their position by appeals to Apostolic writings, which they could safely assume would be received by all. If therefore their range of Scripture is limited, it is commended to us on grounds of special security, and is assured to us by the very conditions of heretical approbation.

The teaching of the *Ophites*—one of the earliest heretical systems—offers undoubted witness to St John's Gospel; and extracts from their writings shew acquaintance also with St Matt. and St Luke, with Rom., 1, 2 Cor., Gal., Eph. and possibly also to Heb. and Apoc. Those *Ebionites*, who are represented by the Clementine Homilies, were animated by the utmost hatred of St Paul, but accepted a form of Gospel narrative. *Basilides*, an Egyptian, writing in Hadrian's reign (117—138), although availing himself of independent sources of tradition, clearly refers (in the extracts preserved by Hippolytus) to St Matt., St Luke, St John, Rom., 1, 2 Cor., Eph., Col. and 1 Pet. (?). His reference to St John is especially noteworthy as probably the earliest direct allusion to the 4th Gospel. *Valentinus*, who flourished in Egypt shortly after Basilides, seems to have accepted the Scriptures of the Christian Church; and *Heracleon*, his friend and disciple, wrote the earliest known commentary on N. T. writings, which certainly included St Luke and St John. Fragments of Heracleon's Commentary found in the writings of Origen and Clement reveal a belief in the inspiration of the N. T. Scriptures and the early custom of ranking them with the O. T. *Ptolemæus*, another follower of Valentinus, appears to have made use of our Four Gospels and of the Pauline Epp., Rom., 1 Cor., Gal., Eph., Col.

The sect of the *Marcosians* seems to have been familiar with the Four Gospels, and probably also with the Apocalypse.

With *Marcion* of Sinope, who taught at Rome about 140, is associated the first formation of a Canon of Apostolic writings. In his hostility to Judaism he not only excluded the O. T., but also selected for his purpose only such Apostolic writings as appeared to him free from taint of Judaism. With this idea he accepted as his Gospel a revision or modification of St Luke, and as Epistles the Pauline Epp. Gal., 1, 2 Cor., Rom., 1, 2 Thess., *Laodicenes* (=Ephes.), Col., Philem., Phil. (the order according to Tertullian). The fact of Marcion having selected a Canon *out of* the books recognised by the Church is proof that Apostolic writings were at that period widely known, and suggests the probability that in his time *a* Canon of N. T. Scripture existed in certain Churches.

Tatian, an Assyrian and a disciple of Justin Martyr, is said to have adopted like Marcion a Canon of his own. His extant work "An Address to the Greeks" contains allusions to St Matt., St John, Rom., 1 Cor., Apoc.; and other fragments shew his acceptance of Gal., Eph., Tit. His greatest work was the "Diatessaron," a harmony of the Four Gospels. The attempt to prove that this could not refer to our Four Gospels has recently been exploded by the publication of the Armenian Version of Ephrem Syrus' († 343) Commentary on Tatian's Diatessaron, which includes passages from the Four Gospels and the Acts.

The *Montanist* movement, which took its rise in Phrygia about the middle of the 2nd cent. and spread very extensively, was based in its simplest form on the recognition of the special operation of the Holy Spirit as the "Paraclete," an undoubted proof of the use and influence of the fourth Gospel. Accused of subverting Christian doctrine, the Montanists defended themselves by the assertion that the New Revelation of the Paraclete was supplementary to, not subversive of, the Apostolic teaching: this defence implied the recognised authority of the Apostolic writings. The *Alogi*, who may possibly be identified with the extreme opponents of Montanism, rejected St John's Gospel and Apocalypse probably as countenancing too strongly the doctrine of spiritual gifts. The fact that they ascribed the 4th Gospel to Cerinthus is interesting; for in support of their view they could not appeal to any tradition, but rested their opinion upon internal evidence.

Celsus, the chief literary opponent of Christianity in the 2nd cent. (*circ.* 170), appears to have quoted the Four Gospels as authoritative records of the life of Christ and to have made use of Gal., 1 Cor., 2 Thess., 1 Tim.

To sum up the evidence. Within a hundred years from the destruction of Jerusalem the chief Apostolical writings had been collected, read in the Churches, and regarded as inspired. Of the Canonical Books of our N. T. only one, *i.e.* 2 Peter, has so far failed to receive satisfactory testimony. The position of the Four Gospels, Acts, 13 Epp. of St Paul, 1 Pet., 1 John, and, so far as we can see, Apocalypse, was at the close of this period that of authoritative Scripture. Concerning the other books, Heb., Jas., 2, 3 John, Jude, doubts in some quarters were entertained; and in their case it may be noted (*a*) that Heb. and Jas. seem to be referred to in the earliest Christian writing (Clem. Rom.); (*b*) that the local doubts respecting them turned upon the question of their Apostolicity; (*c*) that 2, 3 Joh. and Jude from their brevity and limited range may well have escaped observation or failed to obtain wide circulation, and are not opportune for purposes of citation. The obscurity in which 2 Pet. remained must apparently have been due either to the peculiar nature of its contents or to some special circumstances, which retarded its early dissemination.

170—303. *From the Time of Irenæus to the Persecution of Diocletian.* The important writings of this period, which mark the new intellectual ascendency of the Church, illustrate from different quarters of the Christian world the general, though not absolutely uniform, agreement which prevailed respecting the range of the N. T. Scriptures.

The Churches of Gaul. The *Letter of the Churches of Lyons and Vienne* (Euseb. *H. E.* v. 1), written immediately after the persecution of Antoninus Verus (177) to "the brethren in Asia and Phrygia," contains unmistakable allusions to St Luke, St John, Acts, Rom., Cor., Eph., Phil., 1 Tim., 1 Pet., 1 John, Apoc. Pothinus, the Bishop of Lyons, who perished, at the great age of 90, in this persecution, formed a link with the Apostolic age. He is said to have derived his Christian teaching from the disciples of St John.

Irenæus, Bp of Lyons, born in Asia Minor about 120, as the disciple of Polycarp, the pupil of St John, and as the friend and successor of Pothinus, in a very direct manner inherited the traditions of the Apostolic generation. He seems also to have enjoyed an intimate acquaintance with the customs and condition of the Church in Rome. His testimony therefore demands especial attention, representing as it does tradition from Apostolic times and acquaintance with the usages of three groups of Christian communities, Asiatic, Roman and Gallican. His chief work "Against Heresies," written about 180, may fairly claim to embody the orthodox views of the Church of his day. In his writings allusions are made, it is asserted, to every book of the N. T. except Philem., Jas., 2 Pet., 3 Joh., Jude, books which from their brevity may either have afforded no material for purposes of reference or have failed to secure as yet any widespread recognition. Fanciful as were his views respecting the symbolism of the number "four," his mention of the "quadruple gospel," which must clearly be identified with the four Canonical Gospels, implies that their especial recognition had long been established (*c. Hær.* III. 11. 8). His quotations from the N. T. are made in the same way as from the O. T. Writing with exceptional knowledge of Christian controversies, his language respecting the authority of Scripture would reflect the deliberate opinion of the Church in his lifetime.

The Church of Alexandria. Titus Flavius Clemens (165—220) succeeded Pantænus in the presidency of the celebrated school of theological instruction at Alexandria. He appears by his usage to acknowledge the authoritative character of all the books of our N. T. with the exception of Jas., 2 Pet., 3 John. His work entitled "Outlines" is stated by Cassiodorus († 576) to have included notes on the Catholic Epistles 1 Pet., Jas.[1], 1, 2 John. He was of opinion that the Ep. to the Hebrews was to be received as a Greek translation by St Luke of the writing of St Paul. Clement freely alludes in his writings to the works of Clemens Romanus, Shepherd of Hermas, Ep. of Barnabas, Apoc. of Peter, &c., but though acquainted with their contents he does not recognise them in the same way as the Apostolic Scriptures. He frequently refers to the Apocalypse of St John, and we possess in Latin his notes on the 2nd Epistle. He nowhere refers to Jas. or 2 Pet.

Origen (186—253), who succeeded Clement in the superintendence of the Catechetical school (203), contributes by his matchless learning, persevering labours and extensive journeys something more than the evidence of a single Alexandrian scholar. He acknowledges the sacred authority of the same books as Clement had received. He is the first to refer by name to Jas., although not as if he held it to be of Canonical authority. He refers to Jude, but implies that its position was disputed[2]. The Ep. to Heb. he pronounces to be "Pauline in thought but not in language and style," and therefore prefers to withhold his opinion on the matter of its authorship: "Who it was who wrote the Epistle God only knows certainly." He quotes the Apocalypse as Apostolical in origin and canonical in authority. He alludes to Clem. Rom., Shepherd of Hermas and Ep. of Barnabas; but although he may have read and recognised them for private use, there is no evidence that he considered them of equal rank with the Scriptures of the N. T.

His recognition of the Apostolical Scriptures as standing on a footing of complete equality with the writings of the O. T. is shewn by the phrase "the Scriptures believed by us to be divine both of the Old and of the New Covenant" (*De Princip.* IV. 1).

Dionysius, one of Origen's successors in the school of Alexandria, and afterwards Bishop of the same place (248), appears in a fragment of his writings (preserved by Eusebius) to have regarded Heb. as a Pauline Epistle; he also quotes Jas. and implies that he acknowledges 2, 3 John. His testimony, however, is chiefly remarkable for the fact, that in his writings we first find expressions of doubt respecting the Apocalypse. Apparently he accepted its Canonicity and acknowledged its inspiration, but on the ground of its style denied it to be the work of St John. His opinion, though unsupported by any external evidence, is of special interest as affording proof, (*a*) that the limits of the Canon were not yet fixed, and (*b*) that great freedom of criticism was permitted and exercised at that early time, and that hence the admission of books into the Canon was no mere automatic process of blind veneration for reputedly Apostolic works.

The Churches of North Africa. Tertullian's writings belong to the close of the 2nd and the beginning of the 3rd century. His later works were written after he had embraced Montanism. He appeals, as to inspired Scripture, to the Four Gospels, the Acts, 13 Epp. of St Paul, 1 John, 1 Pet. The Apocalypse he quotes without expressing any doubt as to its Apostolic origin or claim to Canonicity. Jude he once quotes as an Apostolic work. "Hebrews" he considers to be the work of Barnabas, and, although placing it above "the Shepherd of Hermas," does not include it among the N. T. Scriptures. He shews no sign of being acquainted with Jas., 2, 3 John, 2 Pet.

Tertullian's position is reproduced by *Cyprian, Bp of Carthage* († 256), who makes no use of the disputed Epistles but constantly refers to the Apocalypse.

The Church of Rome. The testimony of this Church is sufficiently represented by the Muratorian Fragment (referred to above, p. 11), and by *Hippolytus*, Bp of Portus, who in the early part of the 3rd cent. defended the Canonicity of St John's Gospel and the Apocalypse.

The Churches of Asia Minor. It will be remembered that of the disputed books Irenæus, who represents the tradition of Asia Minor, recognised 2 John and Apoc. Gregory of Neo-Cæsarea in Pontus (*circ.* 230), who seems to have known Jas., and Firmilian of Cæsarea in Cappadocia (*circ.* 250), who seems to allude to 2 Pet., represent the influence of Origen's teaching. Methodius, Bp of Lycia († 311), an opponent of Origen, acknowledges the Apocalypse, and shews acquaintance with Heb., though not esteeming it of Pauline authorship.

The Syrian Churches. The Christian Church of this region is represented by the Peshitto Version (see above, p. 11), which omits of our Canon Jas., 2, 3 John, Jude and the Apocalypse, but includes all the other writings. *Serapion*, Bp of Antioch (190), who found a "Gospel of Peter" in use at Rhossus in Cilicia, although not prohibiting its being read, criticised its character by the light of the recognised writings of the Apostles.

Pamphilus, a learned presbyter of Cæsarea, who perished in the persecution of Diocletian (307), is the last name that we need record in this period. There is good evidence to shew that he recognised Heb. as a Pauline Epistle, accepted the Apocalypse, and acknowledged *seven* Catholic Epistles.

In conclusion it appears that at the beginning of the 4th century all the books of the N. T. were known in the Churches of Alexandria and Cæsarea, but that doubts respecting 2, 3 John, 2 Pet. hindered their complete recognition. In the Churches of Rome and Africa, Jas. and 2 Pet. had not yet been acknowledged, and the Ep. to the Heb. was excluded from the Pauline writings. The Apocalypse was generally received, except in the Syrian Churches and by Dionysius of Alexandria.

Very striking is the unbroken unanimity in the acceptance of the 4 Gospels, Acts, 13 Epp. of St Paul, 1 Joh., 1 Pet. The doubts regarding the Canonicity of the disputed books are based upon the uncertainty as to their Apostolic origin. Of the shorter of these Epp. it is possible to assume that they escaped observation rather than called for unfavourable criticism.

From the Persecution of Diocletian (303) *to the Close of the Canon.* It was needful that the tradition thus generally established throughout the Church should receive some final sanction. Hitherto indeed the tendency towards a uniform Canon of Scripture does not appear to have produced any attempt at rigid definition. The persecution of Diocletian gave the required impulse. The decree for the confiscation of the sacred Christian writings, which constituted an ingenious part of the persecutor's policy, defeated its own purpose: it advertised to the whole world the influence of the acknowledged Christian Scriptures, and forced upon the attention of the Church their infinite superiority as compared with all other ecclesiastical writings. The books indicated by the decree must for the purposes of the secular power and of the Church have been in some way identified. For some tried to evade the penalties of law by the concealment of the sacred Scriptures and the production of Apocryphal books before the civil authorities. Many too in the Church who clamoured for severe penalties against those who surrendered the sacred Books, insisted that the limits of the Collection were already practically recognised although not officially ordained. Those who surrendered their Bibles were called "Traditores," and the feeling of animosity against such offenders—which eventually occasioned the important Donatist schism—is hardly intelligible unless the limits of a canon had been generally acknowledged. That such limits were known is implied by Eusebius in his description of the burning of the Christian Scriptures which he himself witnessed. Eusebius, however, who by his learning, travels and wide acquaintance enjoyed peculiar advantages for the task, seems to recognise the need of a still more exact definition, and accordingly records in his History the various opinions respecting the books still under dispute. He classes the writings which were known and used in the Churches as (1) "acknowledged" (*Homologoumena*), (2) "disputed" (*Antilegomena*), (3) "heretical," "spurious" (*Notha*). With this 3rd Class, which included purely Apocryphal and heretical works, we need not here concern ourselves. The 2nd Class he subdivided into (*a*) "books generally recognised," *i.e.* Jas., 2 Pet., 2, 3 John, Jud., whose Apostolic authorship in spite of partial or local opposition was slowly finding acceptance, and (*b*) "the non-genuine books," *e.g.* Shepherd of Hermas, Acts of Paul, Apoc. of Peter, Ep. of Barnabas, and (with a query) Apoc. of John, whose contents were popularly reckoned inferior in tone and whose Apostolic authorship was very generally disallowed. Eusebius' 1st Class comprised the Four Gospels, the Acts, 14 Epp. of St Paul (including Heb.), 1 Pet., 1 John and (with a query) the Apoc.

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[1] But the extant (Latin) "Outlines" shew that *James* is wrongly mentioned by Cassiod. for *Jude*.

[2] We cannot place any confidence in the genuineness of the quotations from 2 Pet. occurring in the Latin Version of his Homilies.

His own opinion respecting Heb. and Apoc. was of a somewhat fluctuating character. He seems to have reckoned Heb. among the Pauline Epp. on the supposition that, having been written in Hebrew by St Paul, it was translated into Greek by Clement of Rome. He was not himself convinced of the Apostolic authorship of the Apoc., and was content to let its claim to Apostolicity determine the question whether it should be assigned to the "acknowledged" or to the inferior class of "disputed" writings.

The testimony of Eusebius like that of Origen derives peculiar interest from the fact that he does not merely give his own opinion or the practice of a local Church, but was enabled by his studies, friendships and travels to ascertain the general custom of the Church prevalent not only in different places but in the same place at different periods. Eusebius was famous for his extensive knowledge in his own lifetime; and he it was whom Constantine, after embracing Christianity, commissioned to prepare 50 copies of the text of the Canonical Scriptures. The learning and discretion of Eusebius sufficiently represented the most educated opinion of the Church, even in matters on which he spoke with the greatest hesitation. His doubts upon the Apoc. may have been satisfied by assigning it a place as an Appendix at the close of the Canon. The action of the Emperor at any rate hastened the process of determining the limits of the Canon, and the influence of Eusebius tended to confirm the decision of popular usage.

The list of *Athanasius* (367) (*Ep. Fest.* I. 767) which represents the opinion of the Church of Alexandria agrees precisely with the contents of our N.T., and gives no sign of hesitation as to the acceptance of the Apoc. The Shepherd of Hermas and the Teaching of the Apostles are mentioned, but merely as writings useful for purposes of instruction. Other representative lists of the Eastern Church, *e.g.* of Cyril of Jerusalem († 386) and Gregory of Nazianzus († 389), agree with the Athanasian Canon except in the exclusion of the Apocalypse. The *Council of Laodicea* (*circ.* 360) laid down in its 59th Canon that only Canonical Books should be read in the Church; and the spurious list (added probably to this Canon at the close of the same century), giving as the Canonical writings of the N. T. the same collection of books as Athanasius, represents the ultimate decision of the Eastern Church. For although for some time a smaller Canon of the N. T. was received by the Church in North Syria, as is shewn by the absence of reference to 2 Pet., 2, 3 Joh., Jud., Apoc. in the writings of *e.g.* Chrysostom († 407) and Theodore of Mopsuestia († 429), these books seem to have been added to the Peshitto in the 5th or 6th cent. The Armenian and Ethiopic Versions contain the disputed Epp. And the Quini-Sextine Council (692) ratified the list of the Laodicene Canon.

In the W. the disputed books received conclusive sanction from the authoritative approval of Jerome and Augustine. *Jerome* has no hesitation in recognising their Canonicity upon "the authority of the ancients," and nowhere speaks of other ecclesiastical writings as Holy Scripture. *Augustine* supported the same Canon: he entertained doubts as to the Pauline authorship of Heb., but nowhere questions its Canonical authority. The opinion of the two master theologians of the W. received confirmation from the *3rd Council of Carthage*, 397, which specifies the Canonical Scriptures of the N. T. to be "four books of the Gospels, one book of the Acts of the Apostles, thirteen Epistles of the Apostle Paul, one Epistle of the same to the Hebrews, two Epistles of the Apostle Peter, three of John, one of James, one of Jude, one book of the Apocalypse of John."

The decision of the Provincial Councils does not mark any new step. It was Jerome's Biblical work which practically put the seal of Canonicity upon the collection of N. T. Scriptures which he had revised for his Vulgate Version. The authoritative recognition of his Canon by Innocent I. (405) and Gelasius (492—496) added only a formal confirmation to the work which time and popular feeling had gradually completed.

Note on Secondary and on Apocryphal Books.—A few words may here be given to the secondary ecclesiastical writings. Of these some were, as we have seen, very generally read in the Churches for purposes of instruction, others only found favour in particular districts. The contrast which they present to the Canonical Writings illustrates with startling vividness the limits of Apostolic inspiration, and justifies the wisdom of the ages, which had determined the bounds of Canonicity.

1. The **secondary books** comprise the writings which came or professed to come from men of the Apostolic generation.

(*a*) *The Ep. of Clement* was written from Rome to the Corinthian Church about A.D. 96 with the purpose of urging the members of that Church to peace and unity. It was for a long time read publicly in the Church of Corinth and elsewhere. It is found (along with another so-called Epistle wrongly bearing Clement's name) in the Codex Alexandrinus placed after the Apocalypse, and follows Jude in the list given by the Apostolic Canons (Can. LXXXV. *al.* LXXXVI.). It was frequently quoted by the Fathers, but was never classed with Canonical Scripture.

(*b*) *The Epistle of Barnabas.* This writing dates probably from the first half of the 2nd cent. The Epistle is characterised by its strong antagonism to Judaism. In consequence probably of its seeming claim to quasi-Apostolic authorship it obtained in the Church of Alexandria favourable recognition. Jerome mentions its being read in the Churches in his day among the Apocryphal writings. In the Codex Sinaiticus it stands after the Apocalypse; and in the list of contents of the Codex Claromontanus it stands before the Apocalypse.

(*c*) *The Shepherd of Hermas*, a product of the first half of the 2nd cent., approaches most nearly in tone the writings of the N.T.; and the visions, of which it consists, may possibly reflect the influence of the Apoc. The "Hermas" is not to be identified with the name mentioned in Rom. xvi. 14; the writer of the Muratorian Fragment asserts that the "Hermas" who was the author of this Ep. "wrote it very lately in the city of Rome, while the Bishop Pius his brother filled the see of the Roman Church." It represents a "legal" tendency of Christian thought, but is only incorrectly associated with Ebionism. Tertullian expresses himself very strongly in its condemnation, and states that it "was classed by every Council of the Churches among the false and Apocryphal books." It attained however very general popularity, and was commonly read in public. In the Codex Sinaiticus it comes next after the Ep. of Barnabas; in the list of Cod. Claromontanus it follows after the Apocalypse and the Acts of the Apostles. It also found its way into Latin Bibles. Eusebius and Athanasius and Jerome, though excluding it from the Canon, class it among the "disputed" books of secondary authority.

(*d*) *The Teaching of the Twelve Apostles*, the text of which has only recently been recovered, found special favour at Alexandria. By Athanasius it is classed with the Shepherd of Hermas. So far as its character has at present been determined, it appears to be a Christian adaptation—early in the 2nd century—of possibly a Jewish book of religious instruction.

2. The large literature of purely **Apocryphal writings** which grew up round the Canonical Books seems to have been for the most part composed for purposes of religious instruction, many of them representing heretical lines of thought and advocating special types of unorthodox Christian doctrine.

(*a*) The most ancient of these (if indeed it should be counted among them) is probably the so-called *Gospel according to the Hebrews*, referred to by Clement and Origen, and classed by Eusebius with the Ep. of Barnabas and the Shepherd of Hermas. Jerome rendered it into Greek and Latin. It seems to have preserved an early oral tradition of sayings and deeds of our Lord. Only a few fragments of it remain.

(*b*) The *Gospel, Apocalypse* and *Preaching of Peter*. Important fragments of the Gosp. and Apoc., discovered in Egypt, were published (1892) by the French scholar, Bouriant. Serapion, Bp of Antioch (*c.* 190), mentions the Gosp. as in use at Rhossus (*ap.* Eus. *H. E.* VI. 12). The Apoc. is mentioned in the Muratorian Fragment (see p. 11). For the newly discovered fragments see the small edition by Robinson and James (Camb. Univ. Press, 1892). The Preaching of Peter was used by Aristides in his Apology (*c.* 130).

(*c*) The *Gospel* (inaccurately termed the *Protevangelium*) *of St James*, which relates the legendary history of the Virgin Mary up to the visit of the Wise Men, was known to Origen, and was probably written in the 2nd century.

(*d*) and (*e*) The *Pseudo-Matthew* of the 5th cent. and the *Gospel of Thomas*, a work possibly of the 3rd cent., deal with fabulous incidents attributed to our Lord's birth and infancy.

(*f*) The *Gospel of Nicodemus*, of which the earliest part is possibly to be identified with the Acts of Pilate, describes the Passion of Jesus and the Descent into Hades. The date of the second half is probably the 4th cent. The first portion, if the same as the Acts of Pilate alluded to by Justin Martyr, must be very early; but this is much disputed.

(*g*) The so-called *Epistle to the Laodicenes*, sometimes found in Latin MSS. of the Pauline Epistles, is merely a cento of extracts from Pauline writings. Its origin is to be explained by the desire to supply an Epistle which would correspond with the one mentioned in Col. iv. 16. It is extant now in Latin, but was probably first current in Greek. It is not to be identified with the Ep. to the Laodicenes in Marcion's Canon, by which he intended our Ep. to Ephes. As it is first mentioned by Theodore of Mopsuestia († 429) and Jerome († *circ.* 420), we may conjecture that it was composed in the 4th cent.

(*h*) The *Acts of Paul and Thecla* are referred to by Tertullian, and can hardly be later than the latter part of the 2nd cent. They describe how the Virgin Thecla devotedly followed the Apostle St Paul, and heroically endured persecution and was delivered from the wild beasts. The book was clearly written in praise of Virginity, and of the exaggerated form of asceticism practised by the Encratites.

(*i*) The *Epistola Abgari ad Jesum* and the *Epistola Jesu ad Abgarum* belong to the legend which told how Abgar, King of Edessa, wrote to Jesus begging Him to come to Edessa and cure him of a sore disease; how Jesus wrote in reply blessing Abgar for his faith and promising to send to him one of his disciples; and how Thaddeus, one of the seventy, after the Lord's Ascension, healed King Abgar. The legend in one form was well known to Eusebius, and the original composition is probably not later than the middle of the 3rd cent.

Besides these, there are many other less important Apocryphal writings (Gospels, Acts and Apocalypses), which cannot here be enumerated.

APPENDIX ON THE SACRED BOOKS OF PRÆ-CHRISTIAN RELIGIONS.

BY THE RIGHT REV. BROOKE FOSS WESTCOTT, D.D., LORD BISHOP OF DURHAM.

The Sacred Books of præ-Christian religions, which form the authoritative records of existing systems, are all Asiatic. At the same time they represent the three great groups of languages,—themselves the spontaneous expression of three fundamental types of character—which had their origin in the Asiatic birth-field of nations, the Turanian, the Aryan, the Shemitic.

The representative Books of the Shemitic language, which form our own Old Testament, have been already considered. It remains to give some account of those which embody the religious thoughts of the highest civilization of the **Turanian** and **Aryan** races in Asia, the **Chinese** on the one hand and the **Indian** and **Iranian** on the other[1]. Within the last few years these have been made accessible to English students in trustworthy translations, and a large part of them are already included in the series of *Sacred Books of the East* edited by Professor Max Müller (Oxford, 1879 ff.).

I. **Turanian** Group. THE SACRED BOOKS OF **China**.

One of the earliest and most typical forms of Turanian language has been spontaneously stereotyped in Chinese, where every character is a word; and the **Sacred Books of Confucianism** are the absolute standard of its classical purity. But these Books do not stand alone. The indigenous sacred literature of China consists of two distinct parts, *the literature of Confucianism*, and *the literature of Taouism*. The Buddhistic literature is of later and external origin, and does not fall within our notice. See S. Beal, *Catena of Buddhist Scriptures from the Chinese: Lectures on Buddhist Literature in China.*

i. **The Sacred Books of Confucianism.**

The Sacred Books of Confucianism consist of two groups, (*a*) **The primary Books (The Five King)**; and (*b*) **The secondary Books (The Four Shoo)**.

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[1] The deeply interesting fragments of Assyrian literature give the promise that future discoveries will enable scholars to arrange a collection of 'Sacred Books' of the 'Akkadian' people, in the region where Turanians came into close contact with Shemites. A popular account of the great Epic with accounts of the Creation and the Flood, of the prayers and psalms, which have been recovered, is given in Sayce's *Fresh Light from the Ancient Monuments.*

(*a*) **The Five King**[1] are commonly held to have been compiled and arranged by Confucius (*Kung-foo tsze, i.e.* the Master Kung, † B.C. 478). Of these the first three, (1) *The Shoo*[2] *King*, the Book of History (Dr Legge's *Chinese Classics* iii; *S. B. E.* iii); (2) *The She*[3] *King*, the Book of Poetry (Dr Legge's *Chinese Classics* iv; *S. B. E.* iii); (3) *The Yih King*, the Book of Changes (Dr Legge, *S. B. E.* xvi), seem to consist in the main of records earlier than Confucius, who appears to have brought together the documents belonging to one province and to have destroyed the rest. The fourth Book *Chun-Tsew*, Spring and Autumn, is a brief Chronicle of 722—481 B.C. compiled by Confucius (compare Dr Legge's Essay, Hong-Kong, 1872). The fifth *Li-ki*, Ceremonial Records ('a collection of treatises on the rules of propriety and ceremonial usage': Dr Legge, *S. B. E.* xxvii, xxviii), is a later compilation, and was not completed till the second cent. B.C.

(*b*) Besides the five King, the five 'primary classics,' there are also four 'secondary classics,' **the four Shoo,** *i.e.* Books of the four philosophers (Confucius, a scholar of Confucius, a grandson of Confucius, Mencius). These are (1) *Lun-Yu*, the digested conversations of Confucius (the Confucian Analects: Dr Legge, *Chinese Classics* i); (2) *Ta-hsio*, the Great Learning (Dr Legge, *l. c.*); (3) *Chung-Yung*, the doctrine of the mean (Dr Legge, *l. c.*); (4) The Works of Mencius (Meng-tsze †288 B.C.; Dr Legge, *Chinese Classics* ii). The treatises (2) and (3) are included in the *Li-Ki*, Books xxxix, xxviii. To these four may be added *Hsian King* the classic of filial piety (Dr Legge, *S. B. E.* iii, pp. 465 ff.).

An attempt was made to destroy the Confucian writings, with the exception of the *Yih King*, *c.* 213 B.C. under the Tsin dynasty, which built the great wall. The attempt, like that of Diocletian against the Christian Scriptures, failed. The edict requiring their destruction was repealed B.C. 191; the writings were finally collected, revised and arranged under the former Han dynasty (lasting to 24 B.C.); and the text has been preserved to the present time substantially in the form which it then assumed. The Classics were the first books printed from wooden blocks in the tenth (or sixth) century.

The Sacred Books of Confucianism make no claim to contain a revelation. The præ-Confucian writings offer many traces of a primitive faith and worship of the deepest interest, closely connected with the Akkadian belief of central Asia; and there is reason to think that the interpretation of the mysterious **Yih King** is to be found in Akkadian syllabaries (M. Terrien de la Couperie, quoted in *Quart. Rev.* July 1882). The later writings are ethical and ceremonial, treating of the organization of social life with unrivalled completeness and power. The permanence of the Chinese Empire is the witness to their practical influence.

The **Shoo King,** which professes to give historical memorials ranging over 1700 years from 2357 B.C. to 627 B.C., contains many passages of epic dignity (*e.g.* The songs of the five sons, *S. B. E.* iii, 79 f.; Self-devotion, *id.* 91, 153; The great plan, *id.* 140 f.; The self-contianedness of a people, *id.* 151).

The **Li-Ki** announces its theme in the opening words 'always and in everything let there be reverence.' On this fundamental principle rules are laid down for the fulfilment of family relations, for the organization of the State, for education, for the formation of character, for sacrifice, for mourning. There is a calendar of the year, in which the duties of the emperor and the people are placed in a fitting relation to the physical condition of the months (Bk iv); and it is characteristic that a musical note is assigned to each season, varied in some way for each of its parts. The Book abounds in noble passages.

The student will do well to read 'The death of Confucius' (*S. B. E.* xxvii, 138); 'Education' (*id.* 230 ff., 248); 'The harmony of outward and inward' (*id.* 395 f.); 'Great and small a whole together' (*id.* 404); 'The three impartialities' (*S. B. E.* xxviii, 281); 'Dykes' (*id.* 284); 'The perfect man' (*id.* 319); 'The scholar' (*id.* 405); 'The golden mean' (*id.* 419). Compare with the *Li-Ki* the *Tcheou-li* (the rites of Tcheou) translated by E. Biot, Paris, 1851.

The **She King** is disappointing. Probably it suffers in translation from loss of form. One of the four parts into which it is divided contains 'Odes of the Temple and the Altar,' but these deal directly only with the imperial worship of ancestors. In one remarkable Ode 'God' (Shang-ti) is represented as speaking to King Wan (*S. B. E.* iii, 391 f.).

The two Books of the four Shoo, which are not included in the *Li-Ki*, the **Confucian Analects** and the works of **Mencius,** are both of great importance.

The Analects abound in sayings and traits of 'the Master' which vividly portray his striking personality (*e.g.* vi, 20; vii, 1, 17, 19, 20, 24; ix, 5; xi, 11; xiv, 2, 13, 37).

The writings of Mencius, more than anything else, secured the final supremacy of Confucianism. Though they were not formally included in the Classics till the eleventh century, they had enjoyed in substance a wide currency from the time of the philosopher. Their present form is due to a revision in the second cent. B.C. Their main interest is concentrated in the last two of the seven books into which they are divided. In these we have the most complete exposition of Mencius' teaching on human nature, which Dr Legge justly compares with that of Bp Butler. Man according to Mencius is made for virtue; but as he treats this ideal of humanity he makes it the source of that self-sufficiency which is the ruling trait of Chinese character. He gave his countrymen the type of Confucius as the attainable image of the perfect man, and for two thousand years they have rested in it.

The following passages give Mencius' views of the moral constitution of man and deserve study: II, i, vi, 3 ff.; VI, ii, ii, 1 ff.; VII, ii, xxiv (Legge, *Chinese Classics*, ii, pp. 174, 326, 375).

Compare E. Faber, translated by A. B. Hutchinson, *The Mind of Mencius*.

For the Books of Confucianism see specially the Prolegomena to the larger edition of Dr Legge's *Chinese Classics*.

ii. The Sacred Books of Taouism.

The authoritative writings of Taouism, the system of Lao-tsze ('the old philosopher') the elder contemporary of Confucius (born *c.* 600 B.C.), are of less extent than those of Confucianism.

(*a*) The primary Book is the **Tao-tih-King,** 'the book (Classic) of the Way (*Tao*) and of virtue.' This has been translated into French by M. Stanislas Julien (1842), and into English by Dr Chalmers of Canton (1868). A translation is promised in the *Sacred Books of the East* by Dr Legge (*S. B. E.* iii, pp. xxi ff.). There is a good account of its contents in Dr Douglas' *Confucianism*, &c. pp. 186 ff. Compare Dr Legge, *Religions of China*, pp. 209 ff., F. H. Balfour, *Tao-tih-King;* and especially Watters, *Lao-tsze, a Study in Chinese philosophy*.

Few books are more impressive and suggestive than this pregnant collection of oracular utterances. It might have been written by Heraclitus.

(*b*) There are also two Books of secondary authority, the **Kan-ying-peen,** the 'Book of rewards and punishments,' and the **Yin-chih-wan,** the 'Book of secret blessings.' The former is translated by Dr Douglas (*l. c.* pp. 257 ff.), and is said to be the most popular religious book in China, being circulated gratuitously. It may be described briefly as a book of ethical proverbs of great force and truth. Some account of the latter Book is also given by Dr Douglas, *l. c.* 272 ff.

II. **Aryan** Group. THE SACRED BOOKS OF **India** AND **Persia.**

The Aryan Sacred Books represent two distinct lines of religious development, which may be broadly described as (i) **Indian** and (ii) **Iranian.**

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[1] This title was added to the Books at the time of their final revision under the former Han dynasty. The word *King* properly means 'the warp threads of a web, and their adjustment,' hence 'what is regular and insures regularity.' Compare *Canon*.

[2] The character *Shoo* expresses 'a pencil speaking,' hence 'a written character,' and 'a written record.'

[3] *She* means 'speech' and then 'poetry.'

The Indian Books again fall into two extensive groups, (1) *Brahmanic* and (2) *Buddhistic*.

The Iranian Scriptures consist of the fragments which have been collected in the *Zend Avesta*.

i. The Sacred Books of India.

1. *Brahmanic.*

The authoritative religious literature of Hinduism is theoretically distinguished as (*a*) *Sruti*, 'the hearing,' *i.e.* that which is heard, the voice of God, and (*b*) *Smriti*, recollection, tradition. Practically however the *Smriti* has the chief influence on the common faith, though in origin it is held to be less directly divine.

(*a*) *Sruti.* The primary records of revelation. These are popularly included under the title '**the Vedas**' (*Veda* = knowing, knowledge: comp. οἶδ-α, vid-eo, wit). The writings to which this name is given exhibit very different types of thought; they belong to different dates; they were not recognised as of binding force at the same time; but they are now held in common esteem as being equally of absolute authority, self-proved, eternal.

The Vedic literature consists of three separate elements, the **Mantras** (the sacred text), the **Brahmánas** (the ritual comment), the **Upanishads** (the philosophic development). Properly the *Mantras* and *Brahmánas*—the practical elements—were alone *Sruti*, but in general account the *Upanishads*—the speculative element—came to be held of even higher value.

A *mantra* (*man* [*mens*], to think) is an expression of prayer, praise, thanksgiving, adoration. The *Rishi* (seer) through whom it found expression is supposed to have 'seen' it as already existing, and not in any sense to have originated it. The object to which it is directed of whatever kind, concrete or abstract, is for the time the *devátá* (deity) through which the divine power is manifested.

Mantras are of three kinds, (*a*) metrical, for loud recitation (*rich*, praise); (β) prose, muttered inaudibly (*yajus*, *yaj-*, ἅγ-ιος, the means by which sacrifice is effected); (γ) metrical, for chanting (*sáman*, probably from a root expressing calmness and evenness). From these three types of *Mantra*, the three chief *Vedas* derive their name:

(*a*) the **Rig-Veda;**

(β) the **Yajur-Veda,** in two forms, 'the black' (the older), and 'the white' (rearranged);

(γ) the **Sama-Veda.** These are severally for the use of different orders of priests and are supposed to be efficacious for different orders of being. The *Rig-Veda* is for the *Hotri*, the reciter of prayers, and deals with blessings on earth: the *Yajur-Veda* is for the *Adhvaryu*, the performer of the material sacrifice, and deals with blessings of the intermediate region: the *Sama-Veda* is for the *Udgatri*, the chanter of hymns, and deals with blessings of heaven. The three together form the *Trayi* the triad, or *trayi vidyá* the threefold knowledge.

A fourth *Veda* was afterwards added, the **Atharva-Veda.** This is not reckoned with the other three in Menu, and is not used in sacrifice.

The text of the four *Vedas* is supposed to have been fixed by *Vyása* ('one who distributes'). Traces remain of different recensions.

It will be seen from what has been said, that there are five collections (*Sanhitá*, σύνθεσις) of *Mantras*.

The *Mantras* of the *Rig-Veda* are of the greatest importance. These consist of 1017+11 (later) Hymns, divided into ten *Mandálas* (circles). They are assigned to some very early but uncertain date (1200 or 1100 B.C.). They have for the most part been gathered from different and even rival ritual uses; and belong to the close rather than to the beginning of a period of religious development; and it is a popular mistake to suppose that they are the spontaneous outpouring of primitive devotion. They are rather compositions of a small (perhaps priestly) class, though they are not all adapted for sacrificial purposes.

The *Hymns* of the *Yajur-* and *Sama-Vedas* are borrowed and adapted from the *Rig-Veda*. The *Atharva-Veda* has many Hymns from the *Rig-Veda*, but it has also numerous additional Hymns, and prose formulas for incantation and blessing. It is probably a survival of independent rites. (Translations of the Hymns will be found in the works of H. H. Wilson, E. B. Cowell, Monier Williams, M. Müller. A complete translation of the *Rig-Veda-Sanhita* is promised in *S. B. E.*)

The *Brahmánas* (*brahman* [neut.] prayer) contain the foundation of the Vedic ritual. They are prose compositions giving rules, explanations, legends, illustrative of the text of the *Mantras*. They are connected (one or more) with each *Sanhita*. One of them, the *Satapatha Brahmána*, which belongs to the *White Yajur-Veda*, the most complete and systematic, is translated in *S. B. E.* xii.

The rules scattered through the *Brahmánas* were collected into short, connected, rules for action, *Sutras* (strings). One of these collections, the *Grihya-sutras* (Rules for domestic life), is translated in *S. B. E.* xxix, xxx.

To the *Brahmánas* there were added in some cases obscure treatises called *Aranyákas*, 'forest-books' (see Menu, vi, 1—33), for the use of recluses. These formed the basis of the **Upanishads** (*upa* near [not beneath], *ni* in, *sad* to sit: probably the band of scholars round the master: the sense of 'mystery,' 'that which rests below,' is said [E. B. Cowell] not to be justified).

The *Upanishads* contain inquiries into creation, being, metempsychosis, &c. and gave rise to the six systems (*Darshánas*, δέρκ-ομαι, views) of Hindu philosophy, of which the orthodox *Vedánta* is the dominant type. They contain passages of the highest speculative interest. Selections were translated into Bengali, Hindi, and English by Rammohun Roy and widely circulated in India. The eleven classical *Upanishads* have been translated by M. Müller in *S. B. E.* i, xv. Comp. Gough, *The Philosophy of the Upanishads*...(Trübner's *Oriental Series*, 1882).

(*b*) *Smriti.* The secondary records of revelation.

The traditional teaching which in one form or other moulds the popular Hindu faith is embodied in writings of very different character, in Laws (**Dharma-Shastras**), in Epic poems (the **Ramayána** and **Mahabharáta**), in Legends (**Puránas**), and in Incantations (**Tantras**).

Of the *Dharma-Shastras* (*shas* = *cens-eo*), the typical example is the *Mánava-Dharma-Shastra* ('the Law-book of the Manávas'), known as the **Laws of Menu.** This is held to be the most sacred book next to the Vedas, and gives a striking (ideal) picture of early society. It is written in the old epic verse (*sloka*), and gives a metrical redaction of earlier prose rules (*sutras*), probably of various dates. It is not a legal code in our sense of the word, but a general collection of moral rules for life, a kind of Indian Pentateuch, resting on the fundamental assumption that every part of life is essentially religious. Menu, the mythical father of men, speaks at the beginning of the Book, and then commissions his son (Bhrigu) to communicate the revelation.

The *Laws of Menu* are divided into twelve Books. The first gives some account of the origin of the Universe. Books ii—vi describe the four stages of a *Brahmin's* life (student, householder, anchorite, mendicant), with some account of the duties and position of women. Books vii, viii, ix lay down the duties of the governing class (or *Kshatriyas*), the rules of civil and criminal law, and the duties of *Vaisyas* and *Sudras*. Book x treats of mixed castes: Book xi of penances and expiations: Book xii of retribution and transmigration. Books i, vii—x, xii appear to be either later additions or to have been greatly modified.

This Law-Book marks a definite stage in the growth of Hinduism. It gives the matured doctrine of caste (i, 87 ff.; x, 4); of transmigration (xii, 39 ff.; 53 ff.; xi, 48 ff.; ii, 201); of the divine virtue of religious observances (xi, 262 ff.; xii, 94; i, 23). On the other hand it contains no recognition of idol worship, nor indeed of any public worship in temples. Nor is there in it any mention of the worship of Vishnu or Shiva (the names occur xii, 121), nor of the later *Trimurti* (Trinity).

There is no reason to suppose that the 'Code' was ever the legal code of a kingdom. It was rather the book of a school, and gradually grew into authority; but it has been treated as a supreme code by error.

The age of the Book in its present form is very uncertain. It has been assigned to various dates from 1280 B.C. to the 6th cent. A.D. Internal evidence seems to be in favour of a date between 200 B.C. and 200 A.D. The Book was translated by Sir W. Jones in 1794, and thus was 'the first real translation of a Sanscrit work.' There are recent translations by A. C. Burnell and E. W. Hopkins in Trübner's *Oriental Series*, and by G. Bühler in *S. B. E.* xxv.

The great Epic poems, the **Ramayăna** and the **Mahabharăta**, have had even greater influence than the Laws of Menu in shaping the popular Hindu faith. They have been called by scholars who speak with authority, 'the Bible of the Hindus,' 'the Veda of Krishna.' The former is probably the work of a single author—Valmîki—, and gives in a single story a noble type of a heroic life. The latter is an Encyclopædia of tradition. It is attributed to Vyâsa, the mythical 'arranger' of the Vedas. Countless episodes are gathered round the central story of the wars of the Kaurăvas and Pandăvas, so that the whole poem, which consists of 18 Books, is about seven times the length of the Iliad and Odyssey together (100,000 *slokas* of 32 syllables). By far the most interesting portion is the **Bhagăvat-Gita**, 'the lay of the adorable One' (vi, 830—1532), of which there are several English translations, by Thomson, K. T. Telang (*S. B. E.* viii), Davies (Trübner's *Oriental Series*), Chatterji, and (in part) in Monier Williams' *Eastern Wisdom*.

The poems deal with a state of society earlier than that of Menu, and probably embody legends of the warrior race which were shaped for Brahminical purposes. The *Ramayâna* is assigned to *c.* 300 B.C. The *Mahabharăta* was put together perhaps a hundred years afterwards, and continued to receive additions to a much later time.

The great thought which they add to Hindu belief is that of transitory Incarnations of the Divine Being, which was probably fashioned to meet the growth of Buddhism. They recognise also the *Trimurti*, the threefold manifestation of the Divine as Creator, Preserver, Destroyer (Brahma, Vishnu, Shiva), and so laid the foundation for the sectarian teaching of the *Purânas*.

Outlines of the poems are given in Monier Williams' *Indian Wisdom* with translations of selected passages. There is a translation of the *Râmâyana* into English verse by R. T. H. Griffith. A full analysis of the *Mahabharâta* is given in Talboys Wheeler's *History of India*, and a translation into English prose is in course of publication at Calcutta.

The **Purânas** (the 'old,' *i.e.* legends) contain partial and separate developments of the thoughts which lie together in the *Mahabharăta*. They were designed to meet popular wants. 'The women and Sudras,' it was said, 'want knowledge, and they cannot study the Vedas.' Thus the *Purânas* deal with different deities, chiefly Vishnu and Shiva, and probably include many primitive and local superstitions. There are eighteen, together with eighteen *Upa-Purânas*, of which the oldest is not earlier than the 9th cent. The *Vishnu Purâna* has been translated by H. H. Wilson.

Of the **Tantras** (*tan* 'to stretch,' not 'to believe') very little is known. They consist of dialogues, incantations, magical services. They are the sacred writings of the worshippers of the energy of Shiva, conceived of as his wife (Kali, Durga), and are connected with the most terrible abominations of Hinduism (Monier Williams, *Indian Wisdom*).

Students will find ample references and fuller information in the Introductions to the several translations: in Colebrooke's *Misc. Essays* (ed. Cowell); Sir M. Monier Williams' *Indian Wisdom* and later works; Goldstücker's *Remains* (including articles written for Chambers' *Encyclopædia*); Muir's *Original Sanscrit Texts*; and (especially) in Barth's *Religions of India* (in Trübner's *Oriental Series*).

2. *Buddhistic.*

The Buddhist sacred writings come to us in three languages and three forms: (*a*) In Pâli, from Ceylon: the Southern Canon; (*b*) In Sanscrit, from North India: the Northern Canon; (*c*) In Chinese. Of these three collections the Pàli books are the best known and the most authentic.

(*a*) *The Southern Canon.*

The extent of the (Pâli) Buddhist Scriptures has been exaggerated. It had been calculated that they formed a collection ten times as great as the English Bible. But Prof. Rhys Davids from actual numeration calculates that they contain, with all repetitions, about twice as many words as the English Bible, and that a translation into English would be about four times as long: 'the Buddhist Bible without the repetitions would probably be shorter than our own.'

Late Buddhist tradition fixes the collection of Scriptures at 'the first Council' immediately after the death of Buddha (placed at various dates from 543 B.C. to 400 B.C.). But neither external nor internal evidence is adequate to support this opinion. The Books of Ceylon probably contain the substance of the teaching which was recognised as authoritative at the Council of Patna *c.* B.C. 250 (242) in the time of Asoka. This teaching was preserved orally till the first half of the last century B.C. (88—76), and Mahinda, the son of Asoka, who carried it to Ceylon, spent three years in learning it before he fulfilled his mission. The books contain many fragments of verse with prose comments. The language of the verse is obscure and irregular: that of the prose is uniform and regular in construction. The verse is evidently the older element, while the prose seems to belong to the date of the written redaction. The original language in which the teaching was moulded was probably the current dialect of the vernacular language of India in use in Asoka's kingdom at Magadha, closely akin to that which is found in some of his inscriptions, and which passed gradually into the present Pàli.

The Pàli Scriptures are divided into three groups, called **Tripitaka** ('the three baskets'), (1) The basket of [monastic] discipline (**Vinăya-Pitaka**); (2) The basket of rules [for common life] (**Sutta-Pitaka**): (3) The basket of speculation (**Abhidhamma-Pitaka**).

(1) The **Vinăya-Pitaka** gives the rule of life of the Buddhist *Sangha*, nearly the oldest and probably the most influential of all fraternities of 'monks.' A translation of the most important parts has been given in *S. B. E.* xiii, xvii, xx by T. W. Rhys Davids and H. Oldenberg, including the *Bhikka-Pâtimokkha*, 'the words of disburdenment for mendicants'—the 'Penitential,' so to speak, of full members of the order—and the *Khandhakas* (the *Mahâvagga*, and *Kullavagga*) which give detailed rules for admission, dress, &c.

(2) The **Sutta-Pitaka** (*sutta*=*sutra*, an aphoristic rule) is by far the most worthy of study by the general reader. The *Suttas* are commonly arranged in five collections (*Nikâyas*), and representative specimens are easily accessible in the *Selection of Buddhist Suttas* in *S. B. E.* xi, by T. W. Rhys Davids, the *Sutta Nipâta*, *S. B. E.* x, by V. Fausböll, *Sept Suttas Pâlis* par M. P. Grimblot; the *Dhammapada* ('sentences of religion'), 'perhaps the most sacred and most widely read book of the Buddhist Bible,' *S. B. E.* x, by Max Müller; and the *Jâtakas*, the experiences of Buddha in his various lives, the foundation of our own 'Æsop': Trübner's *Oriental Series*, by T. W. Rhys Davids.

Three *Suttas* in Prof. Rhys Davids' collection are invaluable as giving the noblest authentic picture of the Buddhist ideal, '*The book of the Great Decease*' ('the Buddhist Gospel'); '*The foundation of the Kingdom of Righteousness*,' which is substantially the sum of Buddha's own teaching; and '*If he should desire*—.' If the student adds to these the translation of the *Brahmajála-Sutta* in M. Grimblot's collection, which gives the Buddhist views on the finite order, and the *Dhammapada*, he will have a vivid and just conception of the primitive system of Buddhism.

(3) Of the **Abhidhamma-Pitaka** only fragments have been published, and so far its general interest appears to be far less than that of the other groups of writings.

(*b*) *The Northern Canon.*

The (Sanscrit) books of the Northern Canon are at present far less accessible than those of the South, and of far less value. It is said that there are 'nine books to which divine worship is offered' by the Buddhists of Nepaul. Two of the most important have been translated, **The Lotus of the true Law,** by H. Kern, *S. B. E.* xxi, 'an undeveloped mystery play, in which *Sakya-Muni* is the chief speaker'; and the *Lalita-Vistāra* (from a Thibetan translation), a history of the birth and temptation of Buddha—'a kind of Buddhist *Paradise Regained*' —by M. Foucaux. Both books contain fragments of many dates in prose and in verse. They belong to a later stage in the development of Buddhism than the Pâli books. The Buddha of 'the Lotus' is 'an ideal, a personification, and not a person.' To a Western reader they are tedious and dull, yet not without passages of considerable beauty. An episode from the *Lalita Vistāra* in Muir's *Metrical Translations from the Sanskrit* (Trübner), ccxli, which the translator calls 'The Indian Simeon,' is of exceptional interest. Compare for Northern Indian Buddhism E. Burnouf, *Introduction à l'histoire du Bouddhisme Indien* (1844, 1876), and *Le Lotus de la bonne loi* (1852); for Cingalese Buddhism, Spence Hardy, *Eastern Monachism* (1851), *Manual of Buddhism* (1860, 1880), *Legends and Theories of the Buddhists* (1866); for Burmese Buddhism the works of Bp Bigandet and Bp Titcomb; and for the Buddhism of Thibet, Schlangintweit.

The Sacred Book of the Sikhs, the **Adi-Granth** (compiled at the close of the xvith cent. A.D.), has been translated by Trumpp (1877); and the translation of the **Gaina Sutras** in the *Sacred Books of the East* (xxii) gives a specimen of the Sacred Books of Jainism.

(*c*) *The Chinese Books.*

The Chinese Buddhist Books are of wholly subordinate value, except as materials for a study of the decay of a religion. Compare S. Beal, *Catena of Buddhist Scriptures from the Chinese*, and *Lectures on Buddhist Literature in China;* Bunyiu Nanjio, *Catalogue of the Chinese translations of the Buddhist Tripitaka.*

The Introductions of Prof. Rhys Davids to the several translations which have been referred to are invaluable; and his little book on *Buddhism* (S. P. C. K.) is a masterpiece. Comp. also the special works of Oldenberg and Kern.

ii. *The* **Iranian Sacred Books.** *The* **Zend Avesta.**

The Sacred Books of Persia are for the most part on a purely literary estimate of less interest than the Sacred Books of China and India. But other claims even more than compensate for their want of form. They are the sole monuments of the East Iranian language which died out in the third century B.C. and left no descendants. They are also the sole monuments of the one Eastern religion, Zoroastrianism, which from the earliest ages has been in contact with Western thought, and has profoundly influenced at various times Judaism, Christianity, and Mohammedanism. Moreover, Zoroastrianism is in itself the most authentic of ancient religious systems, and exhibits features which are characteristic of Turanian, Aryan, and Shemitic types of thought. And if the mass of the extant writings are technical, there are passages in them which for purity and sublimity of thought yield to nothing in Gentile literature.

The body of Iranian Scriptures is known as the **Zend Avesta.** The word *Avesta* means 'text,' 'scripture,' and *Zend* is commonly explained as 'translation' or 'commentary.' In this sense the existing Books contain both *Avesta* and *Zend*, and the two can in some cases be separated as the groundwork and the explanatory gloss. The collection represents traditional teaching, or perhaps in part a literature, extending over a period of perhaps a thousand or eight hundred years to about 400 B.C. It is natural therefore that the separate Books should shew differences of dialect, but all present the East Iranian type, popularly known as *Zend*, though in two varieties, the Gathic and the Bactrian.

The extant writings are fragments of a much larger collection. This conclusion, which is adequately supported by internal evidence, is confirmed by tradition. Of the twenty-one parts (*nosks*) existing in the time of Alexander the Great, of which a list has been preserved, only one (the *Vendidad*) survived the destruction of his conquest fairly complete. On the other hand the specified contents of the twenty-one '*nosks*' leave no place for the *Yasna* and *Visparad* of the present *Zend Avesta*; and it has been reasonably conjectured that these books were held apart from the other books, as the Pentateuch from the other books of the O. T. in the estimation of the Jews, while the '*nosks*' included the 'whole religious and scientific literature' of the ancient Persians which could be recovered when the collection was made after the overthrow of the Greek dominion. The collection of the present *Zend Avesta* is supposed to have been begun by an Arsacid prince, probably by Vologeses the contemporary of Nero, and it was continued by the early Sassanidæ (from Ardeshir A.D. 226). The completion is assigned to Shapur II (309—380 A.D.) about the time of the Council of Nicæa. Of this second collection also much was lost when Zoroastrianism was almost exterminated by the Mohammedans. What remains was mainly that which was required for liturgical use, so that it has been justly said that the *Zend Avesta* is rather a Prayer-Book than a Bible.

The extreme antiquity of the *Zend Avesta* is sufficiently attested by its contents and by its language. The society which it presupposes is just passing into a settled life. The writings contain no references to salt or iron or money. Of great cities Babylon alone is mentioned. The language is generically different from the old Persian dialect, and the books belonged at first to the Magi only, a Median tribe. They present a civilisation and a religion earlier than the Persian Empire and foreign to it; nor was it indeed till the time of the Sassanidæ that Zoroastrianism was the exclusive national faith of Persia. At the same time the influence of the Magi under an alien line is an indication of their established power; and the significance of the use of an unfamiliar language in worship is illustrated by a similar use of Latin, Greek, Slavonic, and Arabic, at the present time. (Compare Geiger, *East Iranian Studies*, translated by Sanjana.)

From the time of the recension under the Sassanidæ the original *Zend* was commonly accompanied by a Pahlavi (Parthian) translation. Pahlavi was the official language of the dynasty, and represents the West Iranian type, being akin to the ancient and modern Persian. From this traditional translation the first knowledge of the contents of the *Zend Avesta* was derived through the romantic labours of Anquetil du Perron (1771). Anquetil du Perron's version was however most imperfect, and it was not till the work of E. Burnouf (1833—5) that a foundation for the real knowledge of *Zend* was laid. Even now there are rival schools of interpretation, the one party, represented by Spiegel, maintaining the traditional sense given by the current Pahlavi version (Translation 1864, rendered into English by Bleeck, 1864), the other party, of whom Haug was the ablest exponent, seeking to determine the sense by an independent comparison with Sanscrit (Haug, *Essays*, 1862: new edition by E. W. West). The most recent translators, Darmesteter and Mills (*S. B. E.* iv, xxiii, xxxi), wisely combine elements of both schools. Compare also the translation by C. de Harlez (Paris, 1881).

The *Zend Avesta*, as now arranged, consists of four parts, the **Yasna,** the **Visparad,** the **Vendidad,** and the **Yashts.**

(*a*) The **Yasna** (*i.e.* sacrificial prayer) consists of seventy-two chapters. It contains the oldest fragments of the literature, the five *Gâthâs* (songs), '*the Yasna Haptangârti*' (the *Yasna* of the seven chapters), and the *Mazdayasnian Confession.* These are written in a peculiar dialect, and there seems to be no reason to doubt that they date from the time of Zoroaster (*Zarathushtra, Zerdusht*) himself and his immediate followers.

The *Gâthás* are of unique interest. They are mere fragments, but they are enough to suggest the grandeur of the whole out of which they are left. They exhibit a substantial unity of style and thought. Zoroaster appears in them as a struggling prophet, inspired with devoted courage, and engaged in a fierce conflict with his enemies, at one time depressed, at another time victorious, but always a true man, undisguised by the wild legends which are attached to him in the later books.

The first *Gâthâ* (*Yasna* 29, 28, 30—34) gives an account of his call, of his message for the world, of the consummation (*Frashakard*) to which creation is moving. The second *Gâthâ* (*Yasna* 43—46) is scarcely less important, and records Zoroaster's second mission and the questions with which he had to deal. The fifth *Gâthá* (*Yasna* 53) is held to be the marriage song of his daughter.

The student will do well to read carefully the following passages in Mills' translation, *S. B. E.* xxxi: *The cry of the kine's soul* p. 16; *Dualism* p. 29; *Ahura (the Lord) All-seeing* 47; *Retribution inherent* 52; *Progress* 90; *Great questions* 111 ff.; *The message* 126; *The wicked far from God* 150.

Of the other *Yasnas* the most interesting perhaps are the *Confession* (*Yasna* 12), p. 247; the comment on the *Ahuna-vairya*, the great prayer [Honover] (*Yasna* 19), pp. 259 ff.; the comment on *Ashem Vohu*, the praise of holiness (*Yasna* 20), pp. 266 ff.; and the *Yasna* of the seven chapters (*Yasna* 35).

(*b*) The **Visparad** (*i.e.* all heads, lords) consists of addresses to the representatives of each order of being, inciting them to be present at the ceremonies held in their honour, and is arranged in twenty-three chapters (*S. B. E.* xxxi).

(*c*) The **Vendidad** (the name is a popular contraction and means 'the anti-dæmoniac law') is divided into twenty-two sections (*fargards*). It contains an introduction giving an account of the spread of Zoroastrianism, and an appendix on medicine; but the main body of the book is a code of purification, especially in regard to pollution in connection with the dead (*Farg.* v—xii) and with the dog (*Farg.* xiii, xiv), together with various civil laws and penalties. The directions are given in the form of answers by Ahura Mazda to questions of the Lawgiver. Some passages have a general interest: *The praise of agriculture* (Darmesteter, *S. B. E.* iv, 29); *Purity* (*id.* 55); *Nail-parings* (*id.* 186).

(*d*) The **Yashts** are invocations or hymns of praise to special powers. There were originally thirty, corresponding to the Calendar of thirty days, but now only eighteen remain. They include many pieces of great beauty: the '*Honover*' (Darmesteter, *S. B. E.* xxiii, 23); *The 'fiend-smiting' praise of holiness* (*id.* 22); *Divine names* (*id.* 24 ff.); *The word* (*id.* 44); *The genius of truth* (*id.* 139); *Invocation of the essences of things* (*Fravashi*) (*id.* 179); and above all the noble description of *The fate of souls* (*id.* 315 ff.; comp. pp. 342 ff.), *S. B. E.* iv, 212 f.

The new edition of Haug's *Essays* (Trübner's *Oriental Series*) and the Introductions of Darmesteter and Mills to their translations in *S. B. E.* v, xxiii, xxxi give the results of the latest researches into the *Zend Avesta.* Mills' paraphrastic analysis of the *Gâthâs* is of the greatest service to the English student.

Even a brief review of the Sacred Books of the præ-Christian ethnic religions suggests some general reflections as to the features by which they are distinguished from the Scriptures of the O. T. They are unhistorical, retrogressive, partial.

1. The præ-Christian non-Biblical Sacred Books are unhistorical. Even when they record historical events, the history does not appear as a manifestation of divine government and discipline; and, with the exception of the Chinese, they contain no history of a people. Whatever facts they record, are personal and not national. The *Vedas* with their Brahmânas cover a period as long, upon a moderate computation, as that from the Exodus to the Return, and no one fact is fixed in them from first to last. Indian history is absolutely dateless till after the invasion of Alexander, when a king in the native lists can be identified with the Sandrocottus of the Greeks.

The *Zend Avesta* extends over a space of time less perhaps than that covered by the *Vedas* and yet over hardly less than 800 years; but the facts which it records are limited to the mission and appearance of Zoroaster, which are given without any detail, to a single reference to Gautama Buddha and to an enumeration of the sixteen countries over which the Aryans were spread by the guidance of Ahura Mazda. The Buddhist writings profess to contain long stories of Gautama Buddha, but it is hardly possible to give to these the name of biographical memoirs; and of the history of national progress they appear to have no trace.

The *Shoo King* appears at first sight to be an exception to the unhistorical character of the Gentile Sacred Books. It contains records of the rise and fall of dynasties, of personal successes and failures, of real and striking incidents illustrative of national policy and national character. But the exception is only apparent. From the first the *Shoo King* presents a fixed ideal of government and action. The history is in fact a record of precedents. All that is possible for man lies at once before him and within his reach on earth. His power is supreme and sufficient. There is no object towards which the life of the nation is directed in the future. Nothing higher is proposed than to reproduce the glory and peace of the first heroic kings.

So then the general statement holds good that in no case is the revelation or authoritative rule given in the ethnic sacred books represented as embodied and wrought out step by step in the life of a people. The doctrine is announced and explained and fenced in by comment and ritual, but it finds no prophets who unfold and apply the divine words to the varying circumstances of national growth, which at once fix their application and illuminate their meaning.

2. It follows as a necessary consequence from the fact that the Gentile Sacred Books are unhistoric that they are also retrogressive. Religious teaching if it is not realized in the active life of a society must sink into a speculative theory or an elaborate formalism. It is easy to see how the Old Testament, if it remain by itself unconsummated by the New, passes through the Mishna into the Talmud. Life in any case involves change, and true life involves advance. If there be no life then there must come in its place an artificial system of outward rules which offers a mechanical substitute for a free development, and makes life more and more impossible. So in fact it has been always outside the limits of revelation. While the books of the Bible, corresponding with successive stages in the religious advances of men, go forward from ritual to spiritual service, the case is exactly the reverse with the other canons of holy writings. That which is the first stage of a stern discipline in the history of the people of God, is the last refuge of failing faith among the nations.

This retrogression is shewn unmistakably in two ways. The oldest portions of the several collections of the Chinese, Indian, and Persian scriptures are confessedly the noblest in thought and aspiration; and secondly ritual in each case has finally overpowered the strivings after a personal and spiritual fellowship with God.

The contrast between the earlier and later books of the Gentile Canons is seen most clearly in those which are most accessible, the *Vedas* and the *Zend Avesta*. The Hymns of the *Rig Veda* and the *Gáthás* of the *Zend Avesta* are incomparably the finest elements in the religious literature of Hinduism and Zoroastrianism, for the *Upanishads* are a philosophy for a few. In these Hymns the soul of man found a free utterance, which the later experience of life failed to realize. They rise, like the choruses of Æschylus, far above all later literature in grandeur of spiritual aspiration and depth of reverence. Then came an almost abrupt break. Priestly and political despotism more or less completely kept down that lofty independence of which the Hebrew prophets were the inspired preachers.

Hence followed, as a necessary consequence, the second form of retrogression, the predominance of ritual. This descent from a spiritual worship to a lifeless service is natural to man as he is; but in the case of the great Gentile religions the descent was not only actually made as it has been made in Judaism and Christianity; it was also consecrated by authoritative books. The effect of this inversion of the divine method for the restoration of man would be fairly represented if we could suppose that the Book of the Psalms had been the original basis of the Old Testament and Leviticus adapted to it as the final Commentary.

3. The Gentile sacred writings are unhistorical and retrogressive: they are also partial. They are in their most complete form, as has been just said, a Psalter completed by a law of ritual. They contain (with the partial exception of the *Shoo King*) no stirring episodes of national heroism: no testimonies of great men who stem the tide of popular corruption: no examples of 'learning through suffering.' On the other hand the Bible contains every element which the representatives of different races have found to be the vehicle of religious teaching, and every element in its fullest and most fruitful form. Let the Apothegms of the *Confucian Analects* be compared with the Sapiential Books of the Old Testament, of which Proverbs is the type: let the *Vendidad* be compared with the Pentateuch: let the *Rig-Veda Sanhitá* and the *Gáthás* be compared with the Psalms: let the *Dhammapada* be compared with the Apostolic Epistles; and the *Upanishads* with St John's Gospel and Epistles, and then first perhaps we shall feel what the Bible is. It is happily so inwrought into our conceptions of life, whether we know it or not, that we hardly feel how far it rises above the natural level of man's religious attainments and aspirations: how it stands absolutely fresh in the latest age: how it covers all the fields of religious speculation: how it completes what scattered races have begun: how it addresses every class with a voice which grows intelligible as each listener is prepared to hear.

III. THE PRESERVATION AND TRANSLATION OF THE BIBLE.

A. PRESERVATION OF THE TEXT OF THE BIBLE.

By the Rev. R. SINKER, D.D., Librarian of Trinity College, Cambridge.

1. THE TEXT OF THE OLD TESTAMENT.

The original language of most of the O. T. is Hebrew, a few portions being written in what is popularly called Chaldee, or, more strictly, *Aramæan* or *Aramaic* (*cf.* R. V. m. Gen. xxxi. 47). [Dan. ii. 4—vii. 28; Ezra iv. 8—vi. 18, vii. 12—26; Jer. x. 11.]

The *name* Hebrew first meets us in Genesis xiv. 13 ("Abram the Hebrew"), where it may mean "one who had come from beyond [the Euphrates]," and so it is explained in the Septuagint. On the other hand, it may be a patronymic from Eber, in the days of whose son Peleg "was the earth divided" (Gen. x. 25).

It can hardly be doubted that Abraham adopted the language of Canaan on his settlement in Palestine, in place of the Aramæan of his earlier years. The remains of the ancient Phœnician or Canaanite language that have come down to us in inscriptions, coins and otherwise, point to a language hardly appreciably different from Hebrew, while Abraham's kinsman, Laban, speaks Aramæan, as against Jacob's Hebrew (Gen. xxxi. 47).

The former language (the "Syriac" of the English Bible, 2 Kings xviii. 26; Dan. ii. 4) was that spoken in Syria and Mesopotamia.

In the earlier books of the Bible the language is found in a much higher degree of purity than in the later, into which many foreign words, especially Aramæan and Persian, entered, through the increasing intercourse with foreign nations. The Captivity struck a fatal blow at Hebrew as a living language, and though it is impossible to speak with absolute certainty as to the *extent* to which it was still spoken after the Return from Exile (536 B.C.), yet certainly it grew more and more a language for Divine Service and the learned, its place being gradually usurped as a vernacular by a form of Aramæan. This was undoubtedly the state of things in Palestine in our Lord's time and afterwards; the knowledge of Classical Hebrew being then maintained by the Temple Service and the great Rabbinical Schools, at first at Jerusalem, and after the fall of Jerusalem at Tiberias. There were also flourishing schools in Babylonia, Sora and elsewhere.

External Condition of Old Testament Text.

The text of the Old Testament, as we now possess it, is known as the *Massoretic* (or traditional) text. The opinion that, even in external appearance, the ancient Hebrew Scriptures had undergone but little change, is one that can no longer be held. The original Hebrew characters were, *in appearance*, widely different from those now in use. These older letters are what are ordinarily known as Phœnician, and are virtually the same as the letters found in Punic inscriptions, on Maccabæan (and later) shekels, and in Samaritan MSS. Until the Captivity, these characters were, it cannot be doubted, those in use among the Israelites. An example of this is furnished by the well-known Siloam inscription.

After the Captivity, however, the returned exiles not only gradually dropped the spoken tongue of their fathers for Aramæan, but also began to use in writing the simpler characters they had brought from Babylon. This, the Hebrew now in common use, is what is usually known as "square" Hebrew, and we might fairly compare the change from the Gothic or black-letter type to Roman type in early English printed books.

The change was undoubtedly a gradual one, for, as we have said, the older character appears on the Maccabæan coins, but this does not militate against the *general* acceptance of the square character. It cannot be doubted that the Septuagint was made from MSS. in the square character. Our Lord's reference to the "jot" (Matt. v. 18) clearly presupposes the "square" alphabet, in which it is the smallest letter, and the proverbial character of the phrase would seem to shew a long-established use. A curious late survival of the older alphabet is mentioned by Origen († 253 A.D.), *viz.*, that in Greek MSS. of the Bible scribes often wrote the Sacred Name in Hebrew letters in the body of the Greek, and that in the more accurate MSS. these were of the older character. Still, it may be assumed as a matter hardly capable of doubt that the Hebrew alphabet now in use was current among the Jews long before the Christian Era.

It may be noted that the earliest forms of Hebrew and the cognate languages were alike destitute of *written* marks for vowels; and that the late date of the introduction of the Arabic and Syriac vowel-points is a definitely known fact. Indeed if the *points* were part of the *original* written Hebrew system, the existence of unpointed MSS. (including those held in the highest estimation, the MSS. used as lectionaries in the synagogues) would be a fact very hard to account for.

Further, the numerous and wide divergencies of the ancient versions, and especially of the LXX., have often been appealed to with the view of shewing that they cannot have been taken from pointed MSS.; but much later witnesses point in the same way. Thus in Origen's *Hexapla*, the second column contained the Hebrew text in Greek letters, and we are thus able to approximate to the Hebrew pronunciation of Origen's time. Making every allowance for corruption of text in the MSS. from which the extant fragments of this second column are derived, a pronunciation is indicated by no means identical with that embodied in the Massoretic pointing. Jerome again (345—420 A.D.), who spent the latter half of his life in Palestine, and has left numerous commentaries on the books of the Hebrew Bible, appears to have been entirely ignorant of any written system of points whatever. He remarks at times on the different ways of pronouncing the consonants of a Hebrew word and the consequent variation in meaning, in a way which would be inconceivable had he any written system of vowels before him. Later still we have the Babylonian Talmud, which was finished probably about 500 A.D. Among the discussions in it as to the meaning of passages of the Law, no appeal seems ever to be made to the vowel-points, though such an appeal would often have been most relevant.

The earliest certain references to written Hebrew points are said to occur in the writings of Saadia Gaon († 942 A.D.), but by that time they had evidently been long established.

The Hebrew point-system is so elaborate, being indeed quite out of proportion to the simplicity of the language, that a considerable time must be allowed for its development. It was in all probability devised by the scholars of Tiberias, and possibly fears as to the rapid growth of Islam may have impressed them with the insecurity of interpretation resting so largely on unwritten tradition.

Besides this system of pointing there exists also another, commonly known as the Babylonian, which was first noticed about forty years ago in MSS. belonging to the Karaite Jews. This is a less elaborate system than that in common use, and in it the points are always written *above* the line of consonants.

It cannot be too strongly insisted on here that comparatively modern as the point-system is, though we need by no means maintain its infallibility, its history is such that, only on well-established grounds, should it be departed from.

The history of the text of the Old Testament may conveniently be broken up into three periods:—(1) from the time when the several books were written to the Christian Era, (2) from thence to the invention of the point-system, and (3) from thence to the present day.

For the earlier part of the first period our materials are exceedingly scanty, a brief notice here and there in Scripture testifying to the possession by the Israelites of writings viewed as sacred. Thus Moses writes the "book of the Law," and delivers it to the priests and Levites to be kept "in (*or*, by) the side of the ark" (Deut. xxxi. 26). Long before this time he had been commanded by God to put into writing an account of the victory of Rephidim (Exod. xvii. 14). Joshua again at the end of his life lays up his own record before the Lord (Josh. xxiv. 26). See also 1 Sam. x. 25. In these passages we have our first glimpses of the formation of the Old Testament. How far and how often during the days of the monarchy the action of editors modified and rearranged the existing materials it is useless to guess, nor does it matter. The divine purpose was the same, whether author or editor was the one to be guided.

An important incident, the true meaning of which has excited much controversy, is the discovery of the "book of the Law" in the eighteenth year of Josiah (2 Kings xxii.). It must be remembered that after Hezekiah's death ensued the fifty-five years, mostly of idolatry and persecution, of Manasseh, the short evil reign of Amon, and the succession of a child of eight. Amid all this the worship of Jehovah might seem almost to die away. The discovery was made at a time and under conditions when it was sure to produce its effect: had it been left to the reign of Jehoiakim, for example, it would, humanly speaking, have been without avail. It is a strong argument that we are here dealing with a case in which God allowed His written Word to be withdrawn for a time, when in the writings of the prophets, who lived two or three generations before the date of the discovery (*e.g.* Hosea, Amos, Micah), numerous underlying allusions shew abundant knowledge of the details of the Law. Considering the nature of the reforms of Josiah, it cannot be doubted that copies of the Law would be multiplied. And here too the succession of prophets must be noted: Jeremiah in Palestine and Egypt, Ezekiel and Daniel in Babylon, were undoubtedly familiar with the Law.

After the returned exiles had once more settled in their own land, we find Ezra (Neh. viii. 1) reading the Law to the people, at their request, as an ordinary and natural thing. To Ezra and his colleagues, "the men of the great Synagogue," has been assigned the setting forth a carefully revised text of the book of the Law, with or without some of the other books of Scripture. It might be assumed from the nature of the case that this editorial work would be continued by Ezra's younger colleague, Nehemiah, and an important confirmation of this is furnished by 2 Macc. ii. 13 which connects his name with books "concerning the kings and prophets," and the writings of David. The former of these is at any rate suggestive of the second of the three volumes, and the name of David of the third.

Besides the Massoretic Hebrew text two other forms of the text have come down to us from pre-Christian times; the Samaritan Pentateuch, which, as the name tells, includes the five books of Moses only, and the so-called Septuagint Greek version, containing the whole of the Old Testament. It is true that the differences between these two and the Massoretic text are considerable, and of this we must speak hereafter; what it is important to note at present is that *as compared with the mass that is in agreement*, the points of differences are not great, and hardly any important point either of narrative or doctrine is affected in either of the secondary texts.

The period from the time of Ezra to that of our Lord is one of special importance in the history of the text. As has often been pointed out, their religion and the sacred books which enshrined it were all that the Jews had now left. National independence gone, language well-nigh dead, they clung all the more firmly to what they had left, and their Scriptures became the citadel of the national aspirations. On the careful preservation and interpretation of the text labour was ungrudgingly bestowed, and the Rabbi became a far more important personage than the priest. As the outcome of all this it obviously follows that as regards Jerusalem and Palestine there would be a steady tendency to fixity of the Hebrew text.

In the New Testament a large majority of the quotations from the Old Testament follow the wording of the Septuagint, even when there is a certain amount of divergence between this and the Hebrew. This was due to the almost universal use, spite of its glaring faults, of the Septuagint.

From the Christian Era to the sixth or seventh century A.D. the evidence that meets us, such as it is, tends to bring out more and more the two foregoing points, (1) the fixity and uniformity of the traditional Hebrew text, the variations, when traces of such are found, being slight; and (2) the striking contrast between this text and that of the Greek, and, in a less degree, of other versions.

While the Rabbis of Jerusalem, and later of Tiberias, and of the Babylonian Schools, made, we know, the "word of God of none effect" by their tradition, still as regards the *letter* of that word, it was guarded jealously enough. The chief outcome of these schools in the above-named centuries clearly shews that. In the quotations from Scripture in the Mishnah (*c.* 200 A.D.), and the Talmuds of Jerusalem (*c.* 370 A.D.) and of Babylon (*c.* 500 A.D.), a certain amount of variations occurs, but within very narrow limits. The tendency clearly was to uniformity, not to variation. Jerome sometimes also refers to readings of the Hebrew not identical with those of the present Massoretic text, but these are not of sufficient weight to touch the main argument.

The first six centuries after Christ saw the rise of a large number of versions of the Old Testament. The majority of these, being taken from the Septuagint, are only of value as evidence for the text of the latter. Made directly from the Hebrew, however, are the Syriac version known as the Peshitto, which yet has some curious unexplained Septuagintal colouring, the Latin Vulgate, and various Greek versions (three of the whole of the O. T., by known authors, Aquila, Symmachus and Theodotion, and three of certain books only and anonymous, commonly known as the Fifth, Sixth, and Seventh Versions). These six Greek versions exist only in fragments, and these are of value rather for the exegesis than the criticism of the text; but little that would come under the head of a variation of text can be deduced from them. The Peshitto, as has been said, is partially ranged with the Septuagint against the Massoretic Hebrew.

Besides these, a group of versions of a different type presents itself, the Targums, paraphrases into Aramæan of different parts of the Old Testament. The date of the ultimate form of these is a matter of much dispute: and though these versions are exceedingly paraphrastic, there is in them a large element of very ancient date; and further, it may broadly be laid down that the Targums support the Massoretic text as against the opposing versions.

Some results of the criticism of the text by the doctors of the Rabbinic schools may here be noticed. They are usually designated *Qri* and *Kthib*, by which is meant that, though a certain word is found in the text (*Kthib*=written), the direction is given to replace it in reading by another word (*Qri*=read). They may for convenience be grouped under three divisions:—(α) modernizing, where certain forms are replaced by those current in later centuries, (β) euphemistic, where coarse or indelicate phrases are softened down, and (γ) what may more strictly be called critical. Some have viewed the *Qri* merely as a critical conjecture of the Rabbis; others, we believe with more justice, as an independent reading resting on definite objective evidence. A familiar instance by way of illustration will be found in Psalm c. 3, where the E. V. follows the *Kthib*, "and not we ourselves," the margin, with more point, following the *Qri*, "and His we are."

An extreme case is that of the "*Qri* without a *Kthib*," and the "*Kthib* without a *Qri*," that is, where a word has to be read which is not in the text (*e.g.* the word *Euphrates* in 2 Sam. viii. 3), and where, though in the text, a word has to be passed over.

It has already been pointed out that the date of the invention of the point-system is a very uncertain one, the seventh century A.D. being, however, a reasonable guess. The system of points and the recension of text furnished with them are known as *Massoretic*, an adjective derived from *Massorah*, tradition. Under this name is included a mass of details as to the criticism of the text, all the various corrections and variations mentioned above, and others also: such things as the number of verses or letters in the various books, which is the middle verse of each book, and numerous similar things, puerile enough in one sense, and yet testifying to the extraordinary care and zeal lavished on the books.

One set of corrections rather more important than some of those mentioned above is the so-called *Tiqqun Sopherim*, or "correction of the scribes," a term applied to eighteen places where a certain reading is rejected and replaced by another, whether on critical or subjective grounds we cannot here discuss. An example may be given. In Hab. i. 12 the Massoretic text reads, "we shall not die," which is a "correction of the scribes" for "thou wilt not die," surely a most frigid and suspicious expression.

A short abridgment of the *Massorah* is printed in the margin of ordinary Hebrew Bibles; the whole body of the Massorah, as may well be imagined, is of very considerable extent.

There were two great centres of Hebrew learning in the centuries of which we have been speaking, Tiberias and the Babylonian Schools. Hence two recensions of text were gradually formed, Western and Eastern. Of these two recensions, two lists of variations may be mentioned:—(1) A list, ordinarily known as "the Western and Eastern readings," 220 in number. These, we may believe, are of a date prior to the rise of the point-system, because they all refer to the consonants. None of them is of any importance as regards the sense. It is important to add that not one of them occurs in the Pentateuch, a strong piece of evidence to the exceptional care taken with the MSS. of the Law. (2) The full establishment of the point-system would in course of time furnish a fresh field for variation. About 1030 A.D. the Western and Eastern MSS. were examined for variations by Aaron ben Asher of Tiberias and Jacob ben Naphtali of Babylonia. This list of variations, which has been several times printed, consists of about 900 readings, which, with one exception, refer to vowels and accents only. The present printed Hebrew text is almost entirely according to the readings of ben Asher.

In the multiplication of fresh copies there would always be the desire to follow a carefully revised text. Accordingly various standard copies are mentioned by the mediæval Rabbis as those serving for patterns: thus Maimonides († 1204 A.D.) refers to the MS. of the Pentateuch revised by ben Asher, and states that he himself made a transcript of it in Egypt. Another important MS. was the Codex of Hillel, mentioned by the great Rabbi David Kimchi († 1240 A.D.) as seen by him in Spain, and held in high repute as an authority. Others again are the Codices of Jericho and Sinai, both containing the Pentateuch only.

The Hebrew Old Testament was printed a considerable number of years before the Greek New Testament, which was not printed till 1516. It appeared first in piecemeal fashion: the first portion being the *Psalms*, published in 1477, unpointed, with Kimchi's Commentary. The place of printing is unspecified. The *Law* was printed at Bologna in 1482, the *Prophets* at Soncino in 1485—86, and the *Hagiographa* at Naples in 1487. The first complete edition of the Hebrew Bible is that of Soncino in 1488; and the first Christian edition is that contained in the Complutensian Polyglott, Alcalà, 1514—17.

The most important editions of the text since that time have been those of Bomberg (Venice, 1518, 1526, 1547—49), to which several commentaries of the great Rabbis were added; the Rabbinic Bible of Buxtorf (Basle, 1611); Athias, Amsterdam, 1667. This last was reproduced by Van der Hooght (Amsterdam and Utrecht, 1705), and on this the great majority of modern editions have been based.

Textual Evidence for the Old Testament.

We must now view the matter from the other side. The direct evidence for the text of the Old Testament comes under three heads, that of Hebrew MSS., of Ancient Versions, and of the Quotations from the Old Testament in the Talmud and other ancient Jewish writings.

Two points at once strike the student of the Hebrew MSS. of the Old Testament: first, the comparatively late date of the earliest known MSS.; and secondly, the exceedingly narrow limits within which the variations of these MSS. fall; not that these variations are few in number, but as a rule most trifling in importance.

There are but few MSS. as yet known which can be assigned with probability to an earlier date than the year 1000 A.D.

The Hebrew MSS. of the Old Testament may be divided into Synagogue-rolls and MSS. for personal use. As to the former, the Talmud lays down elaborate rules, as to the nature of the skins and fastenings, the number of columns in each, the size of each column and the title.

MSS. other than Synagogue-rolls are in book form of various sizes, from folio downwards. Sometimes these are dated, but when no date is given, it may be more or less approximated to by various internal characteristics.

The MSS. fall into various families, distinguished by different sorts of characters, as well as certain differences of text. These are known as (*a*) the *Spanish*, written in square, elegantly-formed letters. These represent the text of the Codex of Hillel, and give the Massoretic text in its closest form. With these on the whole agree the Oriental family of Hebrew MSS. (*β*) the *German*. These are written in a comparatively rude and inelegant character, and also display a certain amount of divergence from the Massoretic text. Indeed, the books of the "prophets" and Hagiographa are arranged in a slightly different order from that in the Massoretic text. (*γ*) Midway between these come the Italian MSS., both as regards the shape of the letters and the character of the text.

The first attempt to examine the text of a large number of Hebrew MSS. was that of Kennicott, in whose edition of the Hebrew Bible (Oxford, 1776—1780) a collation is given of 634 Hebrew MSS., besides printed texts of the Bible, copies of the Talmud, &c. Subsequently, De Rossi published (Parma, 1784—1798) a collation of 825 MSS.

In the present century, Hebrew MSS. of the Bible have been collated by Pinner at Odessa, and others have come to light in India and China.

The great mass of them date from the beginning of the eleventh century onwards. The following may be mentioned:—(1) a Cod. Laudianus, no. 1 of Kennicott, and by him assigned to the tenth century, though placed later by subsequent critics. (2) De Rossi's Cod. 634, assigned by him to the eighth century. (3) Pinner's Cod. 1 of the Pentateuch. This has a subscription, stating that it was corrected in 580 A.D., and if this be true, it would be the oldest MS. of the Hebrew Bible known. Some internal phenomena, however, point to a much later date. (4) Pinner's Cod. 5, an imperfect copy of the Pentateuch, the date of the subscription being 843 A.D. (5) Pinner's Cod. 3 of the Prophets, the date of the subscription being 916 A.D. In this MS. the vowels and accents are not those in common use, being written above the line of the letters, as we have mentioned above. (6) Pinner's Cod. 13, an imperfect copy of the "former prophets," claiming to have been written not later than 938 A.D. To these may be added (7) a MS. in the University Library at Cambridge (Kennicott 89), whose subscription would assign it to the year 856 A.D. Opinions are much divided as to the truth of this statement. The great majority of Hebrew MSS. do not contain the whole Bible, but only parts thereof.

The scrupulous care bestowed upon the Hebrew text, as far as our evidence extends, contrasts strongly with the free handling to which the other texts were subjected, and this contrast in itself furnishes a strong *primâ facie* case in favour of the Hebrew.

When we come to view the matter in detail, we find, on throwing out those versions which, being taken from the Greek and not from the Hebrew, have no independent value, that there remain the Septuagint and the fragments of the other Greek versions, the Chaldee Targums, the Peshitto Syriac, and the Latin Vulgate; and also, though not a version, the Samaritan Pentateuch. Of these, the Targums and the later Greek fragments cannot be said to point to a text differing materially from the Massoretic. Nor, broadly speaking, can a different result be said to be yielded by the Latin Vulgate, made as it was in Palestine and under the influence of Jerome's Palestinian Jewish teachers; though where the Septuagint did not differ too materially from the Hebrew, he follows the former rather than the latter, so as not to break with old associations more than could be helped.

The Peshitto Syriac not unfrequently agrees with the Septuagint against the Hebrew, and this is doubtless due to the high position held everywhere in the Christian Church by the former; though it is by no means easy to see whether in these points subsequent interpolations have caused the difference, or whether the Septuagint was an influence on the mind of the original translator. Probably the first cause alone would be insufficient to account for the phenomenon.

There remain then the Septuagint and the Samaritan Pentateuch. The variations of the latter from the Massoretic text are often, but very far from invariably, supported by the Septuagint. At one time, the most extravagant claims were put forward on its behalf, scholars such as Morinus, Houbigant and Kennicott, placing it on a decidedly higher level than the Massoretic text. But Gesenius in his work on the subject (1815) gave a systematic arrangement to the variations between the two texts and shewed that the mass of variations are due to attempts at grammatical emendation, to glosses, to corrections of apparent deficiencies in the sense, to adaptations in favour of the Samaritan view of things and the like.

There remains finally the Septuagint. Real as the differences often are between this and the Hebrew, several points may be alleged to lessen them. The current text of the Septuagint is in a woeful state; the most recent editions leaving untouched a multitude of passages where the correct Greek of the original translation has obviously become corrupted. Very many variations are also due to difference of interpretation and not of text, unpointed Hebrew MSS. giving great latitude to interpretation. Very many of those which remain hinge on the difference between similar Hebrew letters. Some of the variations of the Septuagint are doubtless correct, though probably no two scholars will exactly agree as to which they are; nor will any important difference be made, on any view, either as to history or theology.

It may suffice here to mention one where we cannot doubt that the Massoretic text is corrupt. In Psalm xxii. 17 (16 E.V.) for "they pierced" the Massoretic text has "like the lion," the difference in the Hebrew being simply that between the two similar letters, *Vav* and *Jod*. Every known ancient version makes the word a verb, the *Vav* (which renders the word a verb) is found in many Hebrew MSS., and there is a certain amount of traditional evidence supporting that view. On all these grounds we cannot hesitate to believe that the word is a verb (meaning *probably* "to pierce").

The Talmud, as we have already said, consists of the Mishnah, completed at Tiberias about the end of the second century A.D., on which two commentaries called *Gemaras* (or "completion") arose in Palestine and Babylonia, and were finished about 370 A.D. and 500 A.D. respectively. The Midrashim are expositions or expansions of the various books of the Bible, and are probably very composite as regards date.

In all these a considerable quantity of the Bible is quoted or embodied; yet it cannot be said that the various readings thus detected are of any noteworthy importance. There appear to be 14 various readings known from the Mishnah, and in the collation of the quotations in the Talmud for Kennicott about 1000 variations were noted. None, however, was of any special moment. Such evidence, therefore, as is afforded by this third head is strongly and absolutely confirmatory of the Massoretic text.

On the *Apocrypha and other Apocryphal books* see above, p. 8.

2. TEXTUAL CRITICISM OF THE NEW TESTAMENT.

By the Rev. J. O. F. MURRAY, M.A., Fellow of Emmanuel College, Cambridge.

Object. The object of Textual Criticism is the restoration of the exact words of a writing, when the original copy of it has been lost.

Materials. The materials available for the determination of the exact words of the lost originals of the different books of the New Testament, and the skill to use them, have varied in different ages. At the present day three kinds of documentary sources are recognised, and have been made available for the purposes of criticism by the self-denying labours of generations of students. They are

Greek Manuscripts, or written copies of the Greek Text of the whole or parts of the different books;

Versions, or translations from the Greek into some other language;

'Fathers,' *i.e.* the testimony borne by ecclesiastical writers, directly or indirectly, to the readings of MSS. in their own day.

GREEK MANUSCRIPTS. These are divided into two classes, according to the characters in which they are written. Some are written entirely in capital letters, and are called Uncials. Others are written in smaller letters and a running hand, and are called Cursives or Minuscules. Uncial MSS. are, as a class, older than Cursives. No Uncial is later than the eleventh century; no Cursive earlier than the ninth. The oldest MSS. are written with no breaks between the words and very few stops. For purposes of reference an Uncial MS. is denoted by a capital letter (A, B, Δ, Θ, א); a Cursive by an Arabic numeral (1, 2, 3....). The notation begins afresh in each group of books (Gospels, Acts and Catholic Epp., Pauline Epp., Revelation), and so the same letter or number may denote a different MS., and the same MS. may be referred to under different letters or numbers, in different parts of the N.T. For instance, 'B' in the Revelation is a very different MS. from 'B' in the rest of the N.T. (Dr Westcott has adopted a plan which it is to be hoped may soon become universal; he refers to 'B' in the Revelation as B_2.) On the other hand, Δ of the Gospels and G_3 of the Pauline Epp. originally formed a single MS.

Among Uncials the most important are

B. Codex Vaticanus (IV.)[1] at Rome. N.T. complete except part of Hebrews, Pastoral Epp. and Revelation.

א. Codex Sinaiticus (IV.) at St Petersburg. N.T. complete. Discovered by Tischendorf in 1859 in the convent on Mount Sinai.

A. Codex Alexandrinus (V.) in the British Museum. N.T. almost complete from Matt. xxv. 6. Presented to Charles I. in 1628 by Cyril Lucar, Patriarch of Constantinople.

C. Codex Ephraemi (V.) rescriptus, in Paris. A 'palimpsest.' N.T. originally complete, now only about three-fifths of the whole decipherable, because the earlier writing was (XII.) washed off to make room for a Greek translation of some works of Ephraem Syrus.

D. Codex Bezae (VI.) at Cambridge, containing the Gospels and Acts and a fragment of the Catholic Epp., in Greek and Latin. Presented to the University by Beza in 1581.

$\Delta + G_3$. Originally part of the same MS. (IX.), containing in Greek and Latin:—

Δ. Codex Sangallensis, at St Gallen, the Gospels almost complete;

G_3. Codex Boernerianus at Dresden, all the Pauline epistles except 'Hebrews.'

E_2. Codex Laudianus (VI.) at Oxford, containing the Acts almost complete in Greek and Latin. Presented to that University by Archbishop Laud.

D_2. Codex Claromontanus (VI.) at Paris, containing the Pauline epistles in Greek and Latin.

Among Cursives some of the most important are, in Dr Gregory's notation,

In the Gospels 1-118-131-209, 13-69-124-346, 28, 33, 565, 892.

In the Acts and Catholic Epp. 13, 31, 36, 61 (wanting in Cath. Epp.).

In the Pauline Epp. 17, 37, 40, 47, 137.

In Revelation 1, 7, 38, 91, 95.

MSS. are connected by hyphens (*e.g.* 1-118-209) when there is reason to believe that they represent, in part at least, a common original. The MSS. numbered 33, 13, 17 and 69, 31, 37 in the Gospels, Acts, and Pauline Epp. respectively, are in each case parts of a single volume.

The latest catalogue of known MSS. enumerates

66 Uncial MSS. of the Gospels, and 1273 Cursives,

15 Uncial MSS. of the Acts and Catholic Epp., and 416 Cursives,

20 Uncial MSS. of the Pauline Epp., and 480 Cursives,

5 Uncial MSS. of the Apocalypse, and 183 Cursives.

But it must be remembered that some of the Uncial MSS. contain only a very few verses. The number of Uncials approximately complete is, 21 in the Gospels, 9 in the Acts, 7 in the Cath. Epp., 11 in the Pauline Epp., 5 in the Apocalypse.

Of the MSS. mentioned above it may be interesting to notice that the British Museum possesses, besides A, '892' of the Gospels, '61' of the Acts, and '7' of the Apocalypse. E_2, '118' of the Gospels, and '47' of the Pauline Epistles are at the Bodleian Library, and '36' of the Acts in the library of New College, Oxford. Z of S. Matthew and '40' of the Pauline Epp. are at Trinity College, Dublin. '69' is at Leicester.

Lectionaries. Besides these MSS. of continuous portions of the Greek Text there are numbers of MSS. of very different dates, both Uncial and Cursive, which contain selections from the N.T. for use in Church Services. Dr Gregory has catalogued 936 containing lessons from the Gospels, and 265 containing lessons from the Acts and the Epistles.

VERSIONS. The second source of evidence is that contained in versions. These also are preserved in written copies which have to be carefully compared together in order to determine as far as possible the exact words of the translation in its original form. Where this can be done the evidence of the version becomes, within certain limits, depending partly on the genius of the language and partly on the faithfulness of the translator, equivalent to the evidence of a Greek MS. of the date at which the translation was made. And the importance of such evidence, where it can be had, for establishing landmarks in the history of the Text can hardly be over-estimated. The versions most important for critical purposes fall into three groups—Latin, Syriac, and Egyptian. Versions must have been in existence in each of these languages before the end of the second century.

Latin. MSS. of the Latin version are usually denoted by small letters (*a*, *b*, *c*,....). The oldest form of it was produced in Africa. We have evidence of its existence in the writings of Tertullian (*c.* 200 A.D.), and of the character of its Text in the 'copious and careful' quotations of Cyprian (250 A.D.). By means of these quotations we are able to identify as substantially African two Latin MSS. of the Gospels,

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[1] Roman numerals denote the centuries, A.D.

e. Palatinus (IV. or V.).
k. Bobiensis (V.) (Matt. and Mark only),

and also a few palimpsest fragments of the Acts and Revelation,

h_2 (V. or VI.).

Very valuable evidence towards reconstructing it in this form is also contained in the Latin portion of the bilingual MSS. mentioned above, esp. D and Δ.

In the fourth century another type of text, called European, perhaps derived from the African, perhaps representing an indigenous Italian version, was current in western Europe, and especially in N. Italy. The European Text is represented among MSS. of the Gospels in

a. Vercellensis (IV.).
b. Veronensis (IV. or V.).
c. Colbertinus (XI.).
ff Corbeiensis (VI.).
h Claromontanus (IV. or V.) (part of Matt.).
i. Vindobonensis (V. or VI.), (Mk, Lk.).
r. Dublinensis (VI. or VII.).

Of the Acts and perhaps of Revelation, in

g. Holmiensis (XIII.).

A peculiar version of S. James is preserved in

f. Corbeiensis (X.).

Successive revisions of the 'European Latin,' sometimes casual, sometimes perhaps systematic, produced at length before the time of S. Augustine (*c.* 400) a third type of text, the 'Italian Latin.' This is now preserved in

f. Brixianus (VI.)
q. Monacensis (VI.)

of the Gospels; and in a few fragments of the Pauline and Catholic Epp. These three forms of the Latin version are sometimes classed together as 'Vetus Latina' or 'Old Latin.'

About 383 A.D. Jerome undertook a formal revision of the current 'Italian' Text, and produced what afterwards came to be recognised as the authoritative text of the version, the 'Vulgate.' Probably the two best MSS. for determining the text of the Vulgate as Jerome left it are Codex Fuldensis (*Fu*) (VI.), and Codex Amiatinus (*Am*). This MS. has a peculiar interest for Englishmen, as it was copied by order of Ceolfrid either at Wearmouth or at Jarrow, and taken with him on his last journey to Rome (A.D. 716) as a present to the Pope. Ceolfrid died on the way. The book, we must suppose, was taken to Rome and presented in due course. We next hear of it in the possession of the Abbat of a Lombard monastery at the end of the ninth century, who presented it to the convent of Monte Amiata.

Syriac. There are three distinct Syriac versions of importance. The materials for determining the history of the first are very scanty. It must have been in existence in the second century, before the composition of Tatian's Diatessaron, and it seems to have been revised in the fourth, in accordance with the Greek text current at that time. The early stage of the version survives at present only in an imperfect copy of the Gospels published by Dr Cureton from a MS. (V.) in the British Museum in 1858.

The later stage, to which the term Peshitto is ordinarily applied in contradistinction to the 'Curetonian,' is represented, apparently with remarkable uniformity, in all other MSS. (VI. and onwards) and in the bulk of Syrian patristic writings from the fourth century onwards. This version does not contain 2 and 3 John, 2 Peter, Jude, and Revelation.

The 'Philoxenian' Syriac was made for Philoxenus of Mabug in 508. It is only known to us, except in a few citations, in the form it assumed after it was revised in 616 by Thomas of Harkel, who supplied throughout in the margin various readings from Greek MSS., which have great critical value. It is remarkable for its strict adherence to Greek idiom. It contains all the books of the N.T. except Revelation.

The 'Jerusalem' Syriac, so called from the supposed resemblance of the peculiar dialect in which it is composed to that of the Jerusalem Talmud, has till recently been known only from a single MS. collection of Lessons from the Gospels (XI.) in the Vatican Library.' Some further fragments, including a few verses of the Acts, have lately come to light. The Greek Text which this version represents is interesting from its curiously composite character. Nothing is known of the origin of the version.

Egyptian. There are three Egyptian versions of first-rate importance, representing the dialects of Lower, Middle, and Upper Egypt. The term Coptic,—which ought to be coextensive with Egyptian, Copt being the name given to Egyptian Christians by their Arabic conquerors,—is sometimes applied specially to the version in the dialect of Lower Egypt, more properly called Boheiric or Memphitic. The version of Upper Egypt is called Sahidic or Thebaic. Both these versions contain all the books of the N.T., though the Revelation seems in neither case to stand on quite the same level as the rest. Both must have been at least begun in the second century.

The Memphitic version is contained completely in many MSS. The Thebaic is extant only in fragments. There is as yet no satisfactory edition of either of these versions, but we know enough to feel sure of the extreme value of their evidence for critical purposes. They represent not only very ancient, but also very accurate Greek MSS.

The version of Middle Egypt is called Bashmuric or Fayumic. Until recently only about 330 verses of it were known; fresh fragments are however continually coming to light among the treasures of the library recently unearthed at Fayum.

The only other versions that call for mention here are the Gothic, made by Bishop Ulfilas (IV.), the Aethiopic (IV. or V.), and the Armenian (V.).

FATHERS. The third and last source from which materials for Textual Criticism may be drawn is supplied by the writings of the Fathers. The writings of Christians in all ages, and not least in the earliest, have been full of traces, direct and indirect, of the study of the Holy Scriptures. The ascertainment of the evidence which can be derived from this source is beset by peculiar difficulties. Authors do not always take pains to quote exactly, and scribes and editors are apt to assume that anything unfamiliar in the form of a quotation is due to their author's carelessness, and to correct his work accordingly. When however we can make sure that an author quoted correctly and that his words have been faithfully transmitted, we have evidence as to the reading of Greek MSS. at a particular period, which it is worth taking a great deal of pains to secure, because it is capable of being precisely dated. The authors whose works are most important for critical purposes are

Greek:

Just=Justin Martyr, d. 150?, Palestine, Greece, Italy.
Ir=Irenaeus, d. *c.* 200, Gaul, Rome (mainly preserved in a Latin translation, II. or IV.?).
Cl. Al=Clement of Alexandria, d. *c.* 220, Alexandria.
Hip=Hippolytus, d. 235, Rome.
Or=Origen, d. 254, Alexandria, Palestine (a Latin translation, fifth century).
Eus=Eusebius of Caesarea, d. 338, Palestine.
Ath=Athanasius, d. 373, Alexandria.
Bas=Basil, d. 379, Cappadocia.
Greg. Naz=Gregory of Nazianzus, d. 390, Cappadocia.
Greg. Nys=Gregory of Nyssa, d. 395, Cappadocia.
Chrys=Chrysostom, d. 407, Antioch and Constantinople.
Theod. Mops=Theodore of Mopsuestia, d. 428, Antioch.
Cyr. Al=Cyril of Alexandria, d. 444, Alexandria.
Thdrt=Theodoret, d. 457, Antioch.

Latin:

Tert=Tertullian, d. 220?, Africa.
Cypr=Cyprian, d. 258, Africa.
Hil=Hilary of Poitiers, d. 368, Gaul.
Luc=Lucifer, d. 371, Calaris (Sardinia).
Vic=Victorinus, d. *c.* 380, Rome.
Ambrst=Ambrosiaster, *c.* 380, Rome.
Ruf=Rufinus, d. 409, of Aquileia.
Hier=*Jer*=Jerome, d. 420, Rome, Palestine.

Aug=Augustine, d. 430, Africa.
Prim=Primasius, c. 550, Africa.

Methods. Such are the materials for Textual Criticism. We have now to consider the use that has been made of them. This divides conveniently into two heads: (1) the Collection, (2) the Interpretation of the Evidence.

The Collection of the Evidence is a task which requires no ordinary diligence and accuracy, and has made great progress since the first 'Critical Edition' was published by Mill in 1707; the last half century has been especially fruitful, both in the discovery of fresh material and in the more accurate examination of the old. Much, however, yet remains to be done in the collation of Cursives and Lectionaries, in the careful editing of versions, and in the verifying of Patristic citations. The different documents have been carefully described by Dr Scrivener in his *Plain Introduction to the Criticism of the New Testament* (3rd Ed., 1883), and by C. R. Gregory in the *Prolegomena to Tischendorf's last edition* (Part I. 1884; Part II. 1890). The variations that have been noticed, down to the very minutest variations in order and spelling, and the evidence by which they are each supported, have been collected in two great critical editions, by Constantine Tischendorf (8th Ed., 1869—72), who aims at absolute completeness, and by S. P. Tregelles (1857—1879), who gives with especial care all the evidence of a select group of authorities—all the Uncials known in his day, some select Cursives, the Fathers to Eusebius (inclusive) and the chief Versions.

The multiplication of available authorities has led to a large and at first sight alarming increase in the number of observed discrepances. The total, estimated at 30,000 after Mill's edition, has swollen to about 120,000. But there is no real cause for alarm even in such a number as this. No document of any length is ever faultlessly transcribed, and so each fresh document that is examined adds its own quota to the list of various readings, yet at the same time it throws a light of its own, however dim, on the subject of our investigation. It is a help and not a hindrance to us in our search, though at first sight it may seem only to add to our perplexity.

The Collection of the Evidence by itself takes us very little nearer to our goal, apart from its Interpretation. The first step towards this necessary Interpretation is found, as has been already hinted, in a study of the history of the variations. For, isolated as they seem, they are really connected. They are each and all the outcome of a continuous process of change, the factors in which are all in themselves human, and well within the bounds of comprehension. The results are no doubt complicated, but there is no reason why patience and insight need despair of unravelling even the most tangled portions of the skein; and very much has already been done, especially by the latest English editors, Drs Westcott and Hort (Ed. 1881), towards securing this result. The variations have been classified under four heads, Syrian, Western, Alexandrian, and Neutral.

Syrian Readings are so called because they seem to have originated in Syria, and because the chief Patristic authority for them is found in the writings of Fathers (*e.g.* Chrysostom) who were trained in Antioch, the capital of Syria. This group of variations has the support of the vast mass of later MSS. and Fathers. It is, in fact, certain that the Text current in Antioch in the latter half of the fourth century became without serious change "the prevalent Greek text of the Middle Ages." But the characteristic readings of this group have no support, either from Versions or from Fathers, which can be assigned with certainty to any time before the death of Origen (254). The writings of that Father, however, contain ample evidence of the existence in his day of readings belonging to each of the other three groups.

The Western variations are so called because they are found mainly, though not exclusively, in the Graeco-Latin MSS. and the Old Latin Versions. They have a body of evidence in their favour of extreme antiquity and wide range. All the second century versions (with the partial exception of the Memphitic), the Curetonian Syriac, the Old Latin, and the Thebaic, were largely affected by them, and many second century writers (Just., Tatian, Marcion, Ir.) used what was substantially a Western text. This evidence becomes startling when we consider the character of the readings. Over and over again they bring before us the old thought in a new dress, sometimes rearranging, sometimes amplifying the old materials with astonishing boldness. They in fact reveal unmistakably a perilous crisis, through which the Text passed before the authority of the books had become generally recognised, and while oral tradition of the Apostolic history and doctrine was still strong. Scribes seem often to have felt at liberty to paraphrase rather than to copy the document before them, and even, especially in the historical books, to improve it by alteration or addition when they thought they possessed further or more accurate information. To this feeling we owe indeed the preservation of the priceless tradition incorporated in so many MSS. of St John's Gospel (St John vii. 53—viii. 12), and perhaps the concluding verses of St Mark (Mark xvi. 9—20); but it is clear that if all scribes had taken the same liberty we could never hope to restore our lost originals with any certainty. This happily is not the case. The evidence shews that this lax conception of the scribe's office only affected documents gradually, and was never universal.

Alexandria, for example, remained in a marked degree free from this source of danger, though apparently the scholars who presided over its famous school of theology became in their turn responsible for a fresh series of changes, and gave rise to the third, or 'Alexandrian,' class of Text. The characteristic Alexandrian readings are neither so numerous, nor so marked, nor so important as the Western. They rarely affect more than a word or two. Their tendency is to modify the grammar and to clear away difficulties connected with proper names, *e.g.* Bethabara, Gergesenes, Jesus Barabbas. These changes are relatively more numerous in the Epistles than in the Gospels, and, like the Western readings, were only introduced gradually.

Documents preserving a text free alike from Western and from Alexandrian corruption, and so containing what has been called a 'Neutral' Text, continued to be copied in Alexandria and elsewhere. They were largely used by the translators of the Egyptian versions, especially the Memphitic, and by leading Alexandrian writers from Clement (II.) to Cyril (V.).

These four types of Text were current side by side, in various degrees of purity, interacting one upon another, at least from the middle of the fourth century, just as the three earlier types had been interacting since the beginning of the third. This interaction has left its mark in the shape of an extensive mixture of these Texts on almost every extant document to the grievous entanglement of the evidence. Fortunately, however, we have individual MSS. or fairly defined groups of MSS., which sufficiently represent each of these types, except the Alexandrian. And so we are able, by observing the company in which it stands, to refer a large proportion of the readings, even in a document that has suffered considerably from mixture, to the appropriate source in its composite ancestry. Testing our chief MSS. by this method we discover for example a Western element in the Pauline Epp., in the predominantly Neutral B, and a text fundamentally Neutral sprinkled with Western and Alexandrian readings in א. It is to be observed that for the most part the later a MS. is the more purely Syrian is its Text, so completely did that Text succeed in supplanting its rivals in popular estimation.

These then are the four main groups into which the whole mass of various readings fall. In spite of much complication in the evidence, there can be little doubt of their existence. Nor is a scholar, who has once mastered their several characteristics, internal and external, by a careful study of typical examples, often at a loss to which to refer any particular variant that comes before him.

The existence of these four types being granted, and the variants in each particular case being grouped accordingly, it yet remains for us to ask what considerations are to guide us in our decision between them. At this point a fact to which Dr Hort has called attention becomes of the utmost importance. He has pointed out that not only is the evidence for the characteristically 'Syrian' readings late in date, but also that they can again and again be shewn to be simple 'conflations,' or weldings into one, of the readings of two of these rival Texts; that they can in no case be shewn to have contributed in a similar manner to the formation of any of the others; and that there is no reason to suppose that they ever represent an entirely independent and apparently pure tradition. If this can be regarded as established, and the evidence for it is certainly exceedingly strong, all 'Syrian' evidence—and that, it must be remembered, means the evidence of the vast majority of extant documents—may be disregarded: we have access to all the authorities out of which it was composed. Assuming then that we may now dismiss the whole 'Syrian' group, we are left with the other three, each demonstrably presenting a very early type of Text. And we have to decide on their relative importance; or in other words on the antecedent probability that in any particular case, where their evidence is conflicting, the true reading is to be found in one and not another of the competing Texts. Here again, if we were right in our description of the growth of these types, the problem is considerably simplified. Characteristically Western or Alexandrian readings are, according to our definition of them, corruptions, the result of changes introduced somewhere in the chain of transmission subsequent to the Original, to be rejected as soon as they are discovered, in favour of the 'Neutral' or unadulterated Text, whenever that can be identified. It is, in fact, the justification of the description given above, that this, with but rare, and those intelligible, exceptions, is found to be the case. In almost every instance where the three Texts are at variance the Neutral Text asserts its superiority unmistakably. And in the more ordinary cases, where Western or Alexandrian readings stand out in contrast to a single variant in which both the other Texts combine, the advantage in almost every case remains with the reading which has 'Neutral' support. 'In almost every case'—for the origin of both the Western and Alexandrian types of Text, or rather the date of the common original to which the groups that for the most part support them lead us back, is of such extreme antiquity that we have always to bear in mind the possibility that either of them has preserved the original reading in cases where corruption has affected all other documents. And cases do occur, notably in connexion with the omission of certain words and even whole verses in the last three chapters of St Luke's Gospel, in which documents characteristically Western stand alone in attesting what seems to represent most accurately at least the form of the Gospel as it first left its author's hand; and a few other, and those far less important, readings which have what seems Alexandrian support have fair claims to be considered genuine. And the claim may in both these cases be granted without damage to our description of the general relations between the types of Text; for nothing is claimed for the Neutral Text beyond freedom from characteristically Western or Alexandrian forms of error.

The method of interpreting the evidence collected in critical editions which we have been considering hitherto, is called the method of Genealogy, because it attempts to fit each various reading into its proper place in a genealogical tree, starting from the Autograph. There is a second method of treating the evidence which deserves notice before we leave this part of our subject, because it supplies us with a means of comparing the relative importance of the groups of documents which we find opposing one another in any particular instance, without raising the question of their genealogical relationship. And so it not only enables us to verify the results at which we have arrived by genealogy, but it also affords us invaluable assistance whenever the guidance of genealogy fails us, as it does for instance all through the Revelation, for lack of evidence. This method is laborious, but simple. It consists in examining in detail the whole set of readings supported by each of the documents, or rather groups of documents, in question, and seeing what proportion of the readings supported by them are clearly right, and what proportion are clearly wrong when judged by internal evidence alone, with reference that is, in each case, simply to the demands of the context and to capacity for affording a rational explanation of the origin of all the other variants. The result of this process is to establish the overwhelming superiority of the Text contained in B, and the groups, sometimes exceedingly small groups, that support it, in almost every part of the N.T. which it contains. Here again we have to notice that the purity claimed for the Text of B is relative, and not absolute. If followed blindly without regard to all the evidence it would again and again lead us wrong. The conviction of its worth, at which Drs Westcott and Hort have arrived, is due not to any unreasoning attachment to the particular MS., but is based on, and at each step verified by, a careful study of all the evidence available. Accordingly they are enabled, with a precision which in a measure carries its own conviction with it, to point out at once the intrusion of an alien strain into the otherwise pure text of the noble document, and to use each fresh scrap of evidence that becomes available to test and correct their conclusions all along the line.

Conclusion. We come now to the last and most momentous stage in our inquiry. We have considered the object of Textual Criticism, its materials, and its methods. We have to ask whether such materials and such methods are adequate for the object which we have in view. And there can be no doubt about the answer. Though it would not be right to pretend that the true reading can in all cases be determined with absolute certainty, or even to deny that there may be cases in which it has been lost altogether from all the available authorities, yet the materials are, beyond all comparison, more abundant, the results more secure, than is the case with regard to the text of any prose author of classical antiquity. The extremest margin of observed variation leaves seven-eighths of the Text untouched, and while it affects here and there a favourite proof-text it leaves the whole voice of Scripture on the main problems of life and conduct practically unchanged. And even this debatable one-eighth may be reduced by the careful application of the methods indicated till, in the judgement of the most competent critics, "the amount of what can in any sense be called substantial variation hardly forms more than a thousandth part of the entire Text."

Note on the Text of Secondary Books. It may be interesting for purposes of comparison to give a list here of the authorities for the Text of some of the secondary books mentioned in the article on the limits and growth of the Bible (p. 14).

The Ep. of Clement is contained in A (almost complete), in one cursive (XI.) and in one MS. (XII.) of a Syriac version.

The Ep. of Barnabas is contained in א, in ten cursives, and in one MS. (VIII.) of a Latin version.

The Shepherd of Hermas, about a quarter of which is preserved in א, is contained almost complete in one cursive (XIV.), part of which is now at Leipsic and part on Mount Athos. It is found also in two Latin versions and an Ethiopic.

The Teaching of the Apostles is found only in one cursive (XI.).

B. TRANSLATIONS OF THE BIBLE.

1. ANCIENT TRANSLATIONS.

BY THE REV. R. SINKER, D.D.

Some ancient Translations have been referred to already as forming a certain part of the evidence for the text.

The **Samaritan Pentateuch** is not indeed a version, for it is in Hebrew, though in the so-called Samaritan letters, which are much the same as the Phœnician. It is, however, of a different recension to the Massoretic. The history of this Pentateuch, the only part of Scripture received by the Samaritans, is very uncertain. It has been held by some that it is that form of the Pentateuch current in the Northern Kingdom, by others that on the foundation of the Samaritan temple on Mount Gerizim, copies of the Pentateuch were procured by the Samaritans from the Jewish exiles in Egypt.

The Samaritan Pentateuch often agrees with the Septuagint against the Massoretic text. This favours the second of the above views, the Septuagint having been made in Egypt.

Among the leading differences between the Samaritan and Massoretic Pentateuchs may be specially noted the much greater length given for the age of the earlier Patriarchs in the former, and the substitution of Gerizim for Ebal in Deut. xxvii. 4.

Two versions exist of the Samaritan Pentateuch:—(1) a Samaritan version (*i.e.* actually in the Samaritan language), and (2) an Arabic version made in the eleventh century.

The word **Targum** means an interpretation or version, but, as a matter of fact, it is confined to the versions of the Old Testament into the so-called Chaldee (Aramæan). As we have already stated, this language is akin to Hebrew, and was that which in an increasing degree was the vernacular in Palestine after the return from Captivity. In all probability, these versions were at first oral, gradually crystallizing more and more into shape, and ultimately reduced into writing.

The two most important Targums are those of Onkelos on the Pentateuch and of Jonathan ben Uzziel on the Prophets. Both of them present a great contrast to the other Targums, which run far afield from their original and at times introduce the wildest and most puerile stories.

Onkelos is not mentioned earlier than by the Babylonian Talmud (*c.* 500 A. D.). It is exceedingly probable that the *name* is a mere variant of that of Aquila (the two names are much more nearly akin when written in Hebrew letters), the Greek translator, of whom we shall speak presently, seeing that of this latter exactly the same things are said in the Jerusalem Talmud as of Onkelos in the Babylonian. The date has been a matter of much dispute, the 1st century B.C., the 1st century A.D., and even the third or fourth. Jonathan ben Uzziel is said by the Babylonian Talmud to have been a disciple of the older Hillel and therefore of the 1st century B.C. Other Targums are those of Pseudo-Jonathan and the Jerusalem Targum, both on the Pentateuch, the latter being fragmentary. These two are akin to each other and are full of the wildest tales. They are works of the 7th or 8th century. Other Targums exist of various parts of the Hagiographa.

The name **Septuagint,** the "Version of the Seventy," is doubtless to be connected with the various legends as to its origin. The oldest form of the story is that contained in the so-called letter of Aristeas, according to which 72 elders were sent from Jerusalem to Alexandria and by conference achieved a version in 70 days. According to a later story, apparently believed by Philo and certainly by many of the Christian fathers, the elders were placed separately, each in his own cell, and at the end of 70 days the versions of each were miraculously found to be identical. The story of Aristeas was not challenged till the 16th century, but it is a sufficient refutation to say that the version is undoubtedly the work of Egyptian-Jewish hands.

There can be little doubt that the following is approximately the truth as to the matter. Even before Alexander's time, the Jews had settled in large numbers in Egypt, and the building of Alexandria would help to bring them together yet more largely. As in Palestine, so *a fortiori* in Egypt, Hebrew had died out, and here Greek, the universal *lingua franca*, had taken its place. Unless the Jews were to remain ignorant of the contents of their Scriptures, some means must be found of setting them forth in Greek. With hardly an exception, ancient witnesses give the reign of Ptolemy Philadelphus (284—246 B.C.) as the date when the translation was made, so that we may probably assume that in his reign the work (doubtless the Law only in the first instance) was reduced to writing or that some specially authorized text was put forth. The work was clearly done piecemeal, as the varying character of the different parts shews, and was finished probably not later than the middle of the second century B.C. (Evidence as to this last point is furnished by the Prologue to Ecclesiasticus and the apocryphal epilogue to Esther.)

The majority of the quotations from the Old Testament in the New are taken from the Septuagint, and this translation was the Bible of the great mass of the Christian Fathers. It would be the only basis of argument between the first Christian teachers and Hellenistic Jews or Gentile inquirers.

All ancient versions of the Old Testament, excepting the Peshitto Syriac, Targums, and the Vulgate, are taken from the Septuagint.

In the 2nd century A.D., other Greek translations, those of Aquila, Symmachus and Theodotion, were made.

Aquila was a native of Sinope in Pontus and was probably the most literal translator the O. T. ever had, his translation indeed requiring at times a knowledge of Hebrew to understand its Greek interpretation.

Of Symmachus hardly anything is known: he is said to have been an Ebionite and appears to be later than the other two. Theodotion appears to have been a native of Ephesus.

All these versions entered into Origen's great work the Hexapla, in which the six columns were arranged (from left to right) according to their closeness to the Hebrew, thus (1) Hebrew, (2) Hebrew in Greek letters, (3) Aquila, (4) Symmachus, (5) Septuagint, (6) Theodotion.

Besides these, there were three other Greek versions, by authors unknown, none of which, however, embraced the whole of the Old Testament. These are commonly known as the *Quinta, Sexta* and *Septima.*

The chief Syriac Version is that known as the *Peshitto, i.e. simple* (doubtless in contradistinction to free and paraphrastic). This version, containing both O. and N. T., is probably of the 2nd century of our era. The O. T. part was taken from the Hebrew, though there are traces of the influence of the Septuagint. It has been for many centuries and still is the Bible of all the fragments of the now disunited Syrian Church.

Besides this may be named (1) the *Curetonian*, fragments of a version older than the Peshitto. This is as yet known by one MS. of the fifth century, in the Brit. Mus., containing the Gospels only; (2) the *Philoxenian* or *Harclean* version of the N. T., made 508 A.D. by one Polycarp for Bishop Philoxenus, and revised a century later by Thomas of Harkel, whence its two names; (3) the so-called *Syro-Hexa-*

plaric Version, made in 617 A.D. by Paul, bishop of Tella, from the text of the Septuagint, as given in Origen's Hexapla.

The oldest Latin version was made, not later than the 2nd century A.D., in the Roman province of Africa, the O. T. part being a translation of the Septuagint. Another version, sufficiently different from this to be in all probability independent, was in use in North Italy in the latter part of the fourth century. In 384 A.D., the great scholar Jerome was asked to revise the text and, after partially doing so, was led ultimately to translate the O. T. directly from the Hebrew, the whole work being finished by 405 A.D. This work of Jerome's is known as the Vulgate and ultimately, though very gradually, it superseded the older Latin translation. As in our own Church, however, so in the Roman, the newer version of the Psalms, though of course more accurate, could never dislodge the old familiar one, the Psalter in the Vulgate to this day being what is known as the *Gallican Psalter*, the 2nd edition of Jerome's revision of the old Latin.

The Gothic version is the work of Ulphilas, appointed bishop of the Mœso-Goths in 348 A.D. The O. T. part of it is taken from the Septuagint, and apparently from the Hexaplaric text: only slight fragments, however, exist of this part of the work. Of the N. T. much larger fragments are known, by far the most important MS. being the Codex Argenteus of the Gospels, written in the 6th century and now in the University Library of Upsala.

The Egyptian Versions are three in number, all in what is commonly known as Coptic. They are known as the *Memphitic*, *Thebaic* and *Bashmuric*, representing respectively the dialects of Lower and Upper Egypt, and of the region of the Delta. The second of the above is very incomplete in the N. T., and of the O. T. merely a few fragments survive. Of the third very little survives. The date of these versions, in part at any rate, must be decidedly ancient, perhaps not later than the end of the 2nd century. See above, p. 26.

The only other ancient versions needing to be mentioned are the *Ethiopic* and *Armenian* versions. The former, the Bible of the ancient Abyssinian Church, has been variously referred to the 4th and later centuries. The O. T. therein is translated from the Septuagint. The Armenian version is the work of Miesrob and his coadjutors, shortly after the time of the Council of Ephesus, 431 A. D. The elaborate Armenian alphabet of 36 letters was specially devised for this, replacing the Syriac alphabet which had previously been in use. The Old Testament is from the Septuagint.

2. ENGLISH TRANSLATIONS. HISTORY OF THE ENGLISH BIBLE.

By the Rev. W. F. MOULTON, D.D., Head Master of the Leys School, Cambridge.

i. The first English Bible is associated with the great name of **John Wycliffe.** Attempts had been made in the early part of the fourteenth century to supply the Scriptures in a language intelligible to the common people, but these had been very partial and insufficient. When Wycliffe began to send throughout the land his itinerant evangelists, he saw the necessity of providing them with the Bible in English. As in his controversial writings his leading principle was the supreme authority of Scripture, so he made it the chief duty of his 'poor preachers' 'faithfully to scatter the seed of God's Word.' Wycliffe himself does not lay claim to the translation which now bears his name, but we possess evidence which leaves no doubt that the work is his, though in the execution of it he received much help from friends. Of the exact character and detailed history of Wycliffe's Bible little was generally known until 1850, when for the first time the complete work appeared in print, edited by Forshall and Madden. No fewer than 170 manuscripts were examined for this edition, and the researches of the editors led them to results which are now accepted by all. It is very plain that we possess two versions, not one only, the older completed in 1382, the other about 1388. Of the earlier two-thirds must be assigned to Nicholas Hereford: the remainder (the New Testament, the last books of the Old Testament, and one-third of the Apocrypha) is in all probability from the hand of Wycliffe himself. Hereford's portion ends abruptly, in Baruch iii. 20: his citation before the Synod in London (1382) probably explains the sudden close. The later translation, which is introduced by a Prologue of remarkable interest, is mainly due to John Purvey, Wycliffe's assistant at Lutterworth. It cannot be called a distinct version, but is rather the work of a careful and skilled reviser. Purvey's aims were to secure a better original text, and to improve the English renderings; and his work shews a great advance on the early version in correctness and clearness, and in ease of style.

These Versions were of necessity made from the Latin. They include all the Canonical Books and almost all the Apocryphal Books that are usually found in English Bibles. To many books are prefixed short prefaces or prologues, and explanatory words, or 'glosses,' are often introduced into the text. A striking feature of the later Version is the large body of marginal notes, critical and explanatory, derived from Jerome, Augustine, and other Fathers, but especially from Lyra, a celebrated commentator of the fourteenth century. The work, thus carefully executed, was circulated far and wide. To what extent it has influenced later English Versions is a much debated question, to which reference will again be made.

ii. **William Tindale** was born near Berkeley in Gloucestershire, about 1490. When about eighteen he entered at Oxford, where he remained seven years; from 1515 to 1521 he studied at Cambridge. Colet had left Oxford in 1505. Erasmus lectured in Cambridge as Professor from 1509 to 1514; and his first edition of the Greek Testament (the earliest Greek Testament published) bears date 1516. Hence the influences of Tindale's prolonged University career must have done much to foster the great purpose of his life, to translate the Scriptures for his countrymen. In 1523 he went up to London hoping to execute his work under the patronage of Tunstall, Bishop of London. After a year of anxious and fruitless waiting he left England for the Continent, where he remained until his death in 1536. After landing in Hamburg, it seems probable that he visited Luther at Wittenberg. In 1525 we find him at Cologne, engaged in printing a quarto edition of the New Testament at Quentel's press. When about ten sheets were printed his plan was discovered, and an interdict placed on the work. On this Tindale fled to Worms, with Roye his assistant, carrying with him the sheets already printed. Whether this edition was ever completed is uncertain; but in the same year, or early in 1526, an octavo edition of 3000 copies was published in Worms, at the press of P. Schœffer the younger. Of the sheets printed at Cologne one fragment remains (Matt. i. 1—xxii. 12), which is now in the British Museum. Prefixed to the Gospel is a prologue of some length, which is mainly translated from Luther: the marginal notes also, and the arrangement of the table of contents, clearly shew Luther's influence. Of the Worms edition we possess one complete copy, now preserved in the Baptist College, Bristol: it contains no notes or prologues, but only a short unsigned Address to the Reader. These two works differ so slightly in the translated text (as far as we can now compare them) that they are usually taken together as constituting Tindale's first New Testament. The printed copies, bearing no author's name, reached England in the course of 1526. Though proscribed, they were eagerly sought after; and the large demand led to the publication of pirated editions by Dutch printers, and also to the issue of an unauthorized revision of Tindale's translation, by Joye, one of his assistants. Tindale's second edition, published at Antwerp in Nov. 1534 by Martin Emperour, bears his own name: 'the New Testament diligently corrected and compared with the Greek by William Tindale.' This edition is furnished with marginal notes and prologues, and also contains a very small portion of the Old Testament and Apocrypha, namely certain 'Epistles' read in the Services of the Church. The translation was 'yet once again corrected by William Tindale': the first title-page of this volume has the date 1535, the second 1534, and on the latter is added a trade-mark, with the letters G. H. These letters were first interpreted by Mr Bradshaw (1881), as denoting G. van der Haghen, the Antwerp publisher. To the same year (1535) belongs another edition, conspicuous for the strange spelling of the words; there is little doubt that the edition was pirated, and that the peculiarities are due to the Flemish printers. As many as forty editions of Tindale's Testament were published from 1525 to 1566; the first printed in England was a folio of 1536. The period from 1526 to 1534 seems to have been devoted by Tindale in large measure to work on the Old Testament; and in 1530 he published the Book of Genesis, printed by Hans Luft at 'Malborow in the land of Hesse' (Marburg). The other books of the Pentateuch were no doubt printed at the same press, but are without name or date. A revised edition of Genesis appeared in 1534. All these books are furnished with prologues and notes, often keenly controversial. With the exception of a translation of Jonah (1531) no other portion of the Old Testament was published by Tindale himself. He laboured however to the last. A letter is extant in which he begs for the use of his Hebrew Bible, Grammar and Dictionary, in his place of imprisonment; and when the end came he had completed the translation of nine books, Joshua—Chronicles. Tindale suffered martyrdom at Vilvorde, in October 1536.

iii. **Miles Coverdale** was born in Yorkshire in 1488, and was educated at Cambridge under Robert Barnes, in the Monastery of the Augustine Friars. With the exception of a statement by Foxe, that in 1529 he assisted Tindale in translating the Pentateuch, we have hardly any record of Coverdale's history earlier than 1534. From that year to 1541 he is closely identified with the history of the English Bible, as given below. After the fall of his patron Cromwell (1540) he left England, and remained abroad until the accession of Edward VI. From 1551 to 1553 he held the see of Exeter. He died in 1569.

The King's proclamation (1530), which promised to the people the New Testament in their own tongue, was followed up in 1534 by a petition from Convocation for a translation of the whole Bible. Urged probably by Cromwell, Coverdale, who had long been an earnest student of Scripture, devoted himself to the work of translation; and in October 1535 gave to the world the first printed English Bible. The copies preserved contain two different forms of title-page, in foreign and in English type, respectively; but there is no mention of the printer's name or the place of publication. It is now believed that the book was printed by J. van Meteren of Antwerp, and then sold to Nicolson the Southwark printer. On the Antwerp title-page the translation is said to be made 'out of Dutch and Latin'; but these words were omitted by the English printer. The volume is dedicated to Henry VIII.; and both the dedication and the prologue bear Coverdale's name. These documents shew clearly that he undertook the work at the instance of others, and also that he had no wish to claim the position of a direct and independent translator from the original texts. He refers in plain terms to Latin and German translations by which he had been helped; and declares that he had 'purely and faithfully translated out of five sundry interpreters.' Coverdale's Bible contains very little extraneous matter; his few marginal notes are limited to explanations, various readings, and alternative renderings. Two other editions were issued by Nicolson in 1537; and now we read on the title-page, 'Set forth with the King's most gracious license.' A later edition of the Bible (1550, 1553), the New Testaments of 1538, and three Latin-English Testaments (1538), containing Coverdale's Version somewhat altered, can only be mentioned here.

iv. We must leave Coverdale for a time to notice a Bible of 1537, printed abroad (probably at Antwerp), but published in London by Grafton and Whitchurch, and issued with the King's license. On the title-page the translation is ascribed to **Thomas Matthew,** and the dedication also bears this signature. In various parts of the volume we meet with the capital letters R. G., E. W., W. T., I. R. Grafton's, Whitchurch's and Tindale's initials are recognised at once: I. R. indicates John Rogers (1500—1555), Tindale's faithful friend during the last two years of his life, who was one of the first to suffer martyrdom under Mary. Rogers was the real editor of this work; and it is probable that Thomas Matthew was merely a name assumed by him, as in 1555 he is described as 'John Rogers *alias* Matthew.' In this volume the New Testament and half the Old Testament are Tindale's, the remainder Coverdale's. 'Matthew's' Bible is remarkable as containing a very large amount of marginal commentary (explanatory and controversial) and prefatory matter, derived to a great extent from Olivetan's French Bible (1535).

v. Closely akin to Matthew's Bible is that which bears the name of an Oxford scholar, **Richard Taverner** (1539). In the Old Testament the chief difference consists in the omission of many notes. The New Testament however often shews signs of careful and skilled revision.

vi. We now return to Coverdale, who is connected with the chief Biblical enterprise of 1539. The previous year he had spent in Paris, commissioned by Cromwell to superintend the printing of a new Bible, differing in important respects both from Matthew's and from his own work of 1535. When the printing was nearly completed, an interdict was laid upon the work by the Inquisition; but, through Bp Bonner's assistance, the sheets were saved, and the presses sent over to England. In April, 1539, 'Cromwell's Bible'—otherwise known as (the first edition of) **the Great Bible,** as being the Bible 'of largest volume'—was issued from the press. On the title-page is an elaborate engraving, which represents the king giving the Word of God to the clergy, and, through Cromwell, to the laity of his kingdom, amid the great joy of his subjects. The Bible is here described as 'truly translated after the verity of the Hebrew and Greek texts, by the diligent study of divers excellent learned men'; but there can be no doubt that the translation, which is a revision of that in Matthew's Bible, is due to Coverdale. There are no marginal notes: though promised in the Prologue, and even referred to by 'hands' and other signs in the margin, they were never added in any edition of the Great Bible. In April, 1540, an improved edition was published, containing a long Preface written by Archbishop Cranmer: as this Preface appears in all subsequent editions, the Great Bible has been widely known as Cranmer's. Five other editions of the Great Bible appeared in 1540—1; two of these purport to have been 'overseen and perused' by Bishops Tunstall and Heath, but their revision can have been but slight. The points of difference indeed amongst all seven editions, though by no means few, were relatively of small account: Coverdale seems certainly to have been the reviser throughout.

vii. During the reign of Edward VI. many editions of the Bible (in various versions) and of the New Testament (mainly Tindale's) were published; but, with one partial exception, no new translation was undertaken. The isolated attempt was a rendering of St Matthew and part of St Mark by **Sir J. Cheke,** formerly Professor of Greek at Cambridge. The chief characteristic of this work is a strained and excessive avoidance of words derived from Latin or Greek.

viii. The accession of Mary threatened danger to all who were closely identified with the translation or circulation of the English Bible. Coverdale narrowly escaped with his life; Cranmer and Rogers were brought to the stake; many others sought safety in flight. The work of Bible-revision was however continued and advanced by the band of English exiles who in 1555 found their way to Geneva, the city of Calvin. Amongst these were Knox and Coverdale; but those with whom we are here most closely concerned are W. Whittingham, who succeeded Knox as English pastor in Geneva, T. Sampson, and A. Gilby. To Whittingham is ascribed the translation published at Geneva in 1557, commonly known as the Genevan New Testament. In this Testament, which was printed in Roman type, we find the now familiar verse-division, which had been introduced by R. Stephen into his Greek Testament of 1551. The volume contains 'annotations of all hard places,' also an introductory 'Epistle' written by Calvin: an Address to the Reader follows, from which we learn that the translation was executed by one hand.

This version however was cast into the shade by the appearance in 1560 of a volume, dedicated to Queen Elizabeth, containing a translation of the whole Bible. This is **the Genevan Bible,** of which probably 150 editions were published, in England and Scotland, between 1560 and 1616. This volume resembles the Testament of 1557 in the use of Roman type, in the division of the text into verses, and in its copious notes, explanatory and controversial. The introductory address shews that the work was the result of combined labours, extending over two years. No names are given, but it is probably to Whittingham, Sampson, and Gilby, that the work is almost wholly due. The expenses were borne by the English community in Geneva, amongst others by Sir T. Bodley, who afterwards obtained a patent for the printing of this Bible in England. The Genevan Version is familiarly known as the Breeches Bible, from the rendering in Genesis iii. 7.

Tomson's Testament is a small volume published in 1576, purporting to be a translation by Beza. It is really a revision of the New Testament of 1560, with a greatly enlarged body of notes, mainly from Beza: the changes of translation are of no special importance. Tomson's Testament often took the place of the true Genevan Version in editions of the Genevan Bible: in 1599 a new translation of the Apocalypse, with an elaborate commentary, was introduced, perhaps by Tomson himself. The earliest Bible printed in Scotland (1579) was an edition of the Genevan Version; it is generally known as the Bassendyne Bible, from the name of one of its publishers.

ix. During the early years of Elizabeth's reign the English Versions chiefly in circulation were the Great Bible and the Genevan Bible. The strong ecclesiastical bias often shewn in the Genevan notes was unwelcome to many who owned the excellence of the translation. Archbishop Parker devised a plan for a revision of 'Cranmer's' Bible by the joint labour of a number of learned men, mostly Bishops. The revisers were instructed to follow 'the common English translation used in the churches,' unless alteration were necessary, and to avoid bitter and controversial notes. In three or four years **the Bishops' Bible** was completed, and was presented to the Queen in 1568. There is no Dedication. Cranmer's Prologue is reproduced, and there are Prefaces (written by Parker) to the Old and New Testaments. This edition was very carelessly printed, but many of the blunders were removed in a quarto edition of 1569. A revision of the Bishops' Bible appeared in 1572. Attention had been called to errors in the New Testament of 1568, and in this part of the work the edition of 1572 gives proof of careful revision; but the Old Testament fared ill, for many corrections that had been made in 1569 were now passed over, and old blunders restored. The influence of Convocation secured a large circulation for the Bishops' Bible, of which nearly 20 editions were published, besides as many of the New Testament in separate form. There seems to have been considerable irregularity and license in the printing, many unauthorized changes finding their way into the text. In the Psalter, the Bishops' Version failed to maintain its ground against the Great Bible: in the edition of 1572 the two versions stand side by side, but in all later editions except one (1585) the old Psalter stands alone. The marginal notes are much less numerous than those of the Genevan Bible, and are very uneven in quality and in distribution. Inequality is indeed the most marked characteristic of the whole work.

x. In 1582 was published a New Testament 'translated faithfully into English out of the authentical Latin, according to the best corrected copies of the same, diligently compared with the Greek and other editions in divers languages...In the English College of Rheims.' The whole Bible was translated at the same time, but the publication of the Old Testament was delayed until 1609—10. The two parts of the version are usually named from the places at which they were published, **Rheims** and **Douai.** The Prefaces explain with care and ability the plan of the translation, which, it is alleged, had been rendered necessary by the wide circulation of 'heretical translations poisoning the people.' No names are given; but there is no doubt that the translation of both Testaments is mainly due to Gregory Martin, formerly Fellow of St John's College, Oxford, a man of great learning. With him were associated other Oxford scholars, chiefly Reynolds, Bristow and Worthington, the two last-named supplying the notes, an essential part of Roman Catholic Versions. In modern editions the Douai translation has been very freely altered, many renderings being taken from the Authorized Version.

xi. The first impulse towards the preparation of a **new Version of the Bible** was given at the Hampton Court Conference, held in January 1604. The leader of the Puritan Party, Dr Reynolds, 'moved his Majesty that there might be a new translation of the Bible, because those which were allowed in the reign of King Henry VIII. and Edward VI. were corrupt, and not answerable to the truth of the original.' The King in reply affirmed that there existed no good translation in English, and that the Genevan was worst of all; he also strongly condemned some of the marginal notes in the Genevan Bible. The King also gave an outline of a plan for this new version:—that the work should be assigned to the Universities, and the translation then reviewed by the Bishops and the chief learned of the church, presented to the Privy Council, and ratified by himself. In July 1604 the King announced that he had chosen 54 translators, to meet in various companies at Westminster, Oxford, and Cambridge. Whatever preliminary work may have been done by the scholars selected, we hear nothing further of the project until 1607; and in the list of names, which is then for the first time supplied, 47 only are mentioned. The Books of the Bible were thus allotted:—Genesis—2 Kings to the first Westminster Company, consisting of 10 members; 1 Chronicles—Canticles to the first Cambridge Company, of 8 members; Isaiah—Malachi to the first Oxford Company, of 7 members; the Apocrypha to the second Cambridge Company, of 7 members; the Gospels, Acts, Revelation, to the second Oxford Company, of 8 members; and the Epistles to the second Westminster Company, of 7 members. The accounts which we possess differ in some degree as to the names of the revisers, but enough is known to shew the general excellence of the choice. Of the rules laid down for the work the following are the most important:—the Bishops' Bible to be followed, and 'as little altered as the truth of the original will permit'; the translations of Tindale, Matthew, Coverdale, Whitchurch (*i. e.* the Great Bible), Geneva, to be used when they agree better with the text than the Bishops' Bible; the old ecclesiastical words (*church*, &c.) to be retained; no marginal notes to be affixed, unless for necessary explanation of some Hebrew or Greek words. Provision was made for consulting scholars outside on special points, for the revision of the work of each company by their colleagues, and for a final revision or review for the harmonizing of details. As 'directors in each Company' were appointed, the Deans of Westminster and Chester for the two Westminster Companies, and the King's Professors in the Hebrew or Greek in either University. The final revision by a small Committee occupied nine months. The new translation was published in

1611. The familiar Dedication to the King, and also a long Preface, ably setting forth the principles and aims of the work, are said to have been written by Dr Miles Smith, afterwards Bishop of Gloucester. The words on the title-page, 'appointed to be read in churches,' would seem to imply express authorization; but we have no evidence that the book ever received formal sanction. It was however naturally regarded as the legitimate successor of the Bishops' Bible, which had been directly sanctioned by Convocation; just as the Bishops' Bible had succeeded to the position of the Great Bible, which was 'authorised and appointed by the commandment of Henry VIII.' But no kind of authorization would have enabled this version to maintain its ground, had not its intrinsic excellence ultimately commended it to all.

The later history of the Authorized Version has many points of interest, but we have space for but few particulars. The earliest editions were very incorrectly printed, and it was by slow degrees that a high standard of accuracy was attained. Not a few editions are commonly known by names derived from gross blunders in their text. The first editions remarkable for their accuracy were those of 1629, 1638 (Cambridge). At a later date Dr Paris (Cambridge 1762) and Dr Blayney (Oxford 1769) bestowed great labour on the marginal notes and references: in the Bible of 1611 these were comparatively scanty. The marginal dates (mostly from Ussher) were first inserted in 1701.—King James's Version had a formidable rival in the Genevan Bible, and it was not until the middle of the century that the Authorized Version held the field. In 1652 the Long Parliament made an order for a new translation, but the scheme was abandoned. Until 1662 the Epistles and Gospels in the Prayer Book were taken from the Great Bible, with but slight alteration: in that year, when the Prayer Book assumed its present form, the translation of 1611 was adopted throughout, except in the Psalter, the various Canticles, the Commandments, and a few isolated quotations of Scripture. The Psalter is Coverdale's, as we have seen: the translation of the Canticles, &c., differs more or less from all our versions.

xii. In 1856 the subject of **a revised translation** was brought before Convocation, but without any definite result. Fourteen years later the discussion was revived, and a Committee was appointed by the Convocation of Canterbury to consider the desirableness of revising the Authorized Version. The Convocation of York resolved to stand aloof. On receiving a favourable report from its Committee, in May 1870 the Convocation of Canterbury appointed a Committee of its own members to undertake the work of revision, and authorized this Committee to invite the co-operation of other scholars, 'to whatever nation or religious body they may belong.' Two Companies of revision were formed without delay, and invitations issued to scholars belonging to the Church of England and various bodies of Nonconformists. To the Old Testament Company were assigned nine members of Convocation and fifteen invited members; for the New Testament Company the numbers were seven and eighteen respectively. Both Companies entered on their work in the course of June, 1870, holding their meetings in the Jerusalem Chamber, Westminster. The chief rules of revision laid down by the Committee of Convocation were the following:—the alterations to be as few as possible, consistently with faithfulness, and to be made in the language of the Authorized and earlier Versions; the text adopted to be that for which the evidence is decidedly preponderating; each portion to be revised twice; all changes to be made on the first and provisional revision by the decision of simple majorities, but not to stand finally unless approved by a two-thirds vote; the work of each Company to be communicated to the other, as completed; external scholars to be consulted on difficult points, if necessary.

Many changes were made in the constitution of both Companies, through death and retirement, and the appointment of new members; but during the greater part of the work the Old Testament Company consisted of nearly thirty members, the New Testament Company of twenty-five. In 1871 the cooperation of American scholars was sought; and two Revision Companies were formed in the United States.

In the New Testament the work of revision occupied about ten years and a half; in the Old Testament fourteen years. The Revised New Testament was published on May 17, 1881; the whole Bible on May 19, 1885. The main body of results rests on the authority of English and American Revisers alike; but Appendices are added, specifying certain points as to which the American Companies had formed and wished to place on record a different judgement. The Prefaces to the Old Testament and New Testament furnish information as to the principles of revision, and notice some important points of detail.

Having reviewed the history of the several English Bibles, we will now notice the characteristics and **mutual relations of the Versions** themselves, taking separately the New Testament, the Old Testament, and the Apocryphal Books. The Wycliffite versions however stand by themselves, and may be considered as a whole. They depend entirely on the Vulgate, and upon manuscripts of the Vulgate which were often faulty and inaccurate. Each version is carefully executed and generally faithful; but the earlier is at times obscure through excessive literalness of rendering. The Vulgate itself varies greatly in quality: a translation of the Vulgate therefore must be of unequal value. The chief question before us now, however, is the relation of these versions to those which follow them. Some hold that Tindale 'is merely a full-grown Wycliffe,' and that the excellence of the Authorized Version is thus in large measure inherited from the Bible of 1382. Tindale on the other hand denies that he was 'holpen with English of any that had interpreted the same or such like thing in the Scripture beforetime.' Internal evidence is fully consistent with this statement, for most of the direct coincidences are explained by the common use of the Vulgate. The earliest translation may have exerted great indirect influence by shewing the language and style most fitting for the Bible of the people; current proverbial expressions and familiar technical terms would naturally be retained: direct imitation is most improbable. Tindale's work bears the clear stamp of originality.

I. **New Testament.**—i. The Greek text from which Tindale translated was that of Erasmus (eds. of 1519, 1522). His renderings shew that, whilst aided by the Vulgate and Luther, and still more by Erasmus's Latin Version, he made it his chief aim faithfully and independently to follow the Greek. His second New Testament differs very frequently from the first, mainly in a more exact rendering of the original text; and his latest edition (1534 G. H.) shews in some four hundred places the hand of the careful reviser. The characteristics of his style may be learnt from the Authorized Version itself; for from 85 to 90 per cent. of the New Testament of 1611 is to be found in Tindale. No doubt much had been gained between 1535 and 1611; but we cannot study Tindale's work without being impressed by his general accuracy, and acknowledging that he furnished to all later translators a wonderful pattern of simple and dignified English.

ii. The 'Latin and Dutch' (German) authorities followed by Coverdale in the New Testament were the Vulgate, Luther, and the Zürich Bible—a German-Swiss translation by Zwingli and others, founded on Luther's in the New Testament and a large portion of the Old. He appears to have taken Tindale's Testament of 1526 as the basis of his own, making alterations here and there in deference to Tindale's later revision or Luther's version or the Zürich Bible, or in accordance with his own true feeling for rhythm and ease of style. The amount of change is small.

iii. The New Testament of Matthew's Bible is Tindale's latest edition: the differences do not average one for each chapter.—Taverner's New Testament is interesting, but is very unequal in different parts. His variations from Tindale, which are not very numerous, shew appreciation of the Greek, and are often good and vigorous renderings. Not a few have held their ground.

iv. In his work upon the Great Bible (1539), Coverdale had before him Tindale's translation (in Matthew's Bible) and his own revision of 1535. In the main he follows Tindale; where he differs, it is usually in deference to the Vulgate or Erasmus. The chief characteristic of the Great Bible is seen in the additions to the text, mainly derived from the Latin: *e.g.*, it is here that Luke xvii. 36 first finds a place.

v. In the two Genevan Testaments—three, if Tomson's be included—the influence of Beza is very marked, both in the Greek text translated and in the interpretation of the Greek. As a critic Beza was often rash; but his translation and commentary were used by Whittingham and his associates with the greatest advantage. The basis of their work in the New Testament was not the Great Bible, but Tindale's translation as given in Matthew's Bible. It is necessary carefully to distinguish between the Testaments of 1557 and 1560: the latter is a much more mature and important work, which exercised great influence on the translation of 1611.

vi. Of the Bishops' Bible it is very difficult to speak, as the several portions greatly differ in merit, according to the revisers' care and skill. Some books give proof of excellent work. In accordance with the instructions given, the Great Bible was throughout taken as the basis of the revision; but we find numerous proofs of the influence of the Genevan Version.

vii. The carefully executed, but eccentric, Rhemish Testament might seem to have no place in this family of English Versions, as being derived from the Vulgate. Whilst however this version stands apart from the rest in its Latinized diction, its strange and obscure terms, its perverse literalness, yet it has links of connexion both with preceding and with later Versions. In a multitude of places the Rhemish Testament adopted earlier renderings, and the influence which in turn it exerted on the Authorized Version was considerable. The Latin text before the translators (though often faulty) is frequently nearer the original than was the Greek text of their time, for the best Greek manuscripts were then unknown. It is also clear that in rendering the Latin the translators had constant reference to the Greek text, so that the influence of the Greek is often manifest where the Latin could have been no guide. The use made of the Wycliffite Versions, likewise derived from the Latin, is apparently very slight.

viii. The elaborate Preface to the Bible of 1611 tells us very little about the revisers' principles and plans of work. In one passage they make reference to helps used, but only in general terms. 'Neither did we think much to consult the Translators or Commentators, Chaldee, Hebrew, Syrian, Greek or Latin, no nor the Spanish, French, Italian, or Dutch.' Besides the English Versions which they were directed to consult, they diligently studied the Rhemish Testament, though its eccentricities found no favour with them. They were instructed to make the Bishops' Bible the basis of their revision; the distinctive renderings of the Bishops' Bible, however, are very frequently set aside, in favour of others suggested by the Genevan or Rhemish translations. In various parts of the New Testament the proportion of new renderings is but small; but even here the ability of the revisers, who have used old materials with admirable discrimination and skill, is clearly manifest. They cannot be said to have followed consistently any one Greek text. The texts most widely known at that time, those of Beza (ed. 4, 1589) and Stephen (1550), are very nearly akin; when they differ, the revisers usually follow Beza. His influence on their interpretation of the text is manifest throughout, usually as an influence for good. The separation of the revisers into six companies introduced many inconsistencies of rendering; and these were multiplied through the avowed preference of the revisers for varying the translation of the same Greek or Hebrew word. But the chief weakness of the Authorized Version in the New Testament lies in the character of the Greek text translated. Few important manuscripts were known, and these were not rightly estimated. This defect however belonged not to the men, but to the age.

ix. Of the New Testament of 1881 little can here be said: the reader is referred to the Revisers' preface. No one Greek text was followed, but the great majority of the readings adopted have the support of the highest authorities in textual criticism.

II. **Old Testament.**—i. The portions of the Old Testament published by Tindale (not reckoning the 'Epistles of the Old Testament') were the Pentateuch and Jonah. Early writers assert that he also left in manuscript a translation of the books from Joshua to Chronicles, which first appeared in Matthew's Bible: and the statement receives strong support from the character of the translation itself. Tindale's independence as a translator of the Old Testament has been denied, but on altogether insufficient grounds. The internal evidence of his translations confirms what we gather from his own writings as to his knowledge of Hebrew. Hebrew study indeed had attracted great attention, in Germany especially, during the early years of the sixteenth century. Tindale had no lack of helps and authorities; and he used them as he used Erasmus in the New Testament. An examination of his translations, which are all of the same general character, shews that he made use of the Vulgate and Luther, and the Latin Version of Pagninus; but the whole is clearly the work of a man who is translating from the Hebrew for himself. His frequent appropriation of Luther's notes does but bring into relief the independent manner in which he makes use of Luther's translation. As in the New Testament, a large portion of Tindale's work still lives in the Authorized Version: in the Pentateuch, probably, more than 80 per cent.

ii. Coverdale in his Bible of 1535 avowedly translates from the German and the Latin. Careful study of his text and notes has made it probable that in the Old Testament his 'five interpreters' are Tindale (Pentateuch, Jonah), the Vulgate, Pagninus's Latin Version, Luther, and the Zürich Bible. Of these the last-named stood first with him: at all events in those parts of the Bible in which Tindale had not preceded him, Coverdale is mainly a translator of the Zürich Version.

iii. Of Matthew's Bible little remains to be said. The Pentateuch is Tindale's, with very slight alteration; the nine following books are from the same hand: but Tindale's Old Testament Epistles and Jonah are passed over. What remains in the Old Testament is nearly identical with Coverdale's Version; there are however throughout the volume minute alterations which shew careful editing. Taverner's Old Testament has little that is distinctive: in his variations from 'Matthew' he seems usually to follow the Vulgate.

iv. The Old Testament of the Great Bible (1539) is a careful revision of 'Matthew' with the help of Münster's valuable Latin Version. In the first fourteen books the amount of change is comparatively small; the Prophetical Books are dealt with more freely. The same kind of revision was continued in the editions of the next two years, especially that of April, 1540. The Book of Psalms in this Bible is of peculiar interest, as being nearly identical with the Prayer-Book Psalter, so widely known and highly prized. The additions to the text which the reader who compares Bible and Prayer Book will discover illustrate a marked feature of this Bible, to which we have already called attention. The Psalter contains as many as 70 or 80 of these additions, mainly derived from the Vulgate. Such added words and clauses were freely admitted by Coverdale, but were placed within brackets, printed in different type, and marked by a special sign.

v. The chief tendencies of the Genevan revision of the Great Bible (1560) were towards faithful literalness in the rendering of the Hebrew, and the improvement of the English. In both respects this version takes a very high place. The French Bible of Olivetan, revised by Calvin (1558), exerted some influence on the translators; but their chief aids were the Latin Versions of Pagninus and Münster, and another, mainly by Leo Juda, published in 1543.

vi. The various editions of the Bishops' Bible contain a large amount of irregular and unauthorized alteration, especially in the Old Testament. As a rule this version returns to the Great Bible (usually, however, removing the interpolations in the text), and much valuable aid given by the Genevan translators is disregarded.

vii. The Douai Bible, not published until 1609, 1610, probably exerted no influence on the Authorized Version. The general characteristics of the translation are the same in both Testaments—excessive literalness, Latinized words and style, obscurity. In the Old Testament, however, their original text is usually better than in the New Testament; and the excellence of Jerome's Version not unfrequently led the translators to excellent results. In the Psalter, where the ordinary Latin text is poor and inaccurate, the Douai Version is often unintelligible.

viii. The helps available for the Revision of 1611 have been in great part already mentioned. It is only necessary to add three valuable Latin translations, by Castalio (1551), Arias Montanus (1572), Tremellius (1579). Of earlier English Versions the Genevan exerted by far the greatest influence; and in most books the improvements introduced seem in large measure to be traceable to this version and one or other of the Latin translations mentioned above. As however the different portions of the Bishops' Bible differ widely in excellence, the extent of divergence in the revision varies accordingly; it is in the Prophetical Books that the power of the Genevan Version asserts itself with greatest effect. The general characteristics of the Authorized Version are the same in the Old Testament as in the New. No examples of its excellence are more striking than those furnished by some chapters in the Prophetical Books, in which the translation is wrought out with wonderful felicity, built up in part with earlier materials, but receiving its last touches from the Revisers themselves. In such passages the English of this Bible 'lives on the ear like a music that can never be forgotten.'

ix. The Revisers of 1885 explain in their Preface the chief points in their procedure. They had no sufficient materials for the construction of a new Hebrew text; but in marginal notes they often call attention to the diversity of reading in ancient authorities. On the whole, the Revised Bible stands much nearer to the Authorized Version in the Old Testament than in the New.

III. **Apocrypha.**—The Apocryphal Books have had a place in every English translation of the Bible; and the table of books included has in the main agreed with that which is familiar to us in the Authorized Version. In the Bibles of Coverdale and Matthew, in the Great Bible (but not in the edition of November 1541), and in the Genevan Bible, the Apocryphal Books have a special Preface in which attention is called to their exceptional character. As regards the translation, Coverdale is as elsewhere mainly dependent on the Zürich Bible; and Rogers differs but little from Coverdale, except by adding the Prayer of Manasses, translating it from a French Bible. A great advance was made by the Genevan translators, who were the first to render the Greek text in a number of passages in which a widely different (Latin) text had been followed by their predecessors. Strange to say, these corrections were set aside in the Bishops' Bible: but they were restored in 1611. In other respects, however, the Authorized Version usually stands very near to the Bishops' Bible in the Apocrypha. None of the Apocryphal Books was issued with the Revised Bible of 1885; but they were intrusted to the same revisers, and this last portion of their work is near completion.

IV. INTRODUCTIONS TO THE SEVERAL BOOKS OF THE BIBLE, WITH SUMMARIES OF CONTENTS.

1. THE SEVERAL BOOKS OF THE OLD TESTAMENT.

THE HEXATEUCH.

By the Right Rev. J. J. STEWART PEROWNE, D.D., Lord Bishop of Worcester.

The Hexateuch. The first five Books of the Bible according to the Jewish tradition form a complete whole in themselves and a distinct division of the Hebrew Scriptures under the name of *Torah*, or *Torah of Moses, i.e.* the Teaching or Law of Moses. A new division, that of the (earlier) Prophets, begins with Joshua. But recent criticism has shewn that the Book of Joshua is marked by the same characteristics in point of structure (the use of the same documents) as the earlier books; and moreover that as the earlier books give us the origin and growth of the Hebrew nation, and its vicissitudes, the discipline of the nation by the bondage in Egypt, the wandering in the wilderness, the legislation there given,—all the steps preparatory to the occupation of the Promised Land, the work would be incomplete if it did not close with the occupation itself. People and Land are the two leading ideas which beginning with Genesis are never lost sight of till they culminate in Joshua. Hence instead of the Greek name Pentateuch given to the *Five* Books modern critics have adopted the name Hexateuch for the *Six* Books, including the Book of Joshua. Four different documents form the basis of the whole work, having their several characteristics of style, phraseology, &c. There is the principal Elohist (so called from his predominant use of Elohim as the name of God), the Jahvist who prefers the Name Jehovah (Jahveh), a second Elohist whose work has been taken up by an editor and so incorporated with that of the Jahvist that it is not always easy to distinguish them, and lastly the Deuteronomist. A final editor (or editors) has made use of all these materials and given them their present form.

Genesis. The book consists of two very unequal divisions. I. The early history of mankind, i.—xi.; II. The history of the Patriarchs, the Fathers of the Jewish race, xii.—l. The main structure of the book rests on the principle of genealogies. The phrase "These are the generations" marking different sections occurs ten times (one of these however being a mere repetition xxxvi. 9), and in every instance except the first, which refers to the Creation of the world, is a heading to a genealogical tree or certain portions of family history. In ii. 4 it is doubtful whether the phrase "these are the generations of the heaven and the earth" closes the first account of creation, or whether it opens the second. In v. 1, we have "This is the book of the generations of Adam." Afterwards the phrase is, "These are the generations" of Noah in vi. 9, of the sons of Noah in x. 1; of Shem in xi. 10; of Terah the father of Abram in xi. 27; of Ishmael in xxv. 12; of Isaac in xxv. 19; of Esau in xxxvi. 1, 9; of Jacob in xxxvii. 2. But these genealogical trees do not exactly correspond with the vital structure of the book, which is remarkable for its organic unity. The narrative groups itself round five principal personages, Adam, Noah, Abraham, Isaac and Jacob.

I. *Adam.* The creation of the world and the earliest history of mankind (i.—iii.). As yet no divergence of the families of man.

II. *Noah.* The history of Adam's descendants to the death of Noah (iv.—ix.). Here we have (1) the line of Cain branching off; while the history follows the fortunes of Seth, whose descendants are (2) traced in genealogical succession, and in an unbroken line as far as Noah; and (3) the history of Noah himself (vi.—ix.) continued to his death.

III. *Abraham.* Noah's posterity till the death of Abraham. (1) The peopling of the whole earth by the descendants of Noah's three sons (xi. 1—9). The history of two of these is then dropped and (2) the line of Shem only pursued (xi. 10—32) as far as Terah and Abraham, where the genealogical table breaks off; (3) Abraham is now the prominent figure (xii. i.—xxv. 18). But as Terah had two other sons, Nahor and Haran (xi. 27), some notices respecting their families are added. Lot's migration with Abraham into the land of Canaan is mentioned, as well as the fact that he was the father of Moab and Ammon (xix. 37, 38), nations whose later history was intimately connected with that of the posterity of Abraham. Nahor remained in Mesopotamia, but his family is briefly enumerated (xxii. 20—24), chiefly no doubt for Rebekah's sake who was afterwards the wife of Isaac. Of Abraham's own children there branches off first the line of Ishmael (xxi. 9, &c.) and next the children by Keturah; and the genealogical notices of these two branches of his posterity are apparently brought together (xxv. 1—6 and 12—18) in order that being here severally dismissed, the main stream of the narrative may flow in the channel of Isaac's fortunes.

IV. *Isaac.* His life (xxv. 19—xxxv. 29) is in itself retiring and uneventful. But in his sons Jacob and Esau the final separation takes place, leaving the field clear for the great story of the chosen seed. Even when Nahor's family comes on the scene, as it does in ch. xxix., we hear only so much of it as is necessary to throw light on Jacob's history.

V. *Jacob.* The history of Jacob and Joseph. Here after Isaac's death we have (*a*) the genealogy of Esau (xxxvi.), who then drops out of the narrative in order that (*b*) the history of the Patriarchs may be carried on without interruption to the death of Joseph (xxxvii.—l.). A specific plan is thus preserved throughout. The main purpose is never forgotten. God's relation to Israel holds the first place in the writer's mind. The introductory chapters are a history of the world only so far as that is a preparation for the history of the chosen seed.

The book then is evidently constructed on a plan. It coheres by an internal principle of unity. The whole structure presents a very clearly marked outline. There are however manifest traces in this as in the other books of the use and incorporation of earlier documents. There are two accounts of the Creation, ch. i. and ii. Gen. ii. 4—iii. 24 is as clearly a distinct document as Gen. i.—ii. 3. Two accounts of the Flood have been worked up to form the existing narrative. Gen. xiv. is another document. For the most part considerable sections of Genesis are stamped, as has been said, by a different use of the Divine Names, but other signs of a different authorship have been noticed, *e.g.* the frequent use of certain words and phrases by which whole sections are characterized.

Exodus, so called because its opening portion details the circumstances connected with the *Departure* of the Israelites out of Egypt. The book, which is a continuation of the narrative in Genesis, consists of two principal divisions, I. Historical, i. 1—xviii. 27; II. Legislative, xix. 1—xl. 38. The former of these may be subdivided into (1) the preparation for the deliverance of Israel from their bondage in Egypt; (2) the accomplishment of that deliverance. The first section, i. 1—xii. 36, records the great increase of Jacob's posterity in Egypt, their oppression under a new dynasty which "knew not Joseph" (ch. i.); the birth, education and flight of Moses, and marriage with a daughter of the priest of Midian; his call at the burning bush to be the deliverer of his people, encouraged by the revelation of the name of Jahveh, by miraculous signs, and by help from his brother Aaron (iii. 1—iv. 17); his return to Egypt in consequence (iv. 18—31); his first ineffectual attempt to prevail upon Pharaoh to let the Israelites go, which only resulted in an increase of their burdens (v. 1—21); a further preparation of Moses and Aaron for their office, together with their genealogies (v. 22—vii. 7); the successive signs and wonders and especially the Ten Plagues, by means of which the deliverance of Israel is at length accomplished, and the institution of the Passover (vii. 8—xii. 36); the departure itself together with instructions concerning the Passover and the sanctification of the firstborn (xii. 37—xiii. 16); the march to the Red Sea, destruction of Pharaoh's army and Moses' song of victory (xiii. 17—xv. 21); events on the journey from the Red Sea to Sinai, the bitter waters of Marah, the giving of quails and the manna, the observance of the Sabbath, the miraculous supply of water from the rock at Rephidim and the battle there with the Amalekites (xv. 22—xvii. 16); the arrival of Jethro in the camp and his advice as to the civil government of the people (xviii.).

II. The solemn establishment of the Theocracy at Sinai. The people are set apart "as a kingdom of priests and an holy nation" (xix. 6); the ten commandments are given, and are followed by the simplest and earliest code of laws intended to regulate the social life of the people (xx.—xxiii.); an Angel is promised as their Guide to the Promised Land, and the covenant between God and Moses, Nadab and Abihu and the 70 elders is ratified (xxiii. 20—xxiv. 18); instructions are given respecting the Tabernacle, the Ark, the altar of burnt offering, the separation of Aaron and his sons, the vestments which they are to wear, the ceremonies to be observed at their consecration, the altar of incense, the lavers, the holy oil; the selection of Bezaleel and Aholiab for the construction of the Tabernacle, the observance of the sabbath and the delivery of the two tables of the testimony into the hands of Moses (xxv. 1—xxxi. 18); the sin of the people in the matter of the golden calf, their rejection in consequence and their restoration to God's favour at the intercession of Moses (xxxii. 1—xxxiv. 35); lastly, the construction of the Tabernacle and all pertaining to its service in accordance with the instructions previously given (xxxv. 1—xl. 38). "In this account of the actual construction everything is arranged from the outside of the Tabernacle to the innermost part of it; whereas in the instruction given to Moses on Mount Sinai the beginning is made at the centre with the Ark and so outwards, except the supplementary arrangements in ch. xxx." The statement in vi. 3 "I appeared unto Abraham, Isaac and Jacob as 'El Shaddai, but by my name Jahveh was I not known unto them" plainly shews that the earlier use of the name in Genesis is due to a different writer, and confirms the theory of different documents. Exodus gives the early history of the nation in three clearly marked stages: first a nation enslaved, then a nation redeemed, lastly a nation set apart, and through the blending of its religious and political life consecrated to the service of God.

Leviticus. The book, which by its opening words is seen to be a continuation of Exodus, consists of the following sections: I. The sacrificial ordinances (i.—vii.). This may be subdivided into (*a*) the general law respecting sacrifice (i.—vi. 7), the burnt-offering i. 1—17, the meal-offering ii. 1—16, the peace-offering iii. 1—17, the sin-offering iv. 1—v. 13, the guilt-offering v. 14—vi. 7; and (*b*) supplementary instructions as to the various sacrifices for the priests, vi. 8—vii. 38. II. The ritual observed in the consecration of the priests, viii. (exactly following Ex. xxix.) and ix., together with the historical statement of the death of Nadab and Abihu, because they offered strange fire, and other particulars connected with the consecration (x.). III. Laws relating to ceremonial uncleanness xi.—xv.: (*a*) Animals which may not be eaten, and contact with which is forbidden, xi. 1—47; (*b*) uncleanness of childbirth xii.; (*c*) uncleanness of leprosy, six different forms of it enumerated and the separation of the leper enjoined; leprosy in a house, xiii.—xiv.; occasional states of the body causing uncleanness; these laws, a protection from death which is the penalty for defiling the tabernacle of Jahveh (xv.). IV. The Day of Atonement and its ordinances, xvi. V. The Law of Holiness, xvii.—xxvi. This was originally it would seem a distinct law-book; an older stratum of priestly legislation lying at the basis of it. The resemblances to the legislation in Ezekiel are close and striking, and various suggestions have been made to account for them. Some have conjectured (holding that the Priestly portions of the Pentateuch are post-exilic) that Ezekiel himself was the author of these chapters; others, that they are derived from his legislation; the traditional view being of course that Ezekiel borrowed from Leviticus. The subdivisions of this corpus are as follows: communion with Jahveh in sacrifice; the blood of all slain animals must be offered with the fat at the door of the tent of meeting so long as the Israelites live in the camp, xvii. 1—9; all eating of blood forbidden, or that which dies of itself or is torn of beasts (10—16). A series of enactments follows touching incestuous commerce, unnatural lusts, sacrifice of children to Molech, &c., with a warning of the consequences of transgression (xviii.). Then come a number of laws which are not arranged on any very intelligible principle, introduced by the solemn formula, "Ye shall be holy, for I Jahveh your God am holy" (xix. 1—2); reverence for parents, keeping the sabbath enjoined and idolatry forbidden, directions respecting the peace-offering (3—8); breaches of the law of love enumerated and the observance of the Second Great Commandment, "Thou shalt love thy neighbour as thyself," enjoined (9—18); forbidding of mixture of cattle, in sowing the field, and in garments (19); of uncleanness with a betrothed bondmaid; law concerning fruit-trees; superstitious observances, as eating blood (see xvii. 10 ff.), using enchantments, cutting of the hair and flesh, prostitution (observance of sabbaths and reverencing of the sanctuary interposed, 20—30) and having recourse to wizards forbidden; reverence for the aged, kindness to the stranger, just weights and balances enjoined (31—37). Chapter xx. is usually regarded as a kind of appendix to xviii. repeating its prohibitions and enumerating the punishments for transgression which are omitted there, but they are rather "two independent though substantially parallel Toroth on the same subject." Holiness in the priests, their marriages, their families, and their service at the altar (xxi.), and especially in the high-priest (10—15); further directions with regard to the ceremonial purity of the priests (xxii.). The Feasts which are holy convocations: the sabbath (xxiii. 1—4); the Passover (5—8) and the offering of firstfruits (9—14); the Feast of Weeks, seven sabbaths complete or 50 days (Pentecost), 15—22 with a repetition of the enactment about gleaning in xix. 9; the Feast of Trumpets (23—25); the Day of Atonement (26—32); the Feast of Tabernacles, of which there are apparently two accounts 33—36 and 39—43, for a distinct summing up follows each, 37, 38 and 44. Chapter xxiv. gives directions concerning the pure olive-oil for the lamp which is to burn continually before Jahveh (1—4, *cf.* Ex. xxvii. 20, 21); and the continual shewbread (5—9, *cf.* Ex. xxv. 30, xl. 23); tells the story of a half-breed who in a quarrel blasphemes the Name and is sentenced to death by stoning; and this is followed by certain civil laws which are to be the same for the stranger as for the Israelite (10—23). Chapter xxv. contains the Law of Jubilee directing the redemption of the land (which Jahveh claims as His own), houses and persons. Chapter xxvi. repeats the laws forbidding idolatry and enjoining the keeping of the sabbath and reverence of the sanctuary, and then pronounces the Blessing and the Curse as the Covenant is kept or broken. The code presents in this respect a certain analogy to Deuteronomy which closes with a similar peroration. It is marked by a peculiarity which distinguishes it from other portions of the Law, *viz.* the frequent recurrence at the close of each paragraph of the phrase: "I am Jahveh." Verse 46 summing up the whole legislation must have been the original termination of the book. Chapter xxvii. is supplementary, dealing with vows and the principles on which things that have been devoted may be redeemed. The book opens with the solemn formula "And Jahveh called unto Moses and spake to him out of the tent of meeting, saying, &c.," and each section of the code is prefaced by the formula "And Jahveh spake unto Moses saying" (iv. 1, vi. 1, viii. 1, xii. 1, &c.). In xi. 1, xiii. 1, xv. 1, it runs "unto Moses and Aaron." It closes with "These are the commandments which Jahveh commanded Moses for the children of Israel in Mount Sinai."

Numbers, so called from the double *numbering* or census of the people; the first of which is given in chaps. i.—iv., and the second in ch. xxvi. It contains notices of events in the wilderness, more especially in the second year after the Exodus and the close of the wandering, interspersed with legislation. I. The first principal section (i. 1—x. 10) is the preparation for the departure from Sinai. In ch. i.—iv. we have the first census in the wilderness. Israel is about to occupy the Promised Land and must be organized as Jahveh's army for that purpose. Hence there is recorded (*a*) the numbering of the 12 tribes (i. 1—54); their position in the encampment (ii. 1—34); the charge of the Levites and their numbering by families (iii. 1—51); the charge of the Levites on the march (iv. 1—49), (*b*) certain laws apparently supplementary to the legislation of Leviticus; the removal of the unclean from the camp (v. 1—4); the law of restitution (v. 5—10); the trial of jealousy (v. 11—31); the law of the Nazirites (vi. 1—21); the priestly blessing (vi. 22—27), (*c*) final arrangements before breaking up the encampment at Sinai; the offerings of the princes at the dedication of the Tabernacle (vii.); Aaron's charge to light the lamps (viii. 1—4); the consecration of the Levites (viii. 5—26); the second observance of the Passover (the first in the wilderness); certain provisions made to meet the case of those who by reason of defilement were unable to keep it (ix. 1—14); the pillar of cloud and the fire regulate the march and the encampment (ix. 15—23); two trumpets of silver to be used by the priests to give the signal for moving the camp and on other occasions (x. 1—10).

II. March from Sinai to the borders of Canaan (x. 11—xiv. 45). The first moving of the camp after the erection of the Tabernacle, and order of march (x. 11—28); Moses entreats Hobab to remain with him (x. 29—32); departure from Sinai, led by the Ark (x. 33—36); an account of the several stations and events connected with them, as the murmuring, and the consuming fire at Taberah; the loathing of the manna and the lusting after flesh (xi. 4—9); the complaint of Moses that he cannot bear the burden thus put upon him, and the appointment of 70 elders to help him (xi. 10—29); the quails sent and the judgement following thereon which gave its name to the station Kibroth-hattaavah (the graves of lust); arrival at Hazeroth (xi. 30—35), where Aaron and Miriam oppose Moses because of his wife, and Miriam is smitten with leprosy, but healed at the intercession of Moses (xii. 1—16). The sending of the spies, their report, the refusal of the people to enter Canaan, notwithstanding the efforts of Joshua and Caleb; the anger of Jahveh kindled but partly averted at the intercession of Moses; the doom pronounced that the nation shall wander 40 years in the wilderness, and the rash attempt to invade the land which results in a disastrous defeat (xiii. 1—xiv. 45).

III. The section which follows is partly legislative, partly narrative, but without any note of time. We have laws touching the meal-offering, drink-offering, offering for sins of ignorance, &c. (xv. 1—31); the stoning of one who gathered sticks on the Sabbath (32—36); the direction to put fringes on their garments as mementoes (37—41); the rebellion of Korah, Dathan and Abiram, and the murmuring and punishment of the people (xvi.); the budding of

Aaron's rod as a witness that the tribe of Levi was chosen (xvii.); the direction given that Aaron and his sons should bear the iniquity of the people, and the duties of priests and Levites clearly defined (xviii.); the law of ceremonial deflement caused by death; the water of purification (xix.).

IV. The history of the last year in the wilderness from the second arrival of the Israelites in Kadesh till they reach "the plains of Moab by Jordan near Jericho" (xx. 1—xxxvi. 13). Miriam dies (xx. 1); the people murmur for want of water and Moses and Aaron "speaking unadvisedly" are not permitted to enter the Promised Land (xx. 2—13); Edom refuses the people permission to pass through his country (14—21); the death of Aaron at Mount Hor (22—29); the Canaanite king of Arad attacks them but is defeated—a notice which seems out of place, as Arad is in the south of Palestine, and the narrative continues "they journeyed from Mount Hor, &c." (xxi. 1—3); the people murmur again by reason of the roughness of the way, and are bitten by fiery serpents, but healed by looking at the Brazen Serpent (4—9); there is again a gap in the narrative. We are told nothing of the march along the eastern edge of Edom, but find ourselves suddenly transported to the borders of Moab. Here the Israelites successively encounter and defeat the kings of the Amorites and of Bashan, wresting from them their territory and permanently occupying it (xxi. 10—35); their successes alarm the king of Moab, who distrusting his superiority in the field sends for Balaam to curse his enemies, hence the episode of Balaam (xxii. 1—xxiv. 25); the Israelites under the influence of the Moabitish women join in the worship of Baal-Peor, and are punished. The everlasting priesthood is promised to Phinehas because of his zeal for God in this matter (xxv.); a second numbering of the people takes place preparatory to their crossing the Jordan, none included in the first census was found in this except Caleb and Joshua (xxvi.); a question arises as to the inheritance of daughters, and a decision is given thereon (xxvii. 1—11); Moses is warned of his death and Joshua appointed to succeed him (12—23); a catalogue of the festival offerings of the community, "a later supplement to the Torah on the feasts in Lev. xxiii.," with details of sacrifice for *each day* of the Feast of Tabernacles (xxviii., xxix.); the law of vows (xxx.); narrative of the vengeance taken on the Midianites and Balaam (xxxi.); the partition of the country east of the Jordan among the tribes of Reuben and Gad and the half tribe of Manasseh (xxxii.); a recapitulation, though with some difference, of the various encampments of the Israelites in the desert (xxxiii. 1—49); the command to destroy the Canaanites (50—56); the boundaries of the Promised Land, and the men who are to divide it (xxxiv.); the appointment of the Levitical cities and cities of refuge, together with laws concerning murder and manslaughter (xxxv.); further directions respecting heiresses with special reference to the case mentioned in xxvii. (xxxvi. 1—12) and summing up of the legislation given "in the land of Moab" (13), forming the conclusion of the book. The book is remarkable for the number of fragments of ancient poetry preserved in it. *Cf.* vi. 24—26, x. 35, 36, xxi. 14, 15, *ib.* 17, 18, *ib.* 27—30.

Deuteronomy. This book contains an account of the last great discourses of Moses delivered in the plains of Moab just before his death. It is however in style quite unlike the earlier books, and expressions occur in it which seem to indicate that it was written in Palestine, *e.g.* the phrase "the other side Jordan," denoting that the writer was on the western side (i. 1, 5, &c., R. V.), and the historical statement in ii. 12 which refers to what took place after the occupation of Canaan.

More than any other book of the Pentateuch it is a homogeneous whole. It contains the following sections: I. chaps. i.—iv., the First Discourse, and statement of circumstances under which it was delivered; II. chaps. v.—xxvi., Second Discourse. This Discourse beginning at v. 1 is introduced by the superscription in iv. 45—49. "It is obvious," says Kuenen, "that v.—xi. is intended as an introduction to xii.—xxvi." There is complete agreement in style, language, details between the Introduction, v.—xi., and xii.—xxvi. which contains the legislative portion of the book. This is a single Book of Law, a repetition as the title (Deuteronomy) implies of the law, the unity of which is admitted on all hands.

(i) It opens with an emphatic command to destroy all idolatrous objects of worship in the land of Canaan, only one central place for the worship of Jahveh is to be allowed, thither all sacrifices, tithes, freewill offerings, &c., are to be brought; animal food however may be partaken of at home, only blood must not be eaten; this is again and again forbidden; a solemn warning against the abominations connected with heathen worship, and an urgent exhortation to obedience, conclude the first division of the Code (xii.). Then follow special instances of enticement to false worship: the prophet or dreamer of dreams, the near member of the family, the city which is gone after idols, all these are to be exterminated lest they become a snare (xiii.). Israel is to remember that he is holy unto Jahveh and to keep himself from superstitious observances and unclean food (xiv. 1—21); tithes of the fruits of the field and firstlings of the cattle are to be consecrated to Jahveh in the place which He appoints, &c., and the tithe of every third year is to be for the Levite, the stranger, the fatherless and the widow (22—29). Every seventh year is to be a year of release by creditors (only this is not to prevent the exercise of charity to the poor), and the slave is to be manumitted after seven years' service (xv. 1—18); precise directions as to the sanctifying and eating of firstlings, whether at the Sanctuary (19, 20) or at home (21, 23), are followed by the Kalendar of Festivals, Passover (xvi. 1—8), Feast of Weeks (9—12), Tabernacles (13—17).

(ii) The next group of laws deals chiefly with the orders of the state and the administration of justice; with the judges (xvi. 18—20), the supreme court at the central sanctuary (xvii. 8—13); the king (14—20); the priests (xviii. 1—8); the prophets (9—22); the cities of refuge (xix. 1—13); the removal of landmarks (14); the two witnesses necessary for a conviction (xix. 15); but these are broken somewhat abruptly by the prohibition of ashéras and maççébas (xvi. 21, 22), by the command to offer beasts without blemish to Jahveh (xvii. 1), and by a law on the stoning of idolaters (2—7), which however by its requirement of two witnesses is brought into connexion with the general precepts concerning the administration of justice (xix. 15—21). Then follow the laws for war (xx.), shorter laws concerning expiation of murder in the open field, marriage with females taken in war; rights of firstborn sons; punishment of rebellious sons; removal of bodies of malefactors from the gibbet before evening (xxi.); laws enforcing brotherly dealing, kindness to animals, protection to life; against mixing unlike sorts in sowing seed, in using beasts or making clothes; tassels on the four corners of the garment; punishment of a man who slanders his bride, laws concerning adultery, rape, fornication before marriage; incest (xxii.); qualification for admission into the assembly, to secure the cleanness of the camp; against surrender of runaway slaves; prohibiticn of prostitution in the worship of Jahveh; laws concerning usury, vows, the use of a neighbour's cornfield (xxiii.); divorce; newly married men exempted from public duty for a year; a millstone may not be taken in pledge; kidnapping forbidden; the law of leprosy to be strictly observed; of taking pledges; justice to the day-labourer; punishment to be inflicted only on the culprit himself; regulations in favour of foreigners, orphans and widows; scourging as a punishment; provision for the ox that treads the corn; marriage with a deceased brother's wife; observance of decencies where two men are at blows; unjust weights and measures forbidden (xxiv. 1—xxv. 16). The corpus of laws closes with a return to the Covenant relationship between Jahveh and the people; Amalek is to be rooted out; the firstfruits are to be offered at the one sanctuary; the tithes are solemnly to be given up in the third year, and the people are to pledge themselves to observe the laws and ordinances and to keep the covenant of Jahveh, who on His side will bless and exalt Israel (xxvi.). This last chapter as Kuenen has remarked is the winding up of the whole legislation, and shews that in spite of the want of anything like sequence in many of the separate enactments, the whole section xii.—xxvi. constitutes "a single book of law."

The rest of the book contains: The command to write the words of the law on plastered stones; the blessings to be pronounced on Mount Gerizim and the curses on Mount Ebal (xxvii.); the last exhortation of Moses announcing the blessings of obedience and the curses upon disobedience, the confirmation of the covenant, with the solemn appeal that he has set before them life and death and that the choice rests with themselves (xxviii.). The closing scenes of Moses' life. He writes this Law and delivers it to the Levitical priests and elders, it is to be kept by the side of the Ark and read at the Feast of Tabernacles every seventh year (xxix.—xxxi.); Moses' song (xxxii.); his Dying Blessing (xxxiii.); his death and burial by Jahveh (xxxiv.). There is much difference of opinion as to the authorship of these latter chapters, and the dates of the several portions. The book, or at least the main portion of it, is by modern critics assigned to the age of Josiah or at the earliest of Manasseh, this being the Law-book discovered in the Temple in the reign of Josiah, and chiefly on the ground that it insists so strongly on the centralization of the cultus which though attempted by Hezekiah was not accomplished till Josiah's Reformation. But there are serious difficulties in the way of this theory. In any case the legislation is a repetition and expansion in hortatory form of the earliest code in Exod. xx.—xxiii., and in substance at least is Mosaic. The writer or redactor of the book distinctly asserts that Moses is the author of the legislation and that he provided for its custody (xxxi. 24—26) and transmission.

The Book of Joshua, so called, not because he is the author, but because he is the principal figure in it, opens with the entrance of Joshua on his office as Leader of the people in succession to Moses and closes with his and Eleazar's death and burial. It consists of two nearly equal parts: I. the conquest of Canaan under Joshua (i.—xii.); II. the allotment of the land among the tribes, with Joshua's final exhortations before his death (xiii.—xxiv.). The book is thus a complete whole in itself. The Jewish tradition as has been said separates it from the Five Books of the Law and places it in a different division of the Sacred Writings. It belongs however to the Five Books as containing (*a*) the fulfilment of the promises made in Genesis concerning the possession of Canaan; (*b*) the accomplishment of the commands given by Moses to Joshua (*cf.* i. 1, &c. with Num. xxvii. 15, &c., Deut. iii. 28, xxxi. 1—8; i. 12, &c. with Num. xxxii., Deut. iii. 18, &c.; viii. 30, &c. with Deut. xi. 29, &c., xxvii. 1—8, 11—14; xiii. with Num. xxxiv.; xiv. 6—15 with Num. xiv. 24, Deut. i. 36; xvii. 1—6 with Num. xxvii. 1—11, xxxvi. 1—12; xx. with Num. xxxv.); (*c*) the establishment of the theocracy for which the whole Pentateuch is a preparation; (*d*) as being of the same literary structure as the preceding books, the three or rather four main documents out of which the Pentateuch is composed reappearing here.

In section I. we have (i), from i. 1—v. 12, the preparations for the conquest of the land (i.), the sending of the spies (ii.), the crossing of the Jordan which parts miraculously before the Ark (iii., iv.), the renewal of the Covenant by the circumcision of the people, the observance of the Passover, the ceasing of the manna (v. 2—12); (ii) the beginning of the holy war, the captain of Jahveh's host appears to Joshua and directs him how to compass Jericho; the miraculous fall of the city (v. 13—vi. 27); the war interrupted by the sin of Achan who takes of the spoil which had been devoted; Joshua fails in consequence to take Ai. Achan is discovered, his confession and punishment (vii.); a second attack on Ai successful, Bethel taken, the covenant confirmed at Mount Ebal (viii.: *cf.* Deut. xi. 29, 30, xxvii.); the southern confederacy against Israel; the Gibeonites by an artifice make peace with Joshua; five kings of the Amorites combine to punish them, but are defeated by Joshua in the battle of Beth-horon, when sun and moon stand still at the command of Joshua; the Amorite army destroyed, the five kings hanged; other successes of Joshua (ix., x.); the northern confederacy, Jabin king of Hazor uniting with other kings in the north of Canaan; Joshua defeats them and destroys their cities (xi. 1—15); result of the conquest, extent of territory covered by Joshua's campaigns (xi. 16—20); the war in the south renewed against the Anakim (xi. 21—23); the territory of the two kings east of the Jordan whom Moses smote which he divided to the two tribes and a half (xii. 1—6); thirty-one kings west of Jordan smitten by Joshua (xii. 7—24).

II. The allotment of the land (xiii.—xxi.); the command to allot the land, though much still remained to be conquered, having respect to what Moses had done and also to the rule that Levi was to have no share in it (xiii. 1—14); first, the inheritance given by Moses to Reuben (15—23); secondly, to Gad (24—28); thirdly, to half the tribe of Manasseh (29—31); summing up of this work by Moses (32, 33). The allotment of western Palestine; the provision to be made for nine tribes and a half by Joshua with Eleazar the high-priest and the heads of the fathers' houses (xiv. 1—5, *cf.* Num. xxxiv. 16—29); Caleb's claim to Hebron being acknowledged by Joshua (xiv. 6—15); the territorial division; first, Judah (xv. 1—12); Caleb's portion and conquest (13—19); the cities of Judah (20—62); Judah unable to take Jerusalem (63); next Joseph, *i.e.* Ephraim and Manasseh (xvi. 1—4); Ephraim (5—9); cities within Manasseh being given to Ephraim (*cf.* xvii. 11) who fails to drive out the Canaanites from Gezer (10); Manasseh a firstborn of Joseph has a double portion (xvii. 1—11), but fails also to drive out the Canaanites (12, 13); the claim of the house of Joseph (xvii. 14—18). The Tabernacle set up at Shiloh. Joshua reproaches the seven remaining tribes for their slackness in occupying the land, orders a survey and casts lots for them (xviii. 1—10); territories and cities of Benjamin between Judah and Ephraim (11—28); Simeon, within the portion of Judah (xix. 1—9); Zebulun (10—16); Issachar (17—23); Asher (24—31); Naphtali (32—39); Dan (40—48); the gift of a city to Joshua and summing up of the section (49—51); appointment of the cities of refuge (xx., *cf.* Num. xxxv. and Deut. iv. 41—43); of the Levitical cities and distribution of Levitical families among the tribes (xxi. 1—42); summing up of the history of the conquest (43—45); closing scenes (xxii.—xxiv.); the return of the Eastern tribes to their own home (xxii. 1—8), their memorial altar on the west side of Jordan with the remonstrance of the other tribes and the explanation given and accepted (xxii. 9—34); a solemn warning addressed to the people by Joshua (xxiii.); his last words, &c.; renewal of the covenant at Shechem, which he writes "in the book of the law of God," setting up a great stone as a witness to the transaction "by the sanctuary of Jahveh" (xxiv. 1—28); the death of Joshua, and of Eleazar; their burial and the burial of Joseph's bones (29—33).

THE HISTORICAL BOOKS.

By the Rev. J. R. LUMBY, D.D., Norrisian Professor of Divinity.

The Book of Judges. This book and the Book of Ruth contain all the Jewish history which has been preserved to us of the times between the death of Joshua and the birth of Samuel. The Book of Judges consists of three parts. (i) An introduction, extending from i. 1 to iii. 6. (ii) The history of various periods of transgression, and the oppressions and deliverances by which they were followed. This occupies from iii. 7 to xvi. 31. (iii) Two narratives, which shew in a special manner the proneness of the people to idolatry, and the lawlessness of the times that succeeded their partial occupation of Canaan (xvii.—xxi.).

The rulers whose exploits are narrated in this book are called 'judges,' but what is told of them relates far more to what they did as conquerors and deliverers of the people. When the enemy had been driven away we may assume that these conspicuous leaders regulated and consolidated the institutions of the country, but of such work the history is almost silent. We can see from Abimelech's conduct (ix. 2) that the office tended to become kingly, insomuch that he speaks as if there were a right of succession in the family of the judge. Such occurrences were likely to lead the people to thoughts of a kingdom before long.

There is little to guide us as to the time when the book was compiled. But the allusion to the captivity of the ten tribes (xviii. 30) points to a date later than that event (B.C. 721). We know from Proverbs xxv. 1 that the reign of Hezekiah, who was then king of Judah, was a time of literary activity. It may very well be, therefore, that the Book of Judges was brought to its present form by some among the 'men of Hezekiah.' The disappearance of a large portion of the nation into captivity would give an impulse, to those who were able to do the work, to bring into connected form the early national history. And the style in some parts of the book bespeaks their early origin. Thus the song of Deborah and Barak, the parable of Jotham, and the riddle and other utterances of Samson are stamped with a very primitive character. The compiler states his purpose in the first words of the book. He means to compile a history of things which befel after Joshua was dead, but to connect his work with matter already existent he goes over in his introduction some things which happened in Joshua's lifetime, as is evident from a comparison of Jud. i. 10—15 with Josh. xiv. 1—15. Such passages as Jud. ii. 6—10 and Josh. xxiv. 28—31 must have been drawn from the same source. But there is nothing in the compilation of the Book of Judges to lead us to believe that the compilers used their material otherwise than faithfully. And that the book was brought together from existing material at a date several centuries after the events which it records can in no wise diminish the trustworthiness of its lessons.

Among these lessons, however, chronology is clearly not one. For no attempt is made to give precision to the dates. Almost every record of time is made in round numbers, and can only be taken as an approximation, while we have nothing to help us to decide whether any of the judges were contemporary or overlapped one another in the time when they were in power. The influence and power of some of them appear to have been rather *tribal* than *national*. Hence two of them might have been living at the same time. For example, we are told (x. 7), just before the rise of Jephthah, that God sold the people into the hands of the Philistines and into the hands of the children of Ammon. Now the exploits of Jephthah were all against the Ammonites. Some other leader, and there is nothing to indicate whether it was Shamgar (iii. 31) or Samson (xv. 5), must have been the agent to keep the Philistines in check on the west, while Jephthah's victories were gained over the eastern oppressors. Such an instance is sufficient to illustrate the entire neglect of chronology in the book, and the same thing is clear from the two appendices in chapters xvii.—xxi., which are quite out of their place in order of time. To attempt a chronological arrangement from the book itself is therefore out of the question. Nor are we helped by anything recorded in other parts of the Bible. A passage often referred to for this purpose is 1 Kings vi. 1. There we are told that the 4th year of Solomon's reign was the 480th after the Exodus. That no great stress can be laid on this number is clear, because the Septuagint says the 440th year, while Josephus makes it the 592nd. Now if we put together the numbers found in the Old Testament, we have 40 years between the Exodus and the death of Moses, 40 years' peace after Othniel, 80 after Ehud: Jabin's oppression lasted 20 years: there were 40 years' peace after Barak, 40 in Gideon's time: Tola was judge for 23 years, Jair for 22, Jephthah for 6, Ibzan for 7, Elon for 10, Abdon for 8. The servitude to the Philistines lasted 40 years, and Samson judged 20 years. After this we have as dates Eli 40 years, Samuel 20 (1 Sam. vii. 2) at least, David 40 and Solomon 4. These alone make 500 years, and we have allowed no time for the leadership of Joshua nor for the years between the death of Joshua and the judgeship of Othniel, nor yet again for the reign of Saul. Hence it is clear, if 480 be the correct number of years between the Exodus and Solomon, that some of these events in the Judges must have been contemporaneous.

Again, the time from the capture of Gilead down to the days of Jephthah is stated (Jud. xi. 26) at 300 years. If to this sum we add the numbers recorded for the events between Jephthah and Solomon, we arrive at a total of 485 years without counting anything for the length of Saul's reign.

Again, according to Acts xiii. 20, the time between the partition of the land under Joshua and the days of Samuel was 450 years; adding to this the other numbers down to Solomon and allowing, as St Paul did, 40 years for the reign of Saul we reach a total of 554 years. All these reckonings differ, and we have nothing left us whereby to confirm or contradict any of them. A list of the judges, in their order and with the years assigned to them, will be found elsewhere (see p. 42), but what has been said will shew that these numbers are not recorded in such wise as to be available for a chronological arrangement of the history.

The *introduction* (i. 1—ii. 5) narrates how Israel dealt with the Canaanites. Judah and Simeon fought together against the people, and their endeavours were largely successful, but though Jerusalem was smitten by them, Benjamin did not get possession of it (2 Sam. v. 6). The house of Joseph (*i. e.* Ephraim and Manasseh) had a certain measure of success, yet did not drive away all the heathen inhabitants, but were content with making them tributary (i. 27—29). Zebulun pursued the same policy, while Asher and Naphtali were content to dwell among the Canaanites, even exacting tribute from very few of them (i. 30—33). The Danites found the work of conquering the Amorites more than they could effect, and had to seek another settlement (i. 34). For their remissness the people are rebuked by an angel (ii. 1—5), and at the time express their penitence. Then (ii. 6—iii. 6) follows an epitome of the subsequent histories. In the generation after Joshua the people forsook the Lord, and joined in the Canaanite idolatries. For this they were given into the hands of one spoiler after another, and when punishment had wrought temporary repentance, deliverers were raised up in various places to rescue them. This part of the introduction, which tells of Joshua's death, forms a close connexion between the books of Joshua and Judges, and concludes with a brief list of the Canaanitish people who were suffered to remain in the land (iii. 1—6).

The second portion of the book is four times broken by special mention of a gift of the Spirit of the Lord to the judge then in power. This help is spoken of in the case of Othniel (iii. 10), of Gideon (vi. 34), of Jephthah (xi. 29), and of Samson (xiii. 25), and makes them conspicuous above the rest. The sin which kindled God's anger was idolatry (iii. 7), the serving of 'the Baalim and the Asheroth' (R. V.). For this they were given into the power of Cushan-rishathaim, king of Mesopotamia. In answer to their cry the Lord raised up Othniel as a deliverer, after which was a time of rest for 40 years (iii. 8—11).

For another transgression the people were given into the power of Eglon, king of Moab, for eighteen years, after which time they were delivered by a Benjamite named Ehud, who by stratagem slew Eglon, and roused Israel to slaughter their Moabite oppressors. A rest of fourscore years follows this deliverance (iii. 12—30). Next in order follows, but without details of time or circumstance, the deliverance from the Philistines by Shamgar (iii. 31).

Closely connected with the end of Ehud's life is the sin for which Israel was sold into the hand of Jabin, king of Canaan. From this oppressor deliverance was wrought by the murder of Sisera, his commander-in-chief (iv. 1—v. 31). Deborah, who was judge at this time, was also a prophetess. At her summons Barak the son of Abinoam went with an army against Sisera, but because of his unwillingness at the first, the victory was given into the hands of Jael the wife of Heber the Kenite, into whose tent the retreating commander fled for rest and refuge. Joined with the prose narrative of these events is the song of Deborah and Barak, written in celebration of this deliverance, and manifestly a composition of very early date.

The oppression for the relief of which Gideon was raised up (vii. 1—viii. 32) was by the Midianites and had lasted seven years with such severity that the people hid from the enemy in dens and caves and the fastnesses of the mountains. Deliverance was promised by a prophet of the Lord, and Gideon was encouraged by an angelic messenger to undertake the rescue. As a first step, however, he was directed to overthrow the altar of Baal which his father had made, and to build an altar unto the Lord instead. This done, he gathered the men of Manasseh, Asher, Zebulun and Naphtali to fight against Midian. By signs given in answer to his entreaty he was assured of victory, and directed to reduce his large army of 32,000 to 300. A visit in the night to the camp of Midian made it clear how a dread of him was in the hearts of the enemy. Hence by a stratagem he startles the great army, who in their terror destroy each other, while the fugitives are slain by the Ephraimites as they attempt to cross the Jordan, the heads of two of their princes being brought in triumph to Gideon. The anger of the Ephraimites, because they had not been called with the other tribes, is prudently appeased, while the treachery of the men of Succoth and Penuel is promised, and soon receives, its due punishment. Two kings of Midian, Zebah and Zalmunna, are captured and slain, and the rescued Israelites would fain have made Gideon their king, but he refused, though he asked of them, as a present, the gold ornaments which each had taken from the prey. With these he made some sort of idol, called an ephod, and led the people into idolatry, which became grosser still after his death.

Abimelech, the son of Gideon by a Shechemite concubine, slays all the other sons (70 in number) of his father, except one Jotham, and makes himself king when Gideon was dead. To this end he secures the help of the men of Shechem, and Jotham by a striking parable predicts, and invokes, enmity between Abimelech and the Shechemites. This soon breaks out, and there is war in the land until Abimelech is killed by a piece of a millstone thrown over the wall of Thebez by a woman of that city (ix. 1—55). So came to its fulfilment the curse of Jotham. A deliverer was sorely needed after these miseries, and we are briefly told of two judges in succession, whose administration was uneventful. These were Tola of the tribe of Issachar, who was judge for 23 years (x. 1—2), and Jair, a Gileadite, for 22 years (x. 3—4).

But again the people fell away, and the catalogue of their idols is now greatly increased. To the Baalim and the Ashtaroth there are added (x. 6) the gods of Syria, of Zidon, of Moab, of Ammon and of the Philistines; and the Ammonites are the enemy whom God now employs as His instruments of punishment. To these also are joined the Philistines (x. 7), though no relation of their attacks, or how they were repulsed, has been preserved to us. In their distress and in answer to their cry, Jephthah the Gileadite was raised up to deliver Israel (xi. 1—40). He had been banished from Gilead, but in their extremity the people recalled him. At first Jephthah tries the effect of negotiations with the Ammonite king, but these being unsuccessful, he prepares to fight with the enemy. Before the battle he vowed to offer, if successful, the first thing that came forth to meet him on his return. This rash vow cost the life of his only daughter, in whose memory there was kept a yearly lamentation. In consequence of the murmurings and threats of the Ephraimites because they had not been called to the battle, Jephthah attacks them and destroys 42,000 (xii. 1—7). To Jephthah succeeded Ibzan of Bethlehem for 7 years (xii. 8—10); then Elon, a Zebulunite (xii. 11—12), was judge for 10 years; then Abdon, a Pirathonite, for 8 years (xii. 13—15). Nothing but some particulars of their domestic life is told us of any of these.

The fourth oppression was by the Philistines and lasted 40 years. The judge who was appointed to deliver Israel from this enemy was Samson (xiii. 1—xvi. 31), whose birth was foretold to his parents by an angel, who at the same time directed that he should be a Nazirite all his life long. Samson belonged to the tribe of Dan, which had been driven from its first settlements by the Philistines. His life was of such a character, that we are not surprised when the record only states that 'he shall begin to deliver Israel' (xiii. 5). He was endued with immense strength, which was to continue with him while his Nazirite vow was observed and his hair unshorn. But at the beginning he sets his heart on taking a wife from among the Philistines, and on his way down to visit the woman he slew a lion which roared against him. At his second visit to keep the marriage feast a quarrel arose, which resulted in Samson slaying 30 men of the Philistine city of Ashkelon. The giving of his wife to another caused a final breach with the Philistines, whose standing corn Samson burnt, by sending into it foxes (or jackals) bearing lighted firebrands tied between them. Samson's own people, however, left him to resist their enemies alone, and rather sided with the Philistines. To this may perhaps be ascribed some of the great recklessness which he manifested in his future behaviour. His sin brought him into danger at Gaza, but his great strength saved him. Later on he betrayed to Delilah the secret of his strength, and she gave him up to the Philistines. Blinded and a prisoner he was mocked at by his enemies, but receiving his strength again from God, he slew more of the Philistines, in the ruin of their temple, than he had slain in all his life before.

The two narratives with which the Book of Judges concludes are contained in chapters xvii.—xviii. and in chapters xix.—xxi. respectively. They belong to an early part of the time covered by the book, for the events mentioned in the latter occurred while Phinehas, the grandson of Aaron, was high-priest (xx. 28), and in it Dan is spoken of as the northern limit of the land (xx. 1), so that the migration of the Danites spoken of in chapter xviii. must have already taken place. They are probably appended as illustrations of the evils prevalent throughout this period, and of the terrible consequences of the frequent transgressions.

The first tells how Micah and his mother dwelling in the hill country of Ephraim fell away into the worship of idols, and how a Levite of Bethlehem was induced to become their priest.

This took place at the time when some Danite spies were moving northward in search of additional land. These ask counsel of Micah's priest and are encouraged to go forward. They find a suitable place for their settlement at Laish. And having returned home they gather a force of six hundred men for the expedition. These on their northward journey rob Micah of his images and his priest, and after their conquest of Laish set up idolatrous worship in this new Dan. There is reason to suppose (see R. V. of xviii. 30) that the Levite who became Micah's priest was a grandson of Moses. This idolatrous worship continued till the ten tribes were carried captive.

The second narrative makes evident the low moral condition of this time. A Levite of the Ephraimite hill country was fetching back his runaway concubine from Bethlehem. As they stayed for the night in Gibeah of Benjamin the woman was killed by the outrage of the men of Gibeah. To rouse the national indignation the man cut his concubine's body in pieces and sent a portion thereof to each tribe. The people came together to Mizpeh resolved to punish the men of Gibeah, who were defended by the other Benjamites. The Israelites were defeated in the two first engagements, but afterwards by a stratagem destroyed all the Benjamites except six hundred, and took an oath not to give wives to this remnant. The thought of blotting out one tribe from the twelve, however, moved them to be sorry for their oath. Hence they sent a force against Jabesh-gilead and carried off 400 maidens whom they gave to the Benjamites, and commanded the other men to seize wives for themselves at the time of a great feast in Shiloh. Thus their oath was unbroken, and the name of Benjamin was still preserved in the nation.

The whole history finds a fit conclusion in the words, 'In those days there was no king in Israel, every man did that which was right in his own eyes.'

The subjoined table shews the different oppressions of the Israelites, and the several judges, in the order in which they are mentioned in the narrative.

	yrs.
Oppression by Cushan-rishathaim (iii. 8)	8
Rest under OTHNIEL (iii. 11)	40
Oppression by Eglon, king of Moab (iii. 14)	18
Rest under and after EHUD (iii. 30)	80
SHAMGAR overcomes the Philistines (iii. 31)	—
Oppression by Jabin, king of Canaan (iv. 3)	20
Rest after DEBORAH and Barak's victory (v. 31)	40
Midianite oppression (vi. 1)	7
Quietness under GIDEON (viii. 28)	40
ABIMELECH's rule (ix. 22)	3
TOLA's judgeship (x. 2)	23
JAIR's judgeship (x. 3)	22
Oppression by the Ammonites and Philistines (x. 8)	18
Judgeship of JEPHTHAH (xii. 7)	6
„ IBZAN (xii. 9)	7
„ ELON (xii. 11)	10
„ ABDON (xii. 14)	8
Philistine oppression (xiii. 1)	40
Judgeship of SAMSON (xv. 20, xvi. 31)	20

Ruth. This book is the history of the family of Elimelech, who in the days of the Judges because of a famine went away from Bethlehem to dwell in the land of Moab. There, the children, two sons, married Moabitish wives, and died, as did also their father. Naomi, the mother, returned to Bethlehem, and Ruth, one of her widowed daughters-in-law, came with her. Ruth, when gleaning in the field of Boaz, a kinsman of Elimelech, finds favour with him. Naomi wishes and plans that Boaz should marry Ruth, and he is ready to do so, if a nearer kinsman, to whom the right belongs according to the law in Deuteronomy xxv. 5—10, declines. He does decline, and so Ruth becomes the wife of Boaz. Her son was Obed, the father of Jesse, the father of David. The book appears to be intended to connect the history of David with the earlier times, and also to form a contrast, in its peaceful and pastoral simplicity, to the disorders of which we read so continually in the Book of Judges.

Samuel. These two books formed in the Hebrew only one, as did also the two books of Kings. In the Septuagint they were each broken into two parts, and this division came to be recognised in the whole of Christian literature. The four books are very frequently called the four books of Kings. The books of Samuel take their name from the judge who plays so conspicuous a part at the commencement of them. The history in them opens with his birth and continues almost to the death of David.

I. Samuel. The First Book of Samuel may be divided into three sections, of which the first, containing chapters i.—vii., is the history of Eli and Samuel as judges. It opens with the birth and dedication of Samuel, with which stands in contrast the evil-doing of Eli's sons. Their punishment is foretold, and they are slain in a war with the Philistines, in which the ark of God, sent for to the battlefield, is captured by the enemy. They carry it away, but calamity and judgement fall on every place to which it is brought. At length they are advised to send it back and they do so, sending along with it various trespass-offerings. It first arrives at Beth-shemesh, where the inhabitants are punished for irreverently looking into it, and petition the men of Kirjath-jearim to come and fetch it away. In that city it remained for twenty years; in which period we are told of a time of penitence among the Israelites, and how Samuel gathered them at Mizpeh for a service of confession, after which the Philistines are conquered at Ebenezer, and peace is secured between Israel and the Amorites. The section concludes with a brief note about Samuel's administration, for the seats of which he selected three ancient holy places, and had also an altar in Ramah, where his home was.

The second section (chapters viii.—xiv.) tells how the people, because of the injustice of Samuel's sons, came to desire a king. The Lord was angry, but granted their request, and Samuel describes for them what they may expect from their future king. Saul, who came to Samuel to inquire about his father's asses, is secretly anointed as king, and certain signs are given him to assure him of God's choice. Later on follows a public appointment of Saul by lot at Mizpeh. The manner of the kingdom is written in a book by Samuel and laid up before the Lord. Saul is not accepted of all till he shews his fitness to be king by a victory over the Ammonites in defence of Jabesh-gilead. Samuel testifies of his own integrity and exhorts the people to the fear of the Lord, that they and their king may prosper.

Next we have a brief notice of Saul's army, and how war rose against the Philistines, during which Saul took upon him to offer sacrifice, and thus committed his first great sin. Samuel leaves him, and the Philistines are for a while victorious, till they are defeated by Jonathan. Saul's administration is for a time successful, but he is constantly exposed to the inroads of the Philistines.

In the third section (chapters xv.—xxxi.) we see the kingdom passing from Saul to David. By his disobedience in the Amalekite war and by sparing Agag, Saul again offended God, and David is secretly anointed king by Samuel at the divine command. The Spirit of the Lord forsakes Saul, and he is troubled by an evil spirit. David slaying Goliath, the Philistine champion, gains great favour with the people. Saul waxes jealous, and seeks both openly and by stratagem to slay David, whose popularity still increases. Saul tries to incite his servants to kill him, but he is saved, at one time, by Jonathan; at another, by Michal, the daughter of Saul, who was his wife. David now takes refuge with Samuel, leaving the court entirely, but keeping his covenant of friendship with Jonathan. He afterwards goes to Nob to the tabernacle, and obtains help from the high priest, which is noticed by Doeg, the Edomite, Saul's chief herdsman. On that information Saul subsequently slays the priests at Nob. After this David flees to Gath to king Achish, then is in hiding in the cave of Adullam. He takes his parents for safety into the land of Moab, himself coming back to his own country. But he is constantly in peril from treachery, as at Keilah and among the Ziphites. Saul pursues him relentlessly, and in the midst of these troubles Samuel dies. Then David retires to the southern wilderness, where he is churlishly treated by Nabal. He comes a second time into peril through the Ziphites, and though he has an opportunity of slaying Saul, yet spares him. Once more he goes to king Achish, who gives him the city of Ziklag, from which he makes raids on the tribes around, which Achish fancies are made on Israel, and hence invites David to go with him to war against his own people. Saul, in fear of the Philistines, consults the witch of Endor, who foretells his coming ruin. The Philistine princes will not have David with them in the war, so Achish lets him depart. In David's absence Ziklag had been plundered by the Amalekites, but pursuing he recovers the spoil and much beside. In the battle with the Philistines on mount Gilboa Saul and Jonathan are slain. The Philistines insult the dead bodies, but these are recovered and solemnly buried by the men of Jabesh-Gilead.

II. Samuel. In chapters i.—iv. we have the history of David's reign in Hebron. He puts to death the Amalekite who professes to have slain Saul; and he laments bitterly over the death of Saul and Jonathan. Going up to Hebron he is anointed king a second time. Abner proclaims Ish-bosheth, Saul's son, king in Mahanaim, and a civil war begins in which David gains the advantage. An account is given of his wives and children, then of Abner's quarrel with Ish-bosheth, through which he offers to help David to gain the whole kingdom. In the course of these arrangements Abner is killed by Joab and Abishai, and soon after Ish-bosheth is murdered by two of his captains, and thus the way is opened for David to become king of all Israel.

The next four chapters (v.—viii.) describe his rule and its glories. He is anointed for the third time. He conquers Jerusalem, the Jebusite city, and a palace is built for him there by Hiram, king of Tyre. The Philistines, invading the land, are defeated at Baal-perazim. David brings the ark from Kirjath-jearim, but leaves it, because of Uzzah's death, in the house of Obed-edom. After three months he takes it into Jerusalem, and proposes to build a temple for Jehovah. Nathan at first approves, but by a vision is directed to forbid David's purpose. His son shall build the house. David thanks God and is resigned. Heathen enemies attack him, but are all overcome. Next follows an account of the king's officers.

Chapter ix. contains a notice of David's friendship to Mephibosheth, the son of Jonathan.

In chapters x.—xx. is the narrative of David's great sin and its consequences. David's ambassadors were insulted by the king of the Ammonites. Hence war arose, the Ammonites being helped by the Syrians. These latter are defeated, and the war is concentrated on Rabbah, the capital of the Ammonites. While this siege is in progress David commits adultery with Bath-sheba, and causes her husband Uriah to be slain in the battle-field. The king marries Bath-sheba, but is rebuked for his sin by the parable of Nathan, and the child of Uriah's wife dies. David's repentance is accepted, and her second son Solomon is born, and is beloved of the Lord. But the punishment is not removed. Amnon's conduct towards his half-sister Tamar leads Absalom to kill him, for which he has to flee, but through Joab's management is recalled. Soon Absalom revolts against his father, and David goes away beyond Jordan. Hushai is sent back to Jerusalem to defeat the treacherous counsel of Ahithophel. Absalom takes possession of Jerusalem, and is advised by Ahithophel to pursue and slay his father. Hushai gives different advice, which is followed. David escapes, and Ahithophel hangs himself. David comes to Mahanaim in Gilead, where he receives much kindness and help from Barzillai and others, and whither he is pursued by Absalom. In a battle victory declares for David, and Absalom fleeing is caught by his head in a tree, and is killed by Joab. News of his death is brought to David, who grieves exceedingly for his son. Joab forces him to refrain himself, and both Israel and Judah are anxious to bring the king back to Jerusalem. On his way back Shimei, who had cursed David when he went in flight, comes to meet him and to ask forgiveness. David settles the differences between Ziba and Mephibosheth about the land which Ziba had procured wrongly from David's grant. Barzillai accompanies the king to the river Jordan, but will not, for age, go further, yet sends his son Chimham on to Jerusalem. There arises jealousy between Judah and the other tribes about the haste of Judah in bringing back the king. Sheba, a Benjamite, stirs up the tribes to revolt, but he is pursued and killed at Abel-beth-maachah. A short list of David's officers concludes this portion.

In the remaining chapters (xxi.—xxiv.) are several unconnected matters. First how the Gibeonites sought and obtained vengeance on Saul's family for the slaughter of their kinsmen by him. Then follow notices of Philistine giants from whom David and his mighty men were in peril. Next is a psalm of thanksgiving, differing very slightly from Psalm xviii.: after which follows another psalm, the last words of David. This is followed by a list of David's warriors and their exploits, and the book closes with David's census of the people, by which God's anger is provoked. Gad, David's seer, is sent to offer the king a choice of punishments. He chooses pestilence, and when 70,000 of the people have died, David humbles himself. He is commanded to purchase the threshingfloor of Araunah, where he builds an altar, and offers sacrifices, and the plague ceases.

I. Kings. This book is separated from 2 Kings in the midst of the reign of Ahab's family over Israel without anything in the narrative which makes a proper break.

In chapters i.—xi. is given the history of the undivided kingdom. (i) On account of David's feebleness Adonijah tries to secure the kingdom, and this action leads to the anointing and coronation of Solomon. Adonijah is pardoned, and (ii) David before his death gives a charge to Solomon with special reference to Joab and Shimei. On his accession Solomon executes his father's injunctions, and also deprives Abiathar of the high-priesthood. (iii) He marries Pharaoh's daughter. God, in a vision at Gibeon, offers him a choice, and he chooses wisdom. His wisdom is made widely known by his decision in the case of a child claimed by two mothers. (iv) He parcels out the land under governors, and arranges how his own table shall be supplied by them. He prospers, and his dominion is wide. Wise people from other lands gather to him. (v) Hiram, king of Tyre, sends congratulations to Solomon, and undertakes to supply wood and workmen for the proposed temple. An account follows of the preparations for the building. (vi) Then a description of the building itself, which occupied seven years and a half. (vii) Thirteen years are spent in building Solomon's own house. Hiram does much of the work for the furniture of the temple and its court. (viii) Solomon brings the ark from the city of David to its place in the temple. The glory of the Lord fills the house. Solomon blesses the congregation, and with solemn prayer dedicates the temple. He offers many sacrifices, and the feast of tabernacles is kept for twice its usual length. (ix) The Lord answers Solomon in a vision, as at Gibeon. After this follows an account of the cities which Solomon built, and the levies needed for this work: of his navy on the Red Sea, and (x) of the visit of the Queen of Sheba: of Solomon's revenue, riches and fame: (xi) of his wives, and how by them he was drawn into idolatry. By this God's anger was provoked, and adversaries were raised up against Solomon; and to Jeroboam it was promised, by Ahijah the prophet, that ten of the twelve tribes should be rent away from the hand of Solomon. Solomon dies, and is succeeded by his son Rehoboam.

From chapter xii. to 2 Kings, chapter viii., the history is occupied with the two rival kingdoms until the overthrow of the house of Ahab. (xii) Rehoboam's refusal to relieve the burdens of the people causes ten tribes to revolt. He prepares to fight against Jeroboam, the king chosen by the revolted tribes, but is forbidden to do so. The calves are set up in Dan and Beth-el, the priesthood thrown open to all the people, and a change made in the time of the feast of tabernacles. (xiii) A man of God is sent to Beth-el to prophesy against the altar there. He is deceived by another prophet, and killed by a lion for his disobedience. (xiv) Sickness and death of Jeroboam's son. Jeroboam is succeeded by his son Nadab. Evil doings of Judah under Rehoboam, for which they are chastised by an invasion of Shishak, king of Egypt. (xv) Abijam, the son of Rehoboam, follows his father's bad example, but his son Asa attempts to suppress idolatry. He makes a league with Benhadad, king of Syria, against Baasha king of Israel. Baasha had murdered Nadab, and was a wicked king. (xvi) A prophecy against him by Jehu, the son of Hanani. Elah, son of Baasha, succeeds his father, and is murdered by Zimri, who after a seven days' reign takes his own life. A short civil war in Israel follows, after which Omri reigns and builds Samaria, and surpasses all former kings in wickedness, but is surpassed in evil by Ahab his son, who, having married Jezebel the daughter of the king of Zidon, introduces Baal-worship into the land. (xvii) Now we have an account of Elijah's struggle for the pure worship. He prophesies against Ahab, and, in consequence, must hide himself. He is fed by ravens at the brook

Cherith. Thence he is sent to Zarephath, to a widow, where he and she are miraculously sustained. (xviii) From Zarephath he comes to meet Ahab, and in a contest with the priests of Baal puts them to shame, and they are subsequently slain by the people. (xix) Elijah is threatened by Jezebel and flees to Horeb, where he is divinely commissioned to anoint Hazael king over Syria, Jehu king over Israel, and Elisha to be prophet in his room, which latter order alone he fulfils. (xx) Benhadad besieges Samaria. The Syrians are overcome, but Ahab lets Benhadad go, for which God's anger and judgement against him are proclaimed by a prophet. (xxi) Ahab covets Naboth's vineyard, and Jezebel contrives that Naboth shall be put to death. Elijah pronounces God's judgement on both king and queen. (xxii) Ahab obtains the help of Jehoshaphat king of Judah, son of Asa, in a war with Syria. The false prophets encourage him, but Micaiah foretells his defeat. Jehoshaphat is in much danger and Ahab is killed, and the dogs lick his blood. Jehoshaphat reigns well in Judah, but Ahaziah, the son of Ahab, follows his father's evil ways, as well as those of Jeroboam.

II. Kings. At this point an arbitrary break is made, and the Second Book of Kings commences with (i) a short notice of the rebellion of Moab against Israel. Ahaziah, king of Israel, injured by an accident, sends to consult Baal-zebub, god of Ekron. Elijah meets the messengers and sends them back to tell Ahaziah he shall not recover. The prophet calls down fire on those who would have seized him. Ahaziah dies. (ii) Elijah is carried to heaven by a whirlwind. A double portion of his spirit descends on Elisha. He divides the Jordan, heals the water at Jericho, and is mocked at Beth-el, and the lads who mocked him are torn by bears. (iii) Jehoram, brother of Ahaziah, is king over Israel: puts away the image of Baal. He goes against Moab and is helped by Jehoshaphat and by the king of Edom. The king of Moab makes a desperate resistance. (iv) Elisha multiplies the widow's oil; raises to life the son of the hospitable Shunammite lady; heals the deadly pottage at Gilgal, and satisfies one hundred men with twenty loaves. (v) He heals the leprosy of Naaman the Syrian, with which disease Gehazi is smitten. (vi) He gives leave to the sons of the prophets to enlarge their dwelling, and causes an axehead to swim: he discloses the plans of the king of Syria, who sends men to seize him. Samaria is besieged, and there is a terrible famine. (vii) Elisha foretells plenty on the morrow. Flight of the Syrians, leaving their stores of provisions to the Israelites. (viii) The Shunammite lady has her lands restored for Elisha's sake. Hazael is told by Elisha that he shall be king of Syria. He departs and murders his master. Wicked reigns of Jehoram and Ahaziah in Judah. Ahaziah goes with Joram, king of Israel, to war at Ramoth-gilead, and visits that king at Jezreel when he is wounded.

From chapters ix. to xvii. we have the history of the fall of the house of Ahab, and the events which occurred before the captivity of the ten tribes. (ix) Jehu is anointed king of Israel, to destroy the house of Ahab. He slays Joram in the field of Naboth, and wounds to the death Ahaziah, king of Judah, who was with him in Jezreel. Jezebel's dead body is eaten by the dogs. (x) Jehu has seventy of Ahab's sons beheaded, and destroys Ahab's line, and forty-two brethren of Ahaziah. He gains the support of Jehonadab the son of Rechab, and puts down the worship of Baal. Israel begins to be cut off, Hazael smiting it on the east side. (xi) Athaliah, mother of Ahaziah, usurps the throne of Judah, and kills all the seed royal except the youthful Joash. By the plans of Jehoiada, Athaliah is slain, and an end is made of Baal-worship in Judah. (xii) Joash at first reigns well in Judah. He gives orders for the repair of the house of God, and sees it carried out. He procures the withdrawal of Hazael from Jerusalem. At last he is slain by his own servants. (xiii) Jehoahaz reigns wickedly in Israel, and Jehoash as wickedly after him. That king came to Elisha on his death-bed, and was promised a partial victory over the Syrians. A dead man is raised to life by touching Elisha's bones. (xiv) The good reign of Amaziah in Judah. He punishes the murderers of his father, and conquers the Edomites, but having provoked Jehoash, king of Israel, he is defeated by him and disgraced. Amaziah is murdered by a conspiracy, and is succeeded by his son Azariah (Uzziah), who recovers for Judah the port of Elath on the Red Sea. The success of Jeroboam the second. He restores the boundaries of Israel as the prophet Jonah had foretold. (xv) Azariah reigns well in Judah, but is struck with leprosy. Zechariah, the last of the line of Jehu, reigns ill in Israel and is murdered by Shallum, who after a month's rule is slain by Menahem, who is a very cruel king. He buys the help of the Assyrians. He is succeeded by a wicked son, Pekahiah, whom Pekah slays, but reigns as wickedly. Pekah is murdered, and the northern tribes are carried into captivity by Tiglath-pileser, king of Assyria. Jotham king of Judah. Rezin king of Syria, and Pekah king of Israel, sent by the Lord against Judah. (xvi) Ahaz reigns wickedly. He obtains help against Syria and Israel from Tiglath-pileser. Sets up a new altar, in the temple court at Jerusalem, after the fashion of one he had seen in Damascus. The house of the Lord much injured. (xvii) Hoshea, who had murdered Pekah, is king over Israel, but after a time is put down by the king of Assyria, who found him treacherous, and the rest of the ten tribes are now carried away. The reason of their downfall was their forgetfulness of Jehovah. Heathen nations are brought to occupy the land of Israel, and seeking to know something of the God of the land, there results a mixed religion.

In the succeeding chapters (xviii.—xxv.) we read the history of Judah after the captivity of Israel. (xviii) Hezekiah comes after Ahaz, and institutes many reforms. Sennacherib, king of Assyria, invading Judah, is bought off at first by tribute, but sends afterwards his embassy to induce the people to revolt; (xix) Hezekiah is comforted by Isaiah. Sennacherib sends a blasphemous letter. Isaiah foretells his overthrow, which is wrought by a divinely sent plague, that destroys a great part of his army. He returns to Assyria, and is murdered by his two sons. (xx) Hezekiah receives from the Lord a message of death, but, in answer to his prayer, fifteen years more of life are granted him. Berodach-baladan, king of Babylon, sends an embassy to Hezekiah, who boastfully shews them his treasures. Isaiah foretells the Babylonian captivity. Hezekiah meekly accepts the message. An account is given of his works and his death. (xxi) His son Manasseh succeeds him, and sins by idolatry and cruelty. Amon follows, who is also wicked, and is murdered, but the populace punish the murderers, and put his son Josiah on the throne. (xxii) Josiah's good reign. He repairs the house of the Lord. The book of the law is found, and inquiry is made of Huldah the prophetess. She foretells the destruction of Jerusalem, but not in Josiah's lifetime. (xxiii) The king assembles the people and reads them the law. He destroys all traces of idolatry, both in Judæa and in Samaria. He holds a memorable passover feast, and is praised above all kings, yet the sins of Manasseh could not go unpunished. Going against Pharaoh-necoh, king of Egypt, Josiah is slain in battle. His son Jehoahaz has a short but evil reign, and is deposed by Pharaoh-necoh, who puts his brother Eliakim (Jehoiakim) on the throne, who also reigns wickedly. (xxiv) Being subdued by Nebuchadnezzar, king of Babylon, he rebels, and brings upon the land an invasion of Chaldæans and others. At his death, he is followed in the kingdom, and in his wickedness, by his son Jehoiachin, who, with all but the poorest people, is carried to Babylon. The king of Babylon makes Zedekiah king, who soon rebelled against him. (xxv) Then came the final siege of Jerusalem; Zedekiah is blinded and taken away to Babylon. Jerusalem is overthrown, and all its treasures carried away. Gedaliah was set over the few people left in the land, but he is slain, and the people make their way into Egypt. King Jehoiachin, in his captivity, finds favour with Evil-merodach, king of Babylon.

The chronology of the kingdoms of Judah and Israel is included in the section on Chronology, pp. 143 *seqq.*

Chronicles. The two Books of Chronicles are counted as one in the Hebrew canon, and have the name 'Words of the days,' *i.e.* Annals. They are called in the Septuagint by a name which signifies 'things left out,' and were looked upon by the Greek translators as supplementary to the other historical books of the Old Testament.

I. Chronicles. The chapters i.—ix. deal with genealogies. The lines of descent from Adam to Jacob are given in chap. i. Then follow the genealogies of the sons of Jacob in the following order: Judah, in which the descendants of David are carried down to the grandchildren of Zerubbabel, who brought back some of the exiles from Babylon: Simeon, Reuben, Gad and Manasseh, some mention of the last-named tribe being found also in a later chapter. Then follow the descendants of Levi, dwelt on specially because of the priesthood, and because from this tribe came the great leaders of the Temple music, Heman, Asaph and Ethan (Jeduthun). Next we have the lines of Issachar, Benjamin, Naphtali, a second notice of Manasseh, because one part of the tribe was on the other side of Jordan: Ephraim, Asher, and a second notice of Benjamin, forming an introduction to the account of the ancient dwellers in Jerusalem, and to the genealogy of the house of Saul. These lists bring us to the end of chapter ix.

The remainder of the first book deals with the history of David, but treats it mainly in its relation to the establishment of the worship of the Temple. Little mention is made of any part of David's actions which might cast discredit on the king who gives his name to so many of the Psalms. Chapters x.—xiv. recount portions of the history which already have appeared in the books of Samuel: xv. and xvi. are occupied by the story of the bringing of the ark to Jerusalem and the arrangements for services which were consequent thereon. Chapters xvii.—xx. are again a repetition of previously recorded history; but in xxi. and xxii. David's sin in numbering the people is dwelt on, and the temptation thereto ascribed to Satan, but this recital is made to shew how the king was brought to know that the place of the altar which he erected after the plague was to be the site of the future Temple, and to introduce an account of the preparation for its building. In xxiii. we are told of Solomon's acceptance as king during David's lifetime. Next comes an account of the courses of the Levites and their work; of the priests, the sons of Aaron, and then of the ordinary Levites under their twenty-four heads. Next follow notices of the singers, the doorkeepers, the Levites who kept the temple treasures, the officers, judges, military captains, and civil heads of tribes, a notice of the men who had charge of king David's substance, and those who were his chief officers and advisers. The last two chapters (xxviii., xxix.) tell how David gathered all his chief men together, and describe the great work of temple-building which is to be left to Solomon. The aged king by words and gifts stimulates the liberality of all the people, his joy at which is recorded in a solemn thanksgiving, which is followed by the anointing of Solomon amid great rejoicings and religious observances. The book closes with the king's death.

II. Chronicles. The chapters i.—ix. give an account of the reign of Solomon, repeating what is given in 1 Kings, only, as in the case of David, omitting everything which might detract from the praise of the house of David. From x.—xx. treats of the early history of the kingdom of Judah, giving no notices of the northern kingdom which are not absolutely unavoidable. Chapters xxi.—xxviii. describe the time from the death of Jehoshaphat to the death of Ahaz, and shew the gradual falling away of the people from the true worship of Jehovah, while in the rest of the book (xxix.—xxxvi.) we are told of the efforts after reform in the reigns of Hezekiah, and later on of Josiah, at which two periods the religious history is much enlarged on. But the evil had gone too far for reform, and the captivity brings their national life to a close. The book ends with the proclamation of Cyrus for the rebuilding of the Temple, exactly as in the opening verses of the book of Ezra.

Some interesting light is thrown by the Chronicles on the sources from which the compilers of the Historical books drew their materials. For Solomon's reign the writer of the Kings refers (1 Kings xi. 41) only to 'the Book of the Acts of Solomon.' The chronicler, whose language is almost the exact counterpart of Kings, enumerates (2 Chron. ix. 29) three documents as his authorities, 'the book of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer.' For the other reigns we are referred in Kings simply to 'the Book of the Chronicles of the Kings of Judah' and 'the Book of the Chronicles of the Kings of Israel.' Here again the chronicler breaks up these general titles, by referring to separate and special documents. Thus he cites for the reign of Rehoboam 'the Book of Shemaiah the prophet and Iddo the seer' (2 Chron. xii. 15): for Abijam's reign he refers (2 Chron. xiii. 22) to 'the story of the prophet Iddo': for Jehoshaphat's history his authority (2 Chron. xx. 34) is 'the Book of Jehu the son of Hanani,' which, he tells us, 'is inserted in the Book of the Kings of Israel.' Further, we read (2 Chron. xxvi. 22) that Isaiah the prophet wrote the history of Azariah (Uzziah) and also (2 Chron. xxxii. 32) the acts and good deeds of Hezekiah, and it is added that 'the vision of Isaiah' is included in 'the Book of the Kings of Judah and Israel.' The account of Manasseh's reign we read (2 Chron. xxxiii. 18) is to be found partly in 'the Book of the Kings of Israel,' and other things concerning him are among 'the sayings of the seers' (R.V. 'in the history of Hozai').

These instances make it clear that from the earliest times of the kingdom, if not before, writers living amid the events described, and generally of the prophetic order, recorded the history of their own times, and that from these are constructed the history of the nation as it has come down to us; the compilers, whether before or after the Captivity, selecting from contemporary records such portions as suited the purpose of their composition.

Ezra and Nehemiah were counted by the Jews as one book, and the former appears to be intended as a continuation of 2 Chronicles, while Nehemiah's journal relates to a time not long after the return of the second body of exiles who came back under Ezra. Together they embrace a period of more than 100 years.

Ezra commences with the proclamation of Cyrus, with which 2 Chronicles concludes, and proceeds to notice the restoration of the sacred vessels which Nebuchadnezzar had carried from Jerusalem. Sheshbazzar is the Babylonian name for Zerubbabel (see ii. 2), who is mentioned in Haggai and Zechariah. In chapter ii. we have a notice of the numbers of the returning exiles, with their means and their offerings. In iii. commences the notice of the setting up of the altar and the rebuilding of the Temple. Then (iv.) the adversaries offer to join them in their work, but being refused, malign the people at the court of Persia. The Ahasuerus of verse 6 in this chapter, and the Artaxerxes of 7, 8, 23, are by some thought to be Cambyses the son of Cyrus and the pseudo-Smerdis who reigned next for only seven months; others, who look upon verses 6—23 as a long parenthesis, introduced to shew that the hindrances went on longer than the reign of Darius, take Ahasuerus to be the Ahasuerus of the book of Esther, who is most likely the Xerxes of classical history, and Artaxerxes to be his successor Artaxerxes Longimanus, who is the king intended in Ezra vii. and Neh. ii.

In chapter v. the people are incited by Haggai and Zechariah to resume their building. The governor of the land and his companions at first are minded to stop them, but on writing to king Darius there is found (vi) among the royal records the decree of Cyrus, and Darius makes a similar decree, upon which the governor becomes friendly to the work of Zerubbabel and his people, and the Temple is finished and dedicated and a joyous passover is kept.

The rest of the book, which is Ezra's own work, tells of the return of a second band of exiles over whom he had charge. This event would be about 80 years after Zerubbabel's coming to Jerusalem, and about 13 years before Nehemiah's mission. Ezra had his commission from Artaxerxes (Longimanus). A list is given of the families who returned at this time and their numbers. Ezra takes steps for procuring some Levites to go with the returning band, and for the security of the treasure that was carried up. They reach Jerusalem, and there Ezra learns that many marriages have taken place between the returned Jews and strangers. These strange wives he exhorts them to put away, and they consent to do so. The book concludes with a list of those who had thus offended.

The Book of Ezra contains two passages, iv. 8—vi. 18 and vii. 12—26, which are not in Hebrew but in Aramaic.

Nehemiah. The book is called 'the words of Nehemiah the son of Hachaliah.' He was cupbearer to king Artaxerxes, and having heard of the misery in Jerusalem was very downcast. The king observed this and gave him a commission to go to Jerusalem. He arrived, and arranged for the building of the walls of the city, in spite of the mockery and opposition of the enemies. By prayer and watchfulness amid their labours, and by arming all the people while the work was in progress, it is possible to carry it on. The people complain to Nehemiah of their debt, mortgages and bondage. He takes measures for a remedy, and sets an example of great self-denial. The enemies now try the effect of pretended friendship, and after that of troublesome rumours, but in the end the wall is completed, though there were even among the nobles of Judah some who sympathised and communicated with the adversaries.

The rest of the book (chapters vii.—xiii.) treats of certain reforms which Nehemiah inaugurated. First he prepares to take a census of the people, and finds the list, the same which is given in Ezra ii., of those who came up at the first. He promotes a revival of religion, by regular and stated reading of the Law, and by teaching the people. They celebrate the feast of tabernacles with great joy. Next is recorded a solemn fast, and after confession they bind themselves to a covenant, which is sealed by the chief men on behalf of the rest. They pledge themselves to walk before the Lord, not to intermarry with strangers, to observe the sabbath, to contribute regularly to the services of the sanctuary, and to give duly their firstfruits and their tithes. Next there is given a list of the names of those who were dwelling in Jerusalem, and a description of the way in which the Nethinim, the Levites and the people generally were distributed throughout Judah and Benjamin. Next follow lists of the heads of the priestly courses, the line of the high priests, and various lists of the Levites. After the recital of these arrangements, we are told how the newly-finished wall was dedicated; how the arrangements of David and Solomon for the service of the priests and Levites, and for their maintenance, were restored. Then the mixed multitude is separated from Israel, as commanded in the law of Moses. Next we read how, in an absence of Nehemiah for about twelve years, Eliashib the priest had been unfaithful in his trust, and had prepared for Tobiah a chamber in the Lord's house. This abuse Nehemiah corrected on his return; expelled Tobiah and all his belongings: took means to prevent the profanation of the sabbath, and checked the marriages with heathen women, even expelling a grandson of Eliashib, who by such a marriage had defiled the priesthood.

This book is full of interest because of the direct appeals which Nehemiah so frequently makes to the Lord to bear in mind the labours which he has borne.

Esther. This book contains the history which led to the institution of the Jewish feast, Purim. Ahasuerus, king of Persia, most probably Xerxes, gives orders to his queen Vashti to shew her beauty to the people and the princes. Because of her refusal, the king is advised to divorce her. A new queen is to be chosen from the fairest maidens, and the choice falls on Esther, the adopted daughter of Mordecai the Jew. She does not disclose her kindred. Mordecai had aforetime saved the king's life from a plot. The chief man at the court of Ahasuerus was Haman the Agagite, and to him Mordecai did not pay due reverence. For this reason Haman, having cast lots to find a suitable day for his petition, obtains a decree to put the Jews to death, and to take their goods as spoil. There is great grief among the Jews, and Esther is charged by Mordecai to interpose by going before the king. This she does in spite of the peril of such a course, and invites the king and Haman to a banquet, and repeats the invitation for the next day. Haman, thus high in favour, as it seems, with the queen as well as the king, yet repines at Mordecai's neglect of him, and prepares a gallows on which, when the time comes, Mordecai shall be hanged. Meanwhile in the intervening night the king, reading in the Chronicles of Mordecai's former service, finds it has been unrewarded. Haman comes to ask permission to hang Mordecai, and is made the agent to do him great honour: whereupon his friends tell him that he is doomed to fall before this Jew. At her second banquet, Esther makes her petition to the king for her own life and that of her people, and discloses Haman's plots. The king orders Haman to be hanged on the gallows he had prepared, and bestows his office on Mordecai. Then Esther procures letters to be sent throughout the land to hinder the effect of the decree which Haman had procured. The joy of the Jews is great at Mordecai's honour. But in spite of the favour of the king the enemies of the Jews try to carry out Haman's intentions. The Jews defend themselves, and a second day is granted them in Shushan to take vengeance on their foes. The bodies of Haman's sons are hanged. The day following is kept as a great feast-day. And two days of feasting are appointed to be observed for all time, by command of Mordecai and Esther, in feasting and gladness and hospitality and liberality to those in need. They are called *Purim*, because of the lot (*Pur*) which Haman had cast for the destruction of the Jews. The book closes with a brief notice of the power of king Ahasuerus, and the advancement of Mordecai, who sought the welfare of his people and spoke peace to all his seed.

The Book of Esther contains no mention of God, and its spirit of revenge is somewhat alien to the better ages of Judaism. The historical character of the book, though it is probably incorrect in details, is vouched for by the observance of the Purim-feast in memory of the deliverance.

THE POETICAL BOOKS. BY THE REV. CHARLES TAYLOR, D.D., MASTER OF ST JOHN'S COLLEGE, CAMBRIDGE.

The Book of Job narrates the afflictions which befell the righteous patriarch of that name by the divine permission, and discusses the moral problem which they present. It consists of a Prologue (ch. i.—ii.) and an Epilogue (ch. xlii. 7—17) written in prose; with a series of argumentative discourses (ch. iii.—xlii. 6) unsurpassed for poetry of thought and diction. The opening verses describe Job as a man "perfect and upright," and blessed in family and substance. The scene then changes to Heaven, where the "sons of God" come to present themselves before Jehovah, and the adversary Satan comes also among them. On his cynically asking, "Doth Job fear God for nought?", he is allowed to try him by successive losses of possessions and of his sons and daughters; and afterwards to smite him in person with a sore disease, elephantiasis, yet so as to spare his life. His wife tempts him to curse God and die; but he is resigned alike in losses and bodily afflictions. "In all this did not Job sin with his lips" (ch. ii. 10). The delivery of Job into the hand of Satan may be compared with St Luke xxii. 31, where the adversary again has his request, that he may have power over the disciples to sift them as wheat. When Job's three friends, Eliphaz, Bildad, and Zophar, heard of the evil that had befallen him they came to condole with him, and they sat with him in silence seven days and nights, "for they saw that his grief was very great." Then Job opened his mouth and cursed the day of his birth (ch. iii.).

Ch. iv.—xxxi., xxxviii.—xlii. In the Prologue the end is seen from the beginning, but all is obscure in the arena of the lower world. There Job and his friends strive hotly with one another as to the cause and the significance of his afflictions in the three cycles of speeches, ch. iv.—xiv., ch. xv.—xxi. and ch. xxii.—xxxi. respectively. Each cycle should contain attacks by Eliphaz, Bildad and Zophar, with Job's reply to each, six speeches in all; but Zophar's third speech is missing, and Job, having replied to Bildad in ch. xxvi., "continued his parable" to the end of ch. xxxi., where it is said, "The words of Job are ended." It has been argued very plausibly that the apparently lost speech has been merged in the words of Job by the accidental omission of the statement, that "*Zophar the Naamathite answered and said*," just before ch. xxvii. 13, "This is the portion of a wicked man with God, &c.," which is a repetition of Zophar's concluding words in ch. xx. 29 and is inconsistent with Job's complaint of the prosperity of the wicked in ch. xxi. But explanations of the seeming contradiction have been offered, and it has been held that, "where the regular mechanism of the several parts leads us to expect a third speech likewise from Zophar," he fails to come forward only because he has nothing more to say, and that his silence and the meagreness of Bildad's indictment in ch. xxv. and the fulness of Job's defence (ch. xxvi.—xxxi.) are meant for indications that the attack of the three friends has been repelled. Eliphaz speaks always first of the three, and with the authority of an ancient seer to whom the Lord reveals Himself (ch. iv. 12—16). Accordingly it is to him that the Lord speaks in ch. xlii. 7, "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath." Bildad is the master of traditions, who takes his stand upon the wisdom of the past: "For inquire, I pray thee, of the former age, ...For we are but of yesterday, and know nothing" (ch. viii. 8, 9). Zophar, if their inferior in spiritual endowments and erudition, does not yield to them at all in self-confidence (ch. xi., xx.). To what end are rhetoric and abstruse speculation? "Should a man full of talk be justified?" "Canst thou by searching find out God?" He makes haste to reply out of the spirit of his understanding, and is troubled with no doubt of the uniform working of his law: "This is the portion of a wicked man from God." Throughout the discussion the good and evil that befall men are assumed to come as rewards and punishments from the hand of God, without the intervention of second causes. One "stricken, smitten of God, and afflicted" (Isaiah liii. 4), as Job was, must have been a sinner. His friends ring the changes on this thesis. He maintains his innocence, and the question necessarily arises, "Is God unrighteous?" (Rom. iii. 5). The thought wrings from him words without knowledge (ch. xxxviii. 2), which he eventually retracts (ch. xlii. 3); yet he is declared to have spoken the thing that is right of the divine government (ch. xlii. 7), as having refuted their superficial arguments, and shewn that there was a mystery in the incidence of suffering which only a fresh revelation could solve. The two answers of Jehovah out of the whirlwind (ch. xxxviii.—xl. 2; ch. xl. 6—xli.) give no solution of this to the understanding, but they set forth the glory of God in creation by typical instances, and put the unanswerable questions, "Shall he that contendeth with the Almighty instruct Him?" "Wilt thou condemn Me, that thou mayest be righteous?" Job's craving for light is satisfied by the vision of God, at length vouchsafed in answer to his appeals. "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee."

Ch. xxxii.—xxxvii. The Three having ceased to answer Job because he was righteous in his own eyes, a fresh interlocutor, Elihu, is introduced with some verses in prose in continuation of the Prologue. He had waited for them to speak, as being much older than himself, but on their failure to confute Job he himself could not but take up his parable. He accepts their view of Job's sinfulness, and charges him with adding rebellion to his sin (ch. xxxiv. 37) by his defiant attitude toward God, whom he regards as having afflicted him wrongfully. Elihu's main thesis is that the Almighty will "not pervert judgement," and he is shocked at the impiety of one who can think this possible. His disapprobation is expressed in the strongest terms. "Job hath said, I am righteous: and God hath taken away my judgement...What man is like Job, who drinketh up scorning like water?" (ch. xxxiv. 5, 7). Afflictions may have been sent with a gracious purpose, although sinners by their contumacy turn them to their destruction (ch. xxxvi. 8—13). God is the righteous governor of all sorts and conditions of men, of nations as of individuals (ch. xxxiv. 29). To this Job makes no reply. Elihu had thrown down the challenge, "If thou hast anything to say, answer me: speak, for I desire to justify thee" (ch. xxxiii. 32); and we may suppose that Job does not take it up because he cannot justify his attitude of mind toward God. These chapters are thought by many to be an addition to the original book of Job for the following reasons: (1) They break the connexion between the "words of Job" (ch. xxxi.) and the answer to them in ch. xxxviii., "Then Jehovah answered Job out of the whirlwind, &c." But it may be said that the storm of ch. xxxvii. 2—5 leads up to the "whirlwind" out of which the Lord answers, and that not until after the reproofs of Elihu, which he accepts in silence, was Job in a fit frame of mind to receive the answer of the Almighty. (2) There is no mention of Elihu, no praise or dispraise of his contribution to the discussion, in the Epilogue. This is, no doubt, a difficulty. But the writer may have thought that he had commended him sufficiently by making Job fail to find an answer to him. Moreover the statement that the Lord answered "Job" points to the intervention of another speaker after his last words. (3) Elihu's standpoint, it is said, does not differ materially from that of the Three, and he brings the problem no nearer to its solution. But this was not the opinion of the writer, whether of the whole book or of the Elihu-chapters, if Job's failure to answer means anything. (4) The chapters have so many references (ch. xxxiii. 8, 9, 15, xxxiv. 3, 5, 6, xxxv. 2, 3, 7, &c.) to other parts of the book that the composer of them must have had the rest of the book before him. It does not follow that he was not himself the writer of it. (5) The style of the episode shews it to have been by a different author. To this it is answered that it is intended to be characteristic of the fresh speaker. If the main part of the book was written in character, being, as some say, full of archaic touches due to the poetic art of the writer, where shall we draw the line and say, Thus far extends his creative faculty and no further?

It has been thought on the one hand that the Book of Job is literal history in every part, and on the other that it is a "parable," and Job never existed. The latter opinion is no new one, but is put forward by an eminent rabbi in the course of a discussion in the Babylonian Talmud (*Baba Bathra* 15 *a*). The truth must be somewhere between these extremes. Few will see in ch. xxxviii.—xli. a *verbatim* report of words of the Almighty, nor have the speeches of Job and the Three the character of an *ex tempore* dialogue. The mention of Job with Noah and Daniel in Ezekiel xiv. 14, 20 requires only that there should have been a tradition about him, which the book embodies, and the literary form of the discussion in the book may be due in great measure to the imagination of the writer. The date of the book may be widely different from the date of Job. It has been held that Moses wrote it, compiling the dialogue from more ancient sources: it is now held by many that it cannot have been written before the Babylonian Captivity. Granted that the scene of the dialogue is laid in the patriarchal age, it is said that the numerous and consistent marks of extreme antiquity which pervade the book are due to consummate art in the author, who however allows occasional allusions to his latter-day surroundings to escape him. Generally, for instance, the speakers, who are not of Israel, use the names of God proper to their supposed age and place, but at times they shew a knowledge of the Tetragrammaton (ch. i. 21, xii. 9). The reference to the worship of the host of heaven in ch. xxxi. 26 is said to imply a knowledge of Deut. iv. 19. Space does not admit of more than a passing word on this topic, but the matter is one which will repay careful study. The chief positive argument for a late date of the book is its religious standpoint. On this too a word must suffice: compare Prov. xiii. 9, "the lamp of the wicked shall be put out," with Job's sceptical question, "How often is the lamp of the wicked put out?" (ch. xxi. 17), and we see that the time has come when the primitive law of temporal retribution has been found not to work uniformly. A later stage of thought had been reached than by the Solomonic age, to which however some great scholars have assigned the book. A later date is suggested by ch. xii. 17—19, "He leadeth counsellers away spoiled, &c.," which may be thought to describe the deportation of the Ten Tribes or of Judah, if the reference be to any event in Biblical history.

The theory that Job is "a parable" is true in the sense that he is a typical character. He does not speak merely as an individual when he says, "Wherefore are we counted as beasts, and reputed vile in your sight?" (ch. xviii. 3. *Cf.* Psalm xliv. 11). God's perfect and upright servant Job (ch. ii. 3) has traits in common with the servant of the Lord described by Isaiah. The two portraitures should be carefully compared. In order of thought, if not in date, the Book of Job precedes the latter part of the Book of Isaiah, not rising to the height of the Evangelical Prophet's representation of the Suffering Saviour. But it contributes negatively, and to some extent positively, to larger views than prevailed in earlier times of the divine government of the world. One afflicted by God's permission, it is now seen, may be innocent, and yet it must be somehow demonstrable that God is not unrighteous. The hope of a vision of God after this life is confidently expressed (ch. xix. 25—27) in a sense and words which no one can exactly explain. But the complete solution of the problem of the book is set above human reason alike in the Prologue, which shews the purpose of the Almighty, and in His answers to Job. In its true place in history the book is a landmark in the course of a progressive Revelation, and it "opens the ear to instruction" which the people of God were to receive in the fulness of time. In the Septuagint of ch. ii. 11 the friends of Job are styled Kings. In the New Testament ch. v. 13 is quoted in 1 Cor. iii. 19, and "the patience of Job" is referred to by St James.

The Psalms collectively are called in Hebrew *Tehillim* or "Praises," but the word *mizmor* (Sept. *psalmos*), which denotes a composition set to music, is found in the titles of many of them, and *Tehillah* in that of Ps. cxlv. only. The book is the first in order of the "Scriptures" (*Kethubim*) or Hagiographa, which with the Law and the Prophets make up the Hebrew Old Testament. The same three divisions are referred to in St Luke xxiv. 44 as "the law of Moses, the prophets and the psalms," where the Psalms stand for the whole Hagiographa because they stand first in it, as the Book of Genesis is named in Hebrew from its first word "*In the beginning*." The Davidic writings formed part of Nehemiah's "library" (2 Macc. ii. 13). The Psalms from ix. to cxlvii. are numbered differently in the Hebrew and the Septuagint, two Hebrew psalms being reckoned as one, or one as two, in the Greek in the four cases:

Heb. ix. and x. ....Sept. ix.
„ cxiv. and cxv. .... „ cxiii.
„ cxvi. .... „ cxiv. and cxv.
„ cxlvii. .... „ cxlvi. and cxlvii.

Ps. ii. follows Ps. i. without a break in some Hebrew MSS., and it is cited under the head of Ps. i. in Acts xiii. 33 according to the Codex Bezæ and some other authorities.

The Hebrew Psalter is divided into five books, ending with Pss. xli., lxxii., lxxxix., cvi., cl. respectively, each terminal psalm concluding with or being of the nature of a doxology. As Moses gave Israel the five books of the Law, so (says the Midrash) David gave them the Psalms in five books. The Psalms, like the sections of the Pentateuch, may be classed as Jehovistic or Elohistic, whatever may be the real significance of that distinction. The following table shews the total number of psalms and the number that are anonymous in each book, and then specifies those ascribed in one sense or other to David, Solomon, Moses, the sons of Korah, Asaph, Ethan, Heman and Jeduthun, the rest being anonymous. After Book II. is written, "The prayers of David the son of Jesse are ended," but many later psalms are ascribed to David. The Heman psalm is ascribed also to the sons of Korah, and the Jeduthun psalms two of them to David, and the third to Asaph.

Book	No.	Anon.	David	Solomon	Moses	Sons of Korah	Asaph	Ethan	Heman	Jeduthun
I.	41	4	except 1. 2. 10. 33							39
II.	31	4	51—65. 68—70	72		42. 44—49	50			62
III.	17	0	86			84. 85. 87. 88	73—83	89	88	77
IV.	17	14	101. 103		90					
V.	44	28	108—110. 122. 124. 131. 133. 138—145	127						

DAVID. Seventy-three of the psalms, including nearly all in the first book, being thus ascribed to David, it was natural that the whole collection should be referred to as his, and that this convenient way of speaking should give rise in time to the popular belief that "the sweet psalmist of Israel" himself wrote all the so-called Psalms of David. Sacred psalmody is ascribed to him in general terms in 1 and 2 Chron., the accompanying instruments also being called "instruments of David," as in Neh. xii. 36 and Am. vi. 5. Jewish and Christian writers have explained away anachronisms such as that of attributing the anonymous captivity psalm, "By the rivers of Babylon" (Ps. cxxxvii.), to David (Sept.) by saying that he wrote it as a prophecy. Compare Ps. xcvi., "O sing unto the Lord a new song, &c.," which the LXX. ascribe at once to David and to the occasion of the building of the house of the Lord *after the captivity*. In some cases in which a psalm is ascribed to David in the Hebrew also it seems that he could not have written it, and it has been concluded that the Hebrew titles are inaccurate and valueless. Before saying this we should be sure what meaning they were intended to convey. A prayer "of" (Hebrew, *to* or *for*) a person may be a prayer which he has himself composed and uttered (Hab. iii. 1), but a prayer "of" Moses (Ps. xc.), or "of" David (Pss. xvii., lxxxvi.), or "of" (marg. *for*) an afflicted one (Ps. cii.), may none the less be a composition of some later "psalmist of Israel" befitting the character and circumstances of the person to whom it is ascribed. A psalm said to be "of" David may have been written generally in the character of David or with allusion to some particular occasion, as Ps. iii. (Absalom), vii. (Cush), xxx. (Dedication), xxxiv. (Abimelech), li. (Bathsheba), lii. (Doeg), liv. (Ziphim), lvi. (Gath), lvii. and cxlii. (the cave), lix. (when Saul sent), &c. The same preposition is used in assigning a psalm *to* the chief Musician or Precentor for performance and *to* David or Solomon or the sabbath day (Pss. iv.—vi., viii., ix., xi.—xiv., lxxii., xcii., &c.). In what sense and with what latitude it is to be taken must be determined in each case. While we have the best authority for regarding David as a psalmist and the chief of psalmists, not a few of the "Psalms of David" are certainly by other authors, and some have been assigned with more or less confidence to so late an age as that of the Maccabees. In special cases, as below, we have external testimony to the authorship and parallel texts of the whole or portions of a psalm.

Ps. xviii., "To the chief Musician, to the servant of the Lord, to David, &c." This psalm is found also in 2 Sam. xxii., where it is attributed to David as author. The two texts differing in places, the question arises, which is the more primitive? Possible clerical errors apart, the priority on the whole seems to rest with the text in Samuel, the psalm in the Psalter having been apparently altered for liturgical use. This result might have been anticipated. Many Christian hymns in Hymnals have been so altered from their original form. The differences between the two texts may be thought to testify to the fact that at a very early period the Jewish scribes were less scrupulously accurate in copying the Holy Scriptures than we know them to have been later; but we must not make too much of this present instance, for it is one thing to transcribe a psalm with variations for concurrent use in the Psalter and quite another to alter it in its original context. In any case, the differences in the two forms of it are not such as to affect the spirit and tenour of the psalm.

Another instance of parallel texts is afforded by 1 Chron. xvi. 8—36, which comprises Ps. cv. 1—15, xcvi., cvii. 1, cvi. 47—8. The occasion is the bringing of the ark of God to its resting-place, when David charges Asaph and his brethren to praise the Lord. Opinions differ as to the relation of the two texts.

Solomon. Ps. lxxii. is entitled "A Psalm *for* (marg. *of*) Solomon," and Ps. cxxvii. "A Song of degrees *for* (marg. *of*) Solomon." According to the Syriac the latter was spoken by David concerning Haggai [*cf.* i. 4] and Zechariah, who urged the building of the Temple. There is no conclusive reason to think either psalm Solomon's.

Moses. Ps. xc. is called a prayer "of Moses." The title, as we have shewn, being ambiguous, it is for the commentators to decide on other grounds whether the psalm is Mosaic.

Korah. According to one view the ascription of certain psalms to the sons of Korah signifies that they wrote them. Another view is that they are designated not as authors but performers, like the "chief Musician." Korahites are mentioned as choristers in 2 Chron. xx. 19; and Heman, a descendant of Korah (Numb. xxvi. 11; 1 Chron. vi. 33), had fourteen sons and three daughters, all of whom "were under the hands of their father for song, &c." (1 Chron. xxv. 1—6). The titles of the Korah psalms leave it an open question to what generation of the "sons of Korah" they are assigned. Ps. lxxxviii. is "for the sons of Korah, to the chief Musician,.... Maschil of Heman the Ezrahite."

Asaph. The Asaph psalms may have been thought to be written by Asaph, since Hezekiah and the princes gave commandment to praise the Lord "with the words of David and of Asaph the seer" (2 Chron. xxix. 30). But since Asaph was not only a writer of psalms but one of David's chief musicians, some of his sons also being musicians (1 Chron. xv. 19, xxv. 1), it has been argued that "to Asaph" may mean "to the *Asaph family*," as musicians.

Heman. Ethan. Jeduthun. Solomon was wiser than "Ethan the Ezrahite, and Heman, &c." (1 Kings iv. 31). Jeduthun has been identified with Ethan. The title of Ps. xxxix. might denote that he was "chief Musician." But "*on* Jeduthun" in Ps. lxii. and Ps. lxxvii. may mean "*after the manner of* Jeduthun," or *on* an instrument so called, or *set to* the tune of a song so named or commencing.

The Septuagint. This ascribes several of the anonymous psalms to David. In some MSS. of it most of the Pss. xlii.—xlix. are ascribed both to him and to the sons of Korah. It varies or adds to the titles in other cases, as lxvi. (*anastaseos*), lxxi. (sons of Jonadab, &c.), lxxvi. and lxxx. (the Assyrian), xcvi. (reb. of temple), cxliv. (Goliath), cxlvi., &c. (Haggai and Zach.). It adds Ps. cli. as spoken by David of his duel with Goliath. Generally it testifies to the titles as we have them in the Hebrew, but fails to explain their difficulties. Some of its readings in them shew critical appreciation of the place of the psalms in history.

The key to the meaning of the Psalter is a right conception of the personality of the psalmist, who at times assumes a character above the level of humanity, and speaks not as the historical Israelite but as the ideal Israel, the blameless or wrongfully suffering Servant of the Lord. Salient events in sacred history and the inspired writer's own surroundings serve as the vehicle of aspirations to be realized only in the Messiah and Messianic times. If he prays for or predicts disaster to his enemies it is because his enemies are the wicked (Ps. xxvii. 2), they and he being transfigured into embodiments of evil and good. His utterances must be interpreted with due allowance for their poetical and spiritual elements, and not with a prosaic literalism. Notice the opinion that the curses of Ps. cix. 6—20 are spoken not by David but by his enemies. This requires that we should read in ver. 5, "And they have rewarded me... *saying*," the word *saying* (not in the Hebrew) being supplied as in Ps. xxii. 7 and elsewhere.

No book of the Old Testament is more Christian in its inner sense or more fully attested as such by the use made of it than the Psalms. Out of a total of 283 direct citations from the Old Testament in the New, 116 have been counted from that one book. The Church by its preference for the Psalms reverses the sentence of the Synagogue, which judged the psalmists' inspiration inferior to that of the prophets, and set Moses on high above them all, so that no prophet might teach any new thing but only what was implicitly contained in the Law. This is not the place to discuss whether the New Testament by its citations determines the meaning or authorship of this or that psalm. The student should first of all endeavour to ascertain the original sense and setting of each as part of the Old Testament, and afterwards coordinate his results with what other data seem to require. The ascription of words to a typical personage like David does not always and necessarily imply that they were spoken by the king "of flesh and blood" of that name, and an argument which seems to rest upon that assumption may prove valid if the words are ideally true as spoken in the character of David.

Titles are added to some of the Psalms, but it is open to question whether these are as old as the words to which they are attached. They mainly refer to the manner in which the words were to be sung or accompanied. Some Psalms were to be accompanied by stringed instruments (*Neginah*, *Neginoth* Pss. iv., liv., lv., lxi., lxvii., lxxvi. and Hab. iii. 19), others by wind instruments (*Nehiloth* Ps. v.); while such titles as 'Set to *Alamoth*' (Ps. xlvi.)=maidens, 'Set to the *Sheminith*' (Pss. vi., xii.)=the octave, seem to imply that there was singing in parts. Some of the titles appear to be intended to indicate the character of the Psalm, as *Maschil*=giving instruction (Pss. xxxii., xlii., xliv., xlv., lii.—lv., lxxiv., lxxviii., lxxxviii., lxxxix. and cxlii.), *Michtam*, rendered by some *Golden Psalm* (Pss. xvi., lvi.—lx.); while *Shiggaion* (Ps. vii.) with *Shigionoth* (Hab. iii. 1) may refer to the irregular erratic style of the compositions, *Gittith*=belonging to Gath (Pss. viii., lxxxi., lxxxiv.) may relate either to the melody or to the instrument used in the performance. The other titles are all most probably names of tunes, well known at the time, to which the Psalms were appointed to be sung. These are

Aijeleth shahar (R. V. A. hash-shahar) 'The hind of the morning,' Ps. xxii.

Al-taschith (R. V. Al-tashheth) 'Destroy not,' Pss. lvii.—lix., lxxv.

Jonath-elem-rechokim (R. V. J. e. rehokim) 'The silent dove of them that are afar off,' Ps. lvi.

Mahalath, Ps. liii.

Mahalath Leannoth, Ps. lxxxviii.

Muth-labben, Ps. ix.

Shoshannim 'Lilies,' Pss. xlv., lxix. *Shoshannim Eduth* 'Lilies. A testimony,' Ps. lxxx. *Shushan-eduth* 'The lily of testimony,' Ps. lx.

The Book of Proverbs (Sept. *paroimiai*) is called in Hebrew from its first word *Proverbs of*. It was also called Wisdom (ch. i. 2, 20) by early Christian writers, in accordance (as it seems) with Jewish tradition. The epithet all-virtuous (Gr. *panaretos*) was commonly added. The same title was used of the apocryphal books Wisdom and Ecclesiasticus. The Hebrew word rendered proverb is *mashal*, a similitude or parable, but the book contains many maxims and sayings not properly so called. In the Midrash the formula "*mashal*, to what is the matter like?" was used in introducing a parable, with which may be compared the way of speaking in St Matt. xiii. 24, 31, 33. In St Luke iv. 23, "Ye will surely say unto me this parable (A. V. proverb), Physician, heal thyself," there is a comparison to a physician and his work. The proverb is essentially figurative and its typical form parallelistic, as ch. xi. 22, "A jewel of gold in a swine's snout: a fair woman which is without discretion." But the figure is sometimes given without its interpretation, as "Stolen waters are sweet, and bread eaten in secret is pleasant" (ch. ix. 17), or "The fathers have eaten sour grapes, and the children's teeth are set on edge" (Ezek. xviii. 2). The transition is easy from the normal form of proverb, "As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation" (ch. x. 25), to the figurative diction of ch. xii. 3, "the root of the righteous shall not be moved," and thence to the bare statement, "There shall no evil happen to the just: but the wicked shall be filled with mischief" (ver. 21), which is no proverb, but a simple "word of understanding" (ch. i. 2). The addresses of Wisdom consist of proverbs within a proverb, for it is "in a figure" (Heb. xi. 19) that she speaks in the character of the virtuous woman, not to mention that she is also "a tree of life to them that lay hold upon her" (ch. iii. 18). Solomon's wisdom is described in 1 Kings iv. 29—34: "He spake three thousand proverbs; and his songs were a thousand and five." It is not said that he wrote down any of his proverbs; and if all in the Book of Proverbs were his, the great majority of the three thousand would still have been lost.

The book, like Ecclesiastes, was criticised, according to the Babylonian Talmud (*Shabbath* 30 *b*), where we read that it was sought to make it apocryphal on account of its contradictions, as "Answer not a fool according to his folly...Answer a fool according to his folly" (ch. xxvi. 4, 5). Elsewhere some more serious objections were made to it, for there is much in it which does not rise above the plane of worldly wisdom. But it contains also thoughts which are the germ of the philosophy of revealed religion, Christian and Jewish, and it presupposes everywhere that "The fear of the Lord is the beginning of wisdom" (ch. i. 7, ix. 10). Its use of the most holy name Jehovah would have given it a certain sanctity in Jewish eyes. The least spiritual of the Proverbs are yet invaluable (it has been said) as reminding us that the voice of Divine Inspiration does not disdain to utter homely truths. They teach us that goodness is also wisdom, and wickedness folly.

In Hebrew manuscripts the Hagiographa begins with Psalms, Proverbs, Job, or with Psalms, Job, Proverbs; but St Jerome testifies to the order, Job, David, and then Solomon with his trilogy as in the A.V. The Book of Proverbs itself tells us that it was not put together by Solomon, part of it claiming to have been added by the scribes of king Hezekiah. It subdivides itself as follows.

Chap. i.—ix. Title and contents (ch. i. 1—6) with prologue on Wisdom and Folly. Solomon is named as author of the Proverbs generally, but perhaps not specially of this section. Other parœmiasts are recognised in ch. i. 6: "To understand a proverb.... the words of the wise, and their dark sayings." The prologue is, in a word, the book of Wisdom, the offspring and agent of God and the teacher of men. "*Wisdoms* crieth without" (ch. i. 20), the plural denoting all-wisdom. She is *Achamoth* in the gnostic angelology. There is wisdom and wisdom: a wisdom of the craftsman, "and all manner of cunning (lit. *wise*) men, &c." (1 Chron. xxii. 15), and a wisdom whose "seat is the bosom of God, her voice the harmony of the world" (ch. viii. 30). Wisdom in Greek also ranges from technical skill to a "divine philosophy." The lower serves as the vehicle of a higher sense in St Paul's "wise masterbuilder" (1 Cor. iii. 10) and again in Wisd. vii. 22, "For wisdom, which is the worker of all things, taught me." The entire collection down to its most homely counsels is a book of "wisdoms." Some have made this part of Proverbs earlier and some later than the body of the work. Some date it before the verses on wisdom in Job xxviii. and some after. The strange woman's "peace offerings" (ch. vii. 14) point to early times as of the monarchy. With Solomon's choice of wisdom carrying with it riches and honour (2 Chron. i. 12) compare Prov. iii. 16, "Length of days is in her right hand; and in her left hand riches and honour."

Ch. x.—xxii. 16. Proverbs of Solomon. This is the main part of the book, and probably its earliest part on the whole. It consists of an anthology of proverbs and sentences which must be studied in detail. Like the Wisdom section (ch. iii. 18) it allegorizes the tree of life (ch. xi. 30, xiii. 12, xv. 4), and it has sayings, as on the talebearer (ch. xviii. 8) and the brawling woman (ch. xxi. 9), which link it to the Hezekian collection. Compare ch. xv. 11, "Sheol and Abaddon are before the Lord," with Job xxvi. 6.

Ch. xxii. 17—xxiv. 22 and xxiv. 23—34. Words of the Wise. These sections commence without a break in our Bibles, one with, "Incline thine ear, and hear the words of the wise," and the other with, "These also are of the wise." The ascription of the Proverbs to Solomon in ch. i. 1 can only be taken generally. Notice the Deuteronomic precept, "Remove not the ancient landmark" (ch. xxii. 28, xxiii. 10), and compare ch. xxiv. 23 with Levit. xix. 15.

Ch. xxv.—xxix. "These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out." The greater part of the work is older than this appendix by the "men of Hezekiah."

Ch. xxx. The burden of Agur. Compare the mysterious saying in ver. 4, "Who hath ascended up into heaven, &c.," with St John iii. 13 and Eph. iv. 10. If the fourth thing that is "comely in going" is a king "when his army is with him," the word rendered "no rising up" (ver. 31) must be the Arabic word *qaum* preceded by the article *al* (or *el*). Compare the name *Almodad* in Gen. x. 26 and the "stones of *elgabhish*" in Ezekiel xiii. 11 and xxxviii. 22; and for the sense compare the processional "goings" in the sanctuary (Ps. lxviii. 24).

Ch. xxxi. The burden of Lemuel. The description of the virtuous woman may be of different authorship, but the chapter as it stands is a continuous whole. King Lemuel's mother teaches him "Give not thy strength unto women," and the contrasted picture of the ideal wife follows naturally. It is in twenty-two verses, beginning severally with the letters of the alphabet in their present order. As the Jews have an alphabet of confession for the Day of Atonement, *Ashamnu, Bagadnu, Gazalnu*, &c., and as the all-holy is he who fulfils the law "from *Aleph* to *Tau*," so this woman's virtues exhaust the alphabet, and the book fitly closes with an incarnation of the Wisdom that is graced with every virtue and of price above "rubies" (ch. viii. 11, xxxi. 10. *Cf.* Job xxviii.). The virtuous woman is the one among a thousand whom the Preacher failed to find (ver. 10; Eccl. vii. 28). Psalms cxi., cxii., cxix., &c. and Lam. i.—iv. are alphabetic. Granted that the acrostic style is not primitive, it does not help us to fix a close limit of date.

The Septuagint version of Proverbs abounds in glosses and additions, of which but a few instances must suffice. Ch. iii. 9, "*just* labours." Ch. iv. 26, 27, *cf.* Heb. xii. 13. Ch. vi. 8, the bee. Ch. xxvi. 11, *cf.* 2 Pet. ii. 22. Ch. xxvii. 16 in this version styles Boreas euphemistically *epidexios*.

In the New Testament the book is quoted some twenty times by St Paul and in the Catholic Epistles, and again in Heb. xii. and Rev. iii., mostly according to the Septuagint, the citation in Rom. xii. 20, "If thine enemy hunger, &c.," the two citations of Prov. x. 12, and the predominant use of ch. iii., being especially noteworthy. Nothing is cited as Solomon's, but we read in the Gospel of his glory and his wisdom. According as Wisdom is to be regarded as a "master workman" or a "nursling" in Prov. viii. 30, we may see an embodiment of the thought in St John i. 3 or 18. Prov. viii. 22 was much contested in the Arian controversy.

Ecclesiastes (Sept.) is in Hebrew Koheleth (Aq. *koleth*), a title of somewhat doubtful meaning, although clearly akin to a word meaning *assembly*. Wiclif explains it as "talker to the puple or togidere clepere." Our rendering Preacher (Luth. Prediger) comes through St Jerome's *Concionator*. The word being of the feminine form, some think that it denotes Wisdom personified, who harangues the assembled people (Prov. i. 20, viii. 1): but compare the masculine Sophereth in Neh. vii. 57 and Ezra ii. 55. The Midrash explains that Solomon was called Koheleth because "his words were spoken in the assembly" (1 Kings viii. 1, 2). A Jewish commentator of unknown name and date is said by Aben Ezra (1092—1167 A.D.) to have resolved the Preacher into an "assembly" of the disciples of Solomon, who spake "each according to his opinion." Ecclesiastes, like Job, has a Prologue and an Epilogue, the body of the work being made up of reflexions on the primary problems of life as they present themselves to the critical observer. These are all attributed to one and the same "Preacher," whose varying moods have led some to postulate a diversity of thinkers.

Ch. i. 1—11. The Prologue. "The words of the Preacher, the son of David, king in Jerusalem. Vanity of vanities, saith the Preacher...all is vanity ...there is no new thing under the sun" (ver. 1, 2, 9). He reflects upon the eternal routine of Nature and the transitoriness of men.

Ch. i. 12—xii. 8. "I the Preacher was king over Israel in Jerusalem" (i. 12). He claims to have had greater wisdom and magnificence than all that were before him in Jerusalem (i. 16, ii. 9). He resolves to compare wisdom with "madness and folly," and finds only that "in much wisdom is much grief" (i. 17, 18). Wisdom may excel folly, but the wise and the fool come to the same end: this also is vanity (ii. 13—17). The doctrine of opportuneness in ch. iii. is a salient feature of the book. "To everything there is a season." God saw His work and pronounced it very good: the Preacher saw that He had made everything "beautiful *in its season*," and had set "the world" in men's heart without their being able to understand His work in its entirety. Their large capacity of enjoyment in their limited sphere is the gift of God (iii. 13, v. 18). Failures of justice "under the sun" raise the hope of a judgement to come in its season. Yet "who knoweth the spirit of man?" (iii. 21). Does it go upward or is it like the spirit of the beasts that perish? This verse is much disputed, but it shews at least that the question of a future life was in the thought of the writer. Perhaps after all the fool who "foldeth his hands" is wiser in his generation than the most successful toiler (iv. 4—8). But there is unwisdom in hasty pronouncements, "for God is in heaven, and thou upon earth" (v. 2), and what is amiss may be the necessary outcome (as we should say) of "second causes," the supreme power not dealing directly with the individual subject (v. 8). In the latter part of the book, while the old threads are taken up from time to time, there is less of sustained speculation and more of simple proverbial philosophy, as ch. vii. 1, "Good is a name [Prov. xxii. 1] more than good oil"—with a play on *shem, shemen;* ch. viii. 4, of a king, "who may say unto him, What doest thou?" (Job ix. 12); ch. ix. 4, "A living dog is better than a dead lion"; ch. x. 1, "Dead flies cause the ointment of the apothecary to send forth a stinking savour"; ch. xi. 1, "Cast thy bread upon the waters: for thou shalt find it after many days." The section ch. xii. 1—7 teaches, "Remember thy Creator in the days of thy youth"; and it describes the closing scene of life in a highly poetical passage, which seems to convey a sense by the mere music of its words, although its interpreters are as little in harmony as the expounders of the Song of Songs. The majority, resting upon a Rabbinic tradition, find in the whole a more or less complete anatomy of the human frame. But the recurrent "or ever" (ver. 1, 2, 6) divides it into three subsections, the first literal, the second and third partly figurative: the third, ver. 6, 7, consists of figures and their interpretation, and the parallelism suggests that the second should be divided in like manner, namely, at ver. 3, "*In the day when.*" The same formula marks the transition from a like figure to its interpretation in Isaiah xxx. 26. With the *bird*, the *millstone* and other details of this subsection compare Rev. xviii. 2, 22, &c. "Vanity of vanities, saith the Preacher, all is vanity" (ver. 8).

Ch. xii. 9—14. The Epilogue. The Preacher "set in order many proverbs." The conclusion of the whole matter is, "Fear God, and keep his commandments." God will bring everything into judgement, "whether it be good, or whether it be evil." Notwithstanding that the epilogue is uniform in style with the rest of the work, it is sometimes assumed to be by a later writer, either to save the Solomonic authorship, or because it consists of "words of Torah," which do not harmonize with the supposed final conclusion, that "all is vanity." Would the book have been ascribed to its traditional author if this had been its last word?

Although Koheleth has all the features of the historical Solomon—king, man of pleasure, wisest of men, poet and parœmiast, it may be doubted whether the book really claims him as its author. We must agree with Rashbam (1085—1155 A.D.) that the epilogue, which sums up in editorial style, was written of and not by him; and we may think that the Preacher's own announcement that he had been "king over Israel in Jerusalem" (ch. i. 12) bewrays one who looked back after the division of the kingdom to the son of David's reign in the southern metropolis "over all Israel" (1 Kings xi. 42). There are also in the book sayings on the powers that be which would come more naturally from one of the misgoverned than from a ruler; and some things, as his fair trial of "madness and folly" (ch. i. 17), which make it doubtful whether the speaker is intended to be any real person at all. The Babylonian Talmud (*Baba Bathra* 15 *a*) says that "Hezekiah and his company [Prov. xxv. 1] wrote Isaiah, Proverbs, Song of Songs, Koheleth."

Ecclesiastes has been assigned to various periods, from Solomon to Herod the Great. The apocryphal Wisdom of Solomon, which has been called Anti-Ecclesiastes, seems to be providing an antidote to its teaching in several places. Compare Eccl. iv. 2, "I praised the dead, &c.": Wisd. i. 12, "Seek not death in the error of your life." Wisd. ii. 1, 2, "For they said, reasoning with themselves, but not aright, &c.": Eccl. iii. 19, "the sons of men are a chance, &c." The son of Sirach, on the contrary, apparently copies and imitates it, and we may infer that he included it in "the rest of the books" (Prologue to Ecclus.), or Hagiographa. Thus it falls somewhere between Ecclesiasticus and Proverbs, to which it probably alludes in ch. xii. 9. In style and language it approximates in some respects to the later Hebrew.

The wise would have made Koheleth an apocryphal book on account of its contradictions, chap. vii. 3 (marg.), 9, &c., but that "its beginning is words of Torah and its end words of Torah" (T. B. *Shabbath* 30 *b*). The prologue and the epilogue are the inspired writer's orthodox setting of the negative results of the philosophy of his day, and the thought which crowns the whole is that the fear of God is the end, as Solomon had said that it was the beginning (Prov. i. 7, ix. 10), of wisdom.

The Song of Solomon or **Canticles** is called in Hebrew the Song of Songs. This title is a superlative, like Heaven of Heavens and Holy of Holies, and denotes a song of supreme excellence, and not a song made up of songs as the Bible of books. The work is indeed a mosaic of poetical speeches in which all eyes do not see the same pattern, but the correspondence of its parts points to unity of design, although the book may now be (as has been said) like a lock whose key has been lost. In what consists its excellence? The answer depends upon the interpretation of the Song. Some make it a parable of singular depth and subtlety, and an apocalypse of the future of the Church to the end of the world. Some see in it only a romance in glorification of true love: a shepherdess loves a shepherd, and is wooed by king Solomon, and withstands the temptation to be faithless to her swain. Rabbi Akiba in the Mishnah (*Yadaim* iii. 5) defends and commends the Song in hyperbolical language, and he lays down, with a play upon the form of its title, that all the Scriptures are Holy (lit. holiness), but the *Song of Songs is Holy of Holies*. The ascription "to Solomon" seems to mean that he is the real or reputed author rather than the subject of the Song. Its abundance of names of plants and animals is in the manner of the royal poet who "spake of trees" from the cedar to the hyssop and "spake also of beasts" (1 Kings iv. 33); and it refers to royalty and its paraphernalia in terms which befit the peaceful and prosperous state of Solomon. Some who deny his authorship date the book a bare half century later than his times, while a few bring it down to the third century B.C. These lay stress on some of its peculiarities of diction, which on the other side are explained as provincialisms appropriate to the scene of action. It is disputed whether there are two or three principal characters in the Song, in addition to the chorus of "daughters of Jerusalem" and some occasional interlocutors. According to the following analysis, which (with variations) many adopt, there are three chief speakers, the Shulamite, the shepherd and the king, and the drama is in five acts, three of which end with the adjuration, "....that ye stir not up nor awaken love until it please" (ch. ii. 7, iii. 5, viii. 4).

Ch. i. 1—ii. 7. A Shulamite maiden is brought to the royal residence and put in charge of the "daughters of Jerusalem" or court ladies. She longs for her shepherd lover and repels the advances of the king. She adjures the court ladies not to tempt her to love another.

Ch. ii. 8—iii. 5. She describes a past visit from the shepherd in her home; and a recent dream that she had sought and found him. She adjures the court ladies as before.

Ch. iii. 6—v. 1. Solomon in all his glory seeks to win the heart of the Shulamite. The shepherd's real or imagined offer to rescue his betrothed from her extreme peril: "Come with me from Lebanon, my spouse...from the lions' dens, from the mountains of the leopards." He praises her charms and her constancy.

Ch. v. 2—viii. 4. Dream of the Shulamite, in which she seeks but fails to find her vanished lover. She describes the person of her beloved. The king flatters her, but all her desire is for the shepherd, whom she calls upon to return with her to their native place. She adjures the court ladies as before.

Ch. viii. 5—14. The return home. The divine flame of love. The reward of constancy.

To all this it has been objected that "Solomon" would not have celebrated his discomfiture by a rustic rival in a "song of songs," and that some words in the Song, the call "from Lebanon" for instance, are more naturally ascribed to the king, himself the accepted suitor, and called by a figure of speech a shepherd, than, as above, to a shepherd distinct from him. Dividing the fourth "act" at ch. vi. 10, we may say that the Song consists of a first part, of 62 verses, with subsections commencing at ch. i. 1, ii. 8, iii. 6, and a second part, of 55 verses, with subsections commencing at ch. v. 2, vi. 10, viii. 5. The first part describes the arrival of Solomon as the bridegroom in his nuptial crown (ch. iii. 11). With the king's call to the Shulamite in this part, "With me from Lebanon [to Jerusalem], &c." (ch. iv. 8), compare hers to him in the second part, "Come, my beloved, let us go forth into the field, &c." (ch. vii. 11, viii. 2). His love would raise her to a higher life, "Forget thy people and thy father's house" (Ps. xlv. 10): she would have him condescend to her low estate. There are many other such correspondences between the two parts which the reader will note for himself or find pointed out in commentaries. If the resemblance of "Shulammith" (Shulamite) to "Shelomith," the feminine of Solomon, was designed, this favours the latter view of the plot; but neither way of distributing the parts is without its difficulties. Some, taking the Song to be an epithalamium on the marriage of Solomon with Pharaoh's daughter (ch. vii. 1, Sept. *Aminadab*), divide it into seven parts, corresponding to the supposed seven days of the festivities. Some see in it the three characters, Solomon, the Shulamite, and Pharaoh's daughter.

Much of the obscurity of the book is owing to the impossibility of deciding absolutely to what speakers some things in it are to be assigned. Thus in ch. vi. 13 is it Solomon that says, "Return, return, O Shulamite," or the chorus? According to one opinion, they call her back: she asks what they want to see in her: they say, "A dance of Mahanaim": she dances, and they (not Solomon) describe her from foot to head, ending with "a king is bound in thy tresses" (ch. vii. 5). Then the king speaks down to ver. 9*a*, and the bride breaks in at the words "best wine": she confesses herself his absolutely—notice the climax ii. 16, vi. 3, vii. 10, and invites him to her home, "Come, my beloved, &c." (ch. vii. 11).

The Song culminates in her apotheosis of love in ch. viii. 6, 7, "....the flashes thereof are flashes of fire, a very flame of the LORD....if a man would give all the substance of his house for love, it would be utterly contemned." Compare St John's "Love is of God...God is love." A man may give his all and not have love (1 Cor. xiii. 3).

The Church is thought of in Eph. v. 25—27 as the destined bride, "not having spot, or wrinkle, or any such thing." The realism of the picture is remarkable and of a piece with descriptions in the Song, from ch. iv. 7 of which the Apostle may have borrowed his phrase "not having spot." Ch. vii. 11, "Come, my beloved," may be referred to in Rev. xxii. 17, a curious reading of which is mentioned in the *Speaker's Commentary* on the Song, "*Sponsus* [ch. iv. 8] et Sponsa [vii. 11] dicunt, Veni."

The numerous interpretations of the Song fall into two classes, according as the love described is regarded as simply human or as a symbol of the love of Jehovah and the congregation of Israel, which in the New Testament becomes the love of Christ and the Church. This theory may of course be held without the extravagances with which so many commentators have invested it. Of literal interpreters some have stigmatized the Song as unworthy of a place among canonical books, while many pronounce its theme a most fit one for the pen of a sacred writer. But, whatever it may have meant to its author, it does not appear that it was eventually enrolled among the books of Holy Scripture on the ground of its literal sense. If those who explained away the objections to it (*Aboth de R. N.*, cap. i.) were of one mind with Rabbi Akiba, they must have seen more in it than a secular "Song of loves" (Ps. xlv. 1). A history of its interpretations in the Synagogue is given by Salfeld in the *Magazin für die Wiss. des Judenthums*, Jahrg. v. and vi. (1878—79).

THE PROPHETICAL BOOKS. By the Rev. A. B. DAVIDSON, D.D.,

Professor of Hebrew, New College, Edinburgh.

Isaiah, son of Amoz, a prophet of Judah, of whom personally little is known beyond the fact that he lived in the capital, was married (viii. 3) and the father of several children (vii. 3; viii. 1—4; *cf.* *v.* 18), prophesied from the last year of Uzziah (vi. 1) at least till the invasion of Sennacherib, a period of 40 years (*cir.* 740—701), living possibly into the reign of Manasseh (2 Chr. xxvi. 22; xxxii. 32), by whom according to a tradition (in Justin and apocryphal "Ascension of Isaiah") he was "sawn asunder" (*cf.* Heb. xi. 37). He rose to great influence at the court of Hezekiah (xxxvii. 1 *seq.*), was the fear of the political parties of his day (xxix. 15; xxx. 1, 2), and, though eschewing all means of influence beyond the word of prophecy, was the most commanding figure in Jewish politics for nearly half-a-century.

The book has two divisions: ch. i.—xxxix., prophecies belonging to a great variety of occasions, and ch. xl.—lxvi., a book in the main homogeneous. The chronological arrangement in i.—xxxix. has been disturbed by throwing the prophecies against foreign nations (xv.—xxiii.) together, as in Jer. and Ezek., with which an oracle against Babylon (xiii., xiv.; *cf.* xxi. 1—10) and a great prophecy of the general judgement on the world (xxiv.—xxvii.) have been connected, though probably due to later prophets. I. Ch. vi., inaugural vision. 1, vision of the Lord, the King, God alone, surrounded by servants who serve Him (1—4). 2, reaction of vision on the prophet's mind; his feeling of uncleanness and fear of death; his sin purged (5—7). 3, lifted thus into sympathy with the great King and those around Him, he is sent on a mission to Israel, to announce impending judgements till the people be reduced to a "remnant," which shall become the root of a new nation (8—13). This passage, containing the thought of what Jehovah is, what the people are, and what must be the issue, expresses all the prophet's great conceptions. II. Ch. ii.—iv., v., prophecies between his call and the outbreak of Syro-Ephraimitic war (739—735), containing allusions to early reign of Ahaz (iii. 12). 1, ii. 1—4, a former prophet has said that Zion shall be the religious centre of the world, and Jehovah God of all men. 2, ch. ii. 5—iv. 1, ere then purifying judgements must fall on Israel, because of their idolatry (ii. 8), pride (ii. 11; iii. 16), and oppressions (iii. 14, 15). The "day of the Lord" shall be on all that is proud and lofty, and the Lord alone shall be exalted in that day (ii. 11, 17). 3, iv. 2—6, when these judgements are overpast they that remain in Zion shall be holy. Ch. v. may be somewhat later. III. Ch. vii.—ix. 7, ch. xvii., prophecies during Syro-Eph. war, and first operations of the Assyrians, called in by Ahaz. Ch. vii.—ix. 7 contain references to deportation of northern tribes by Tiglath Pileser in 734 (ix. 1, 2), while xvii. is anterior to fall of Damascus (732). Ch. vi. appears as preface to this group, which contains the great Messianic prophecies of Immanuel and the "Son given," the Prince of Peace (with viii. 9, 10 comp. xvii. 12—14). IV. Prophecies of the second Assyrian period (Shalmaneser 727—722, Sargon 722—705), ix. 8—x. 4 after the northern deportation; xxviii. before the fall of Samaria (722); x. 5—xii. and probably xiv. 24—27 after its destruction; xx. when Sargon's army was before Ashdod (711). To this group belongs the Messianic prophecy of the "rod out of the stem of Jesse" (xi.). V. Prophecies of the third Assyrian period, invasion of Sennacherib (704—701); xiv. 28—32 on death of Sargon; xxix.—xxxii. during earlier operations of Senn.; i. ?xxii. xxxiii. xxxvii. somewhat later. To this period probably belong the prophecies against the nations: xv. xvi. revival of an older prophecy against Moab; xviii. Ethiopia; xix. Egypt; xxi. 11—17 Edom and Arab tribes; xxiii. Tyre. These also contain lofty Messianic hopes (xviii. 7; xix. 18—25; xxiii. 15—18). To the book thus composed have been added an oracle against Edom (xxxiv. xxxv.), probably of the Exile period, and the historical appendix on the invasion of Sennacherib (xxxvi.—xxxix. = 2 K. xviii. 13 *seq.*).

The prophecies of Is. form the most powerful and splendid *literature* in the Bible, particularly xxviii.—xxxiii., which are unexampled for grandeur, music, and the softness of idyllic peace. Some aspects of his teaching:—1, the God of Israel is Jehovah the *King*, the holy universal sovereign (vi. 5), the revelation of whose majesty will shake terribly the earth (ii. 19, 21). 2, consequently sin is pride of heart, rebellion that "provokes the eyes of His glory" (iii. 8). He has "a day" against all that is proud, and it shall be brought low (ii. 12—iii. 9; v. 15, 16; *cf.* iii. 16, the haughty women; ix. 9, Samaria; x. 12, 13, heart of king of Assyr.). Idolatry and spiritual deadness are insensibility to His holy majesty (vi. 9, 10; xxix. 9, 12). 3, therefore also true religion is faith in the great and holy King ("if ye will not believe, ye shall not be established," vii. 9; "the Egyptians are men, not God," xxxi. 1—3; *cf.* viii. 9, 10, 13, 17; x. 20, 21; xvii. 7; xxx. 15). 4, the holy King is a fire which must consume (iv. 4; xxxiii. 13—16); yet the Holy One has become "Holy One of Israel," He dwells in Zion (viii. 18), has founded Zion (xiv. 32), and laid in it a stone (xxviii. 16, symbol of the eternal stability of His kingdom and rule among men), and His judgements will leave a "remnant" which will grow into a new people (iv. 3; vi. 13; viii. 18; x. 21; xxx. 18 *seq.*; xxxii. 15 *seq.*; xxxiii. 20 *seq.*). 5, secure in this faith in the "King," the prophet looks across the raging floods of the nations with serenity (viii. 7—10; x. 16—19, 33, 34; xvii. 12—14; xviii. 3—6; xxix. 5—8; xxx. 27—33), and sees the Kingdom of the Lord rising behind, ruled by the "Prince of Peace," "God with us" (ch. vii.; viii. 21—ix. 7; xxxiii. 20 *seq.*).

Ch. xl.—lxvi. are now usually ascribed to an unknown prophet of the Exile, on the ground that the scene of the prophecies and the great figures of which the prophet speaks, as Cyrus, the Chaldeans, &c., are those of this period (xl. 2; xliii. 14; xlv. 1, 13; xlvi.—xlvii.; xliii. 5—7; xlviii. 20; xlix. 14 *seq.*; li. 3; lxii. 4; lxiv. 9—12). The prophecies are in the main from the pen of one author, contemporary with Cyrus (550—538). The great conception of the prophet is that the Kingdom of the Lord—Israel's restoration and the evangelizing of the world—is at hand. The external event with which this conception is connected is the restoration from exile by Cyrus, but this event is but a nucleus around which vast religious anticipations cluster, and it becomes idealized into a restoration of Israel, which is: 1, universal (xliii. 5—7; xlviii. 20—22; xlix. 17 *seq.*; lii. 1 *seq.*; lv. 12, &c.); and 2, final and the inauguration of Israel's eternal glory (xl. 10, 11; xliv. 3; xlv. 17; ch. lx.); and 3, which is the immediate means to the evangelizing of all nations (xl. 5; xlii. 9—12; xliv. 1—5; lx.). It is in truth the Lord Himself who brings in His kingdom, which is but the revelation of His glory, His sole Godhead, to all flesh (xl. 5; xlii. 8), and the guarantee of its coming is just His being God alone, a true God and a Saviour (xlv. 5, 6, 18, 21—23), but He uses agents: 1, Cyrus, whose operations facilitate the rise of the kingdom externally, first by destroying Babylon, the idolatrous world, and for ever discrediting the idols (xliii. 14; xliv. 21—xlv. 9, 16); and secondly, by freeing captive Israel and building Jerusalem and the temple (xliv. 28; xlv. 13). And 2, the Servant of the Lord, who brings in the kingdom on its spiritual side, first, by having borne the sins of the people (xl. 2; ch. liii.), one condition of their restoration; secondly, by awakening the faith and spiritual life in the scattered tribes, which is another condition (xlii. 5—8; xlix. 8—12; l. 5—10; lxi. 1—6); and thirdly, in being through Israel, thus restored, the light of the nations (xlii. 1—6; xlix. 1—6; ch. lx.). I. Ch. xl.—xlviii., first sketch of the inbringing of the kingdom, more on its external side: the great agents, Jehovah, God alone (xl. 12—31;

xli. 1—7, 21—29; xliii. 8—13, &c.); the Servant (xlii.); Cyrus (xlv.); the downfall of Babylon (xlvi.; xlvii.); the redemption of Israel (xlviii. 20—22); the forgiveness of the people's sin (xliii. 25; xliv. 22), and the joy of creation (xlii. 10—12; xliv. 23). II. Ch. xlix.—lxii., a duplicate of xl.—xlviii., describing the same thing more on its internal side; the atoning of the people's sin (liii.), the exaltation of the Servant and restoration of Zion (xlix.) and Zion's final glory (liv.—lx.). III. Ch. lxiii.—lxvi., prophecies more miscellaneous. Opinions differ as to the "Servant," but all are at one in believing that the prophet's conceptions of the Servant's mind and work found fulfilment in Jesus Christ.

Jeremiah, born of a priestly family in Anathoth, now Anata, a small place a little N. of Jerusalem, from ancient times a priestly domain (1 K. ii. 26), and where his family owned land (ch. xxxii. 8), prophesied from the 13th year of Josiah (i. 2) till after the Exile (xxxix.—xliv.), a period of more than 40 years (B.C. 626—586). Called young (i. 6), his reputation rose slowly; though already 5 years in office at the finding of the Book of the Law (2 K. xxii. 8), and the Reform of Josiah (621), he seems to have had no hand in these transactions (ch. xi. is not earlier than Jehoiakim), with regard to which he appears to have cherished no illusions. But from the death of Josiah (608) till his own in Egypt, though wielding only the word of prophecy, he was a prominent figure in all the history of that tragic period. Though not without the occasional sympathy of the Elders (xxvi. 17) and the lower classes (xxxviii. 7), he had to stem almost alone the tide of idolatry and immorality, of self-deception founded on superficial reforms (iii. 4, 5; vii. 8—10) and of fanatical confidence in Jehovah's protection, in which all classes were carried away. His life was a continual struggle with the ruling orders and the people, in which he was subjected to cruel and bitter insults by the temple priests (xx. 2) and other officials (xxxvii. 13), and was often in danger of his life from the mob (xxvi. 8, 9), his townsmen and kindred at Anathoth (xi. 19), the frivolous and cruel (xxii. 13; xxxvi. 23; xxvi. 20), king Jehoiakim (xxxvi. 19), and the military of the day (xxxviii. 4). The strife, so alien to his nature, wearied him: he longed for a lodge in the wilderness (ix. 2), mourned the perpetual conflict in which his life was passed (xv. 10), cursed the day of his birth (xx. 14), bitterly lamented that he had allowed himself to be enticed to become a prophet (xx. 7; *cf.* i. 4—10), and resolved to have done with the "word of the Lord"—but in vain, His "word" was in his heart like a fire shut up in his bones, and he must declare it (xx. 9). Though he crossed every inclination and resisted every project of the princes and people, their secret conscience was often on his side (xxvi. 19); Zedekiah was disposed to listen to him (xxi.; xxxviii. 14—28), and did what he could to mitigate his sufferings (xxxvii. 16—21; xxxviii. 10), but was too conscious of being in the hands of stronger men to act according to his own impulse (xxxviii. 5); and the wretched exiles, though they rejected his counsels under the pretext that they were the suggestions of Baruch (xliii. 1—3), insisted on dragging him with them as a kind of fetish to Egypt (xliii. 6), where according to tradition (of little worth however) they ended by stoning him to death.

According to ch. xxxvi. Jer. unable to speak in public (possibly owing to the incidents ch. xix. xx.) dictated to Baruch in 4th year of Jehoiakim (604) the substance of the prophetic discourses of the past 22 years, with directions to read the roll in the hearing of the people. This being done next year, the roll was brought to the king, who after hearing it, cut it in pieces and threw it into the fire. Whereupon Jer. dictated it anew to Baruch, enlarging it with great additions (xxxvi. 32). This 2nd ed. formed the nucleus of our present book, and contained probably ch. i.—xx. in the main, xxv. with parts of xlvi.—xlix., perhaps xlv., and the historical sections relating to reign of Jehoiakim, xxvi., xxxvi., if these were written so early. To this were added afterwards prophecies of the reign of Zedekiah, and historical sections relating to the capture of the city and succeeding events. The order of the book is in the main chronological, though this order is disturbed in two ways: some historical sections being disjoined from the discourses to which they refer (xxvi.; xxxvi.), possibly because written later; and some passages, having a common subject, though of different dates, being thrown together (*e.g.* xxii.; xxiii. relating to rulers). I. Prophecies of reign of Josiah (626—608), ch. i.—vi. II. Prophecies under Jehoiakim (608—597), ch. vii.—xx., though perhaps some parts may be of brief reign of Jehoiachin (597), *e.g.* xiii. 18 *seq.* To vii. the historical commentary is xxvi., and xxxvi. should probably be read after xix., xx. Ch. xxxv. narrates an incident probably of the last days of Jehoiakim. III. Prophecies under Zedekiah (597—586), ch. xxi.—xxxviii., divisible into several groups. (*a*) ch. xxi.—xxiii., on pastors or rulers of the people, with promise of the king Messiah (xxiii. 1—6); ch. xxiv., on exiles carried away with Jehoiachin. (*b*) ch. xxvi.—xxix., on the false prophets (*cf.* xxiii. 9 *seq.*), containing the prophet's letter to the exiles in Babylon, warning against the prophets there (xxix.). (*c*) ch. xxx.—xxxiii., prophecies of the Restoration of Israel and the New Covenant (xxxi. 31), containing story of the prophet's buying a field, shewing the firmness of his faith in the people's restitution (xxxii.). (*d*) ch. xxxiv.—xxxviii., narratives of the treatment of the prophet and other events during the last times of the siege. IV. Ch. xxxix.—xliv., the prophet's history and other events after the fall of the city. V. Ch. xlvi.—li., prophecies against foreign nations; and finally historical conclusion of the book, ch. lii. (=2 K. xxiv. 18—xxv. 30). The present place of xlvi.—li. is hardly original; if the book took shape under the hands of Baruch ch. xlv. would naturally close it. Ch. l., li. in their present form at least are later than Jer., and other chapters of the group seem to have been amplified; and probably ch. xlvi.—li. formed a distinct collection or roll whose place in the book fluctuated (in LXX. it stands after ch. xxv. 13).

A chief thought of the prophet is the purely ethical nature of Jehovah, and consequently the *inwardness* of His relation to the mind of His servants. Illustrations of this are these points: 1, his condemnation of the whole past religious history of the nation; it has been no service of Jehovah (ii.; iii.; vi.). 2, futility of external service, and material symbols, sacrifices, ark, temple (vii. 21—28; vii. 9—11; iii. 16—18). 3, inadequacy of the superficial reforms on which the people prided themselves (ii. 23; iii. 4, 5, 10; vii. 8—11); not reform, but regeneration, is required ("sow not among thorns" iv. 3; *cf.* references to the "heart," iv. 4, 14; v. 23; xi. 20; xvii. 9; xxxi. 33, &c.). 4, consequent elevation of the individual as the subject of Jehovah's fellowship, and demand for morality (v. 1, 7, 26—28; ix. 1—6; ch. xviii.). 5, hence his conception of prophecy as a "standing in the counsel of the Lord," a relation of mind to mind, and his scorn of the "dreams" of the false prophets (xxiii. 21—32). The verification of prophecy lies in the consciousnese of the true prophet, and in the stringent moral nature of the prophecy; it is only prophecies of "peace" that require justification by the event (xxviii. 7—9). 6, hence, finally, the calmness with which Jer. contemplates the ruin of the state, buys a field on the eve of the city's fall (xxxii.), and counsels submission to Babylon (xxi. 9; xxix. 1—7; xxxviii. 17). Though the state falls, Jehovah remains, and religion remains in the life of the individual. And so his view of the nature of the New Covenant: the Lord writes it on the heart of the individual, and prophetic teaching ceases in that new age (xxxi. 33).

The Book of Lamentations or Dirges over the fall of Jerusalem and the nation is one of the 5 Megilloth (rolls) used for special anniversaries, being read on the 9th of Ab, the day of the destruction of the temple. The poems are acrostic, ch. i., ii., iv. having each 22 verses beginning with the successive letters of the alphabet; ch. iii. 66 short verses, every three beginning each with one letter; while ch. v. though not alphabetical has also 22 verses. The dirge measure is a line divided unequally by cesura, the latter or shorter half having an elegiac cadence—

How doth the city sit solitary—that was full of people!
She is become like a widow—that was great among the nations!
The princess among the countries—is made tributary.

Ch. i., general description of desolation and exile. The poet speaks, *vv.* 1—11. The once-joyous city sits solitary, weeping all the night, with none to comfort her, for her lovers (allied nations) have turned against her (1, 2); her people have sought refuge among the nations, but find no rest; her enemies are become the head, because of her sin; they have seen her filthiness and despise her; the nations have entered her holy sanctuaries (3—11). In 12—22 Zion herself appeals to mankind whether any sorrow be like her sorrow which the Lord has brought on her (12—17). He is just; yet her afflictions are unparalleled (18—22). Ch. ii., more particular enumeration of the successive strokes inflicted by the Lord: the ruin of city and temple, and all the habitations of Jacob (1, 2), the fenced cities, the army (3—5), even the place of His own abode, where He has made assembly and sabbath to be forgotten; there is no more prophetic vision (6—10). 2, the poet is overcome when he recalls the terrible days of the siege, when the famished children died in their mothers' bosoms (11, 12); Zion's fate is without a parallel, and due to the unfaithfulness of her prophets (13, 14); she is become a mockery among the nations (15—17). 3, let her present without ceasing before the Lord the unexampled strokes He has inflicted: have women anywhere eaten their own fruit? has the blood of priests been shed in the very sanctuary of the Lord? (18—22). Ch. iii. has greater literary art. The speaker is "the man who has seen affliction by the rod of the Lord's wrath." 1, he narrates the severe divine dealing with him, greatly after the manner of Job (1—19). 2, he falls into a strain of reflective meditation and weighing of considerations, marked by sense of sin and inextinguishable hope in the Lord's mercy, which has hardly a parallel in Scripture, towards the end of which he identifies himself with the people (20—51). 3, he returns to his afflictions, figuratively called "waters" and a "pit," and calls for the requital of his adversaries (52—66). The "man" is no individual person, but the personification either of the people of the Lord, or of the godly among them. Ch. iv., the most graphic and circumstantial of all, is occupied with the last days of the siege. 1, the terrible sufferings of the children and cruel insensibility of parents under the famine (1—6); the blackened, shrivelled forms of the hunger-stricken nobles (7—10)—surely a judgement more awful than that of Sodom. 2, it would have seemed incredible to the nations, but is due to the sins of prophets and priests (11, 12); the scenes of blood and horror enacted by them in the streets of the city (13—16). 3, last days: vain expectation of help from Egypt (17); the enemy's engines command the streets (18); flight and capture of the king (19, 20). Reflection that Zion's sin is expiated; the cup shall pass to Edom (21, 22). Ch. v., condition of the people after the fall of the city; ending with the cry, Will the Lord forget us for ever?

This beautiful little book is very instructive, *e.g.* in regard to the scenes in the city during the siege and the feelings of the people (ch. iv.); the profound impression made by the destruction of the city and temple, Jehovah's own place of abode, by His own hand, and His withdrawal of all revelation (i. 21; ii. 1—11; iii. 42—44; iv. 12); the feeling of sin awakened by it (i. 8—10, 14, 18; ii. 14; iii. 42; iv. 13); and the deep sense of national humiliation (i. 21; ii. 15—17; iii. 46), reappearing often in Job and Is. xl.—lxvi. The date must be some years after the fall of the city (of which the author was an eyewitness) though anterior to any movements of the nations against Babylon. Little can be urged against the belief that the whole is from one pen: unlike i. ii. iv. ch. iii. does not begin with *How!*, and the speaker is not Zion as elsewhere. Ch. v. is not alphabetical, has less poetical power, and might be later, though "for ever" (*v.* 20) cannot be much urged for this (Ps. xiii. 1), nor the ascription of present calamities to the sins of a former generation (v. 7; *cf.* Ezek. xviii. 2). The tradition of Jeremiah's authorship arose probably from taking "pit" (iii. 53) literally, then assuming him to be the speaker in ch. iii., and finally ascribing the whole to him. Against his authorship is: 1, ref. to failure of prophecy (ii. 9); 2, the term "breath of our nostrils" applied to Zedekiah, and the hope of living under him in exile (iv. 20)—altogether unlike his attitude (xxi. 9; xxxviii. 17); 3, the hope of help from Egypt (iv. 17)—contrary to his conviction (xxxvii. 7—10); 4, the condition of ch. v. does not reflect the treatment of Jer. by the Chaldeans (xl. 4). 5, the language is unique and quite different from that of Jeremiah.

Ezekiel, son of Buzi, a priest of the family of Zadok, was one of the captives carried away by Nebuchadnezzar along with Jehoiachin (597). With his compatriots he was settled at Tel Abib on the Chebar, probably some confluent of the Euphrates in Babylonia, not the Chabor at Circesium. Here he had a house (viii. 1), and was possibly married (xxiv. 18). He prophesied from the 5th (i. 2) at least to the 27th year of Jehoiachin's captivity (xxix. 17), a period of 22 years (592—570), though few details of his life are furnished The book has three great divisions: first, ch. i.—xxiv., prophecies of judgement against Jerusalem and the nation, foreshewing their inevitable ruin; second, ch. xxv.—xxxix., prophecies of restoration, in two parts: ch. xxv.—xxxii., against the nations, Israel's enemies, and ch. xxxiii.—xxxix., special prophecies of the people's restitution; third, ch. xl.—xlviii., an appendix, virtually falling under second division, being visions of the reconstruction of the temple, the worship and the nation. Ch. i.—xxxix. are similar in manner and contents to other prophetic literature; ch. xl.—xlviii. are unique in prophecy.

First part, ch. i.—xxiv. I. ch. i.—iii., the prophet's call. 1, vision of his God who sends him (i.). 2, his mission to Israel as a prophet (ii. 1—7); act of eating a book, symbol of his inspiration (ii. 8—iii. 9); he goes to the exiles, receiving a clearer view of his mission, *viz.* to be a watchman to warn every individual soul (iii. 10—21). 3, command to abstain for a time (*cf.* xxiv. 27; xxxiii. 22) from public preaching (iii. 22—27). II. Ch. iv.—vii., symbols of destruction of city and nation. 1, ch. iv., symbols of siege, famine, and bearing of iniquity in exile (for 390 days, *v.* 5, LXX. reads 190). 2, ch. v., against the inhabitants. 3, ch. vi., against the whole idolatrous land. 4, ch. vii., dirge over the nation's downfall. III. Ch. viii.—xi., more precise predictions and symbols of the destruction of the city at the Lord's hand, because of the idolatrous pollution of His house. 1, ch. viii., the multiplied idolatries in the temple. 2, ch. ix., divine agents slay the inhabitants. 3, ch. x., fire from God falls upon the city. 4, ch. xi., the Lord's withdrawal from the place of His abode. IV. Ch. xii.—xix., the same theme of the nation's ruin, partly in the form of answers to objections that unbelief might raise. 1, ch. xii. 1—20, symbol of the king's secret flight and capture. 2, ch. xii. 21—28, the popular delusion that prophecies failed or referred to the distant future shall receive a speedy and terrible refutation. 3, ch. xiii., xiv., those vain hopes are fostered by the false prophets, who shall perish along with those whom they deceive. 4, ch. xv., shall the Lord destroy the nation of Israel? Israel among the nations is like the vine-branch among the trees; what is it good for? Above all, what is it good for now when half-burnt in the fire? Only to be flung into the fire and utterly consumed. 5, ch. xvi., the Lord's unchanging grace, and Jerusalem's persistent ingratitude and unfaithfulness. 6, ch. xvii., Zedekiah's perfidy against the king of Babylon shall be punished. 7, ch. xviii., not for the sins of the fathers, but for their own shall the people perish; the righteous shall live in his righteousness, and the sinner die in his sin; let each soul repent and live. 8, ch. xix., dirge over Judah and her royal house. V. Ch. xx.—xxiv. 1, ch. xx., not for Israel's sake, but for His name's sake, that He might be known by the nations to be God, has the Lord spared Israel all through her history. 2, ch. xxi., the sword of the Lord whetted against Jerusalem. 3, ch. xxii., Jerusalem's aggravated sins. 4, ch. xxiii., the life-history of the two adulterous women, Oholah and Oholibah (Samaria and Jerusalem). 5, ch. xxiv., a rusted caldron set on the coals—final symbol of Jerusalem's destruction and purification.

Second part, ch. xxv.—xxxix., prophecies of restitution. I. Ch. xxv.—xxxii., against the nations, Israel's adversaries. 1, the small nations around Israel, who have helped and rejoiced in her destruction (xxv.). 2, Tyre and Sidon, which shall no more be a thorn (xxvi.—xxviii.); 3, Egypt, which shall no longer be a delusive stay (xxix.—xxxii.). II. Ch. xxxiii.—xxxix., strict prophecies of restoration. 1, the prophet's place in the restoration: he is a watchman to warn each soul, that by repentance and righteousness it may live, and thus a new nation arise (xxxiii.). 2, a new *ruler*, "my servant David" (Messiah), shall take the place of the former evil shepherds, and feed the flock for ever (xxxiv.). 3, the *land*, rescued from the grasp of Edom and the nations who have usurped it, shall be Israel's for ever; it shall be luxuriant in fertility and teem with people (xxxv.—xxxvi.). 4, the *people*, scattered among all nations and dead, like dry bones in the valley, shall be reawakened into life and restored; Ephraim and Judah, no more divided, shall have one King for ever (xxxvii.). 5, it shall be inviolable: final attack of the distant nations, Gog and his followers, upon the restored community; their destruction by the Lord, who shall be recognised by the world to be God alone (xxxviii.—xxxix.).

Third part, ch. xl.—xlviii., visions (seen in the year 572) of the reconstructed temple (xl.—xlii.); the return of the Lord to His house (xliii. 1—12); the altar (*v.* 13—27). The prince, priests and Levites, with their revenues and duties (xliv.—xlvi.); the boundaries of the land and settlement of the tribes (xlvii., xlviii.). Some have concluded from the differences between Ezek. and the Levitical legislation that the latter is more recent. The distinction between priests and Levites, and the limitation of the latter to subordinate services, receive a historical explanation—the Levites are the former priests of the high-places degraded for their idolatries (xliv. 9—14).

The orderly plan of the book suggests that it was finally put together at a late period, though reposing on oral discourses delivered from time to time (viii. 1; xi. 25; xiv. 1), the tone of i.—xxiv., in which Israel is a "rebellious house," differing from that in xxv. *seq.*, in which the Lord speaks of Isr. as "my people," "my flock." The prevailing symbolism of the book is of two kinds: ideal symbols, always gigantic and often beautiful, as Tyre under the figure of a gallant ship; Egypt as the crocodile; Babylon as a great speckled eagle; Judah and her royal dynasty as a mother lioness with whelps; Samaria and Jerusalem as unfaithful women doting on lovers; and secondly, symbolical actions (iv.; v.; xii., &c.). Many of the latter can hardly have been actually performed (iv. 4; v. 1; xxi. 19; *cf.* xx. 49; xxiv. 3); and the ecstasies and visions to which Ezek. was subject have received much amplification and literary adornment (i.; xl. *seq.*). Ezek. adopts and expands many of the thoughts of Jer., as was natural in one who had heard the latter prophet from a child. 1, he differs from Jer. and older prophets (Jer. ii. 2, 3; Hos. ix. 10; Is. i. 21) in pushing Israel's idolatries back into the wilderness, and even into Egypt (xx. 7, 8; xxiii. 3, 8). 2, he amplifies Jer.'s doctrine of the individual's responsibility and freedom, in answer to a feeling of the people that they suffered for the sins of their fathers, and were under a *ban* which no repentance or righteousness of their own could break (xviii. 2; xxxiii. 10). (1) the individual soul in relation to God is not involved in the sins of the fathers or others; nor (2) is it under a destiny forged by its own past; it possesses a freedom which can morally break with the past (xviii.; xxxiii.). 3, his conception of the consciousness of Jehovah, God alone, and yet, historically and in the eyes of the nations, God of Israel, suggests to him a remarkable philosophy of history (ch. xx.; xvi.; xxiii.; xxxviii.; xxxix.).

Daniel, carried captive by Nebuchadnezzar in 3rd year of Jehoiakim (*cf.* 2 Chr. xxxvi. 6, 10), rose to eminence among the wise men of Chaldæa (i.; ii.), was made governor of Babylon (ii. 48), and flourished at the court of the Chaldean and Persian kings till 3rd year of Cyrus (x. 1; 605—535). Ezek. commemorates between Noah and Job a Daniel renowned for piety (xiv. 14) and wisdom (xxviii. 3), and among the exiles who returned under Ezra a Daniel is named (Ezra viii. 2). The book has two divisions: ch. i.—vi., narratives regarding Dan. and his three companions; and ch. vii.—xii., prophetic visions, seen by Dan. and reported in his own name. Ch. ii. 4—vii. 28 is written in Aramaic, and the rest in Heb. Opinions differ as to the nature of the book. 1, the traditional view is that it is historical, and that Dan. of the time of the captivity is the author. 2, others consider it to be of the Maccabean age (after B.C. 170), and to have a practical religious aim, the narratives and visions being free literary forms adopted in order the better to convey the instruction (as Job, Eccles.); 3, while others, though referring its present form to the Macc. age (ch. xi.), suppose it to rest on earlier documents. The book evidently owes its origin to a time when heathenism was pressing hard on Israel, not only by fiery trials, but also by the seductions of its life and thought; and, generally, the book may be said to be a reflection of the mind of pious Israel in its reaction against the heathen world. 1, as to the present—the God of Israel is the true and only wise God, who enlightens and elevates His servants above all men (i.; ii.; iv.; v.); who has all power, and both can and will protect those who cleave to Him against nations and kings, even the most powerful (iii.; v.; vi.). And 2, as to the future—the advent of His kingdom is assured; preceded by a brief time of great tribulation, it will rise on the ruins of the kingdoms of the world and be universal, all things under the whole heavens being given to the people of the saints of the Most High (ii.; vii.—xii.).

The lessons of i.—vi. are the same, whether they be strict history or free literary creations, as for example, the merit and blessing of keeping oneself pure from the seductive delights of heathenism (i.); the greatness of the God of Israel, God only wise, who gives wisdom to His servants, and whose wonders the heathen have only to know to acknowledge Him (ii. 47); the duty of being true to the God of the fathers at all cost, His power to deliver and the assurance that He will, and the susceptibility of the heathen mind to the impression of the greatness of the God of Israel, to whom homage will be done when His redemption of His servants is seen (iii.), &c. Such lessons, though fitting the Exile, are equally suitable to the trying times of Antiochus Epiphanes (comp. the acts of that tyrant, vii. 20; viii. 9—12, 23—25; ix. 26, 27; xi. 21, 31—33, 36 *seq.*). The tone of friendliness adopted by the author towards the Chaldean and Persian monarchies (in contrast to the Seleucids) is remarkable (ch. iv.; vi. 13, 18—23).

The prophetic visions, vii.—xii. with ch. ii. These all present under different forms the same idea of a succession of world-monarchies (four in all), of which the last towards its end will severely persecute the saints (*i.e.* Israel), but shall be brought to an end by the Judgement of God and the advent of His kingdom. Ch. viii., though incomplete, is simplest, and gives the key to the rest. 1, *vv.* 1—4. a ram with two horns (Medo-Persian dynasty, *v.* 20), the greater horn coming up last (Cyrus). 2, *vv.* 5—8, a he-goat with a great horn (Alexander, *v.* 21), eventually broken and replaced by four others (his four generals, *v.* 22). 3, *vv.* 9—12, out of one of them (Syro-Greek, or, Seleucid dynasty) arose a "little horn," which persecuted the saints, abolished sacrifice and profaned the sanctuary (Antiochus Epiphanes). Here the Medo-Persian is *one* kingdom, the "little horn" is Antiochus, and the tribulation caused by him marks "the time of the end" (viii. 19). Ch. vii. presents the same succession under the symbolism of wild beasts, but completes it at the beginning by naming the *first* kingdom (Nebuchadnezzar, *v.* 4), and shews how at the end the world-kingdoms give place to the kingdom of God (*vv.* 9—14). The judgement was set and one like a son of man was brought to the Ancient of days, and a dominion universal and eternal was given to Him. The "son of man" here may be a symbol for the people of the saints in contrast to the brute world-kingdoms (*v.* 22, 25, 27), it was certainly afterwards interpreted of the personal Messiah. In ch. ii. the colossal man with head of gold, but deteriorating into silver, brass and iron towards the extremities (a brilliant conception, well ascribed to the great mind of Neb.), represents the same fourfold succession. The colossus is smitten and scattered as dust to the winds by a stone cut out without hands (the kingdom of God), which becomes a great mountain and fills the earth. Ch. x.—xii. pursue the same line of thought; the tribulation caused by Antiochus (xi. 21—45) is brought to an end by the salvation of God, accompanied by the Resurrection of the dead (xii. 1—4). In all the visions the perfect kingdom of God rises close behind the great tribulation of Antiochus (as in Is. vii.—ix., xi. the Messiah appears just on the back of the Assyrian devastations), and it is probable that the difficult ch. ix. has the same *terminus*. The 70 years of Jer. (xxv. 11, 12) are regarded as 70 weeks of years (490 years), divisible into 7, 62 and 1. The second half of the 1 or last 7 (the 3½ years, "time, times and half a time") is the period of tribulation, which immediately precedes the bringing in of "everlasting righteousness." The point from which the computation starts is uncertain, and perhaps strict chronological accuracy is hardly to be sought, as the prophet may operate partly with round numbers.—The book is full of beauty and power, and fitted to console and confirm the people of God under trial, whether from the persecutions or the blandishments of the world.

Hosea, son of Beeri, is the only prophet of the Northern Kingdom who has left written prophecies. Though of unknown birthplace he was certainly a native of the north, from his language ("our king," vii. 5), his familiarity with the country (iv. 15; v. 1; vi. 8; xii. 11), his acquaintance with the morals of the people (ch. ii.; iv. 2; vii. 1; xii. 7), the state of parties (vii. 6; viii. 9; xii. 11), and from the more distant allusions to Judah (iv. 15; v. 5; vi. 11). Part of his prophetic career preceded the death of Jeroboam II. (i. 4), and part fell amidst the revolutionary struggles following his death (749). He probably did not live beyond the accession of Pekah (736), as he makes no allusion to the Syro-Ephraimitic war, nor to the deportation of the northern tribes by Tiglath Pileser two years later. Gilead and Mizpah beyond the Jordan are still integral parts of the kingdom (v. 1; vi. 8; xii. 11). Shalman (x. 14), if a king of Assyria, may be Shalmaneser III.; the title "Jareb" given to the king of Assyria is still obscure (v. 13; x. 6).

The book has two parts, ch. i.—iii., and iv.—xiv. Ch. i., iii., with the exposition ch. ii., sketch by means of symbols the future destiny of Israel. Hosea, bidden to take a wife of whoredoms, took Gomer, who bare a son, to be named Jezreel. The name merely recalls the bloody act of Jehu (2 K. x.), and sounds the knell of his house (i. 2—5). Then a daughter was born, Lo-Ruhamah, "Unpitied," meaning that the Lord's mind was alienated from His people (i. 6, 7); and finally a son, Lo-ammi, "not my people," intimating the exile of Israel, and their ceasing for a time to be the people of the Lord (i. 8, 9). This last with the restoration (i. 10—ii. 1) is more fully thrown into symbol, ch. iii. Hosea is bidden "again go love a woman, beloved of a paramour and an adulteress." The woman is the same Gomer, to whom he returns in love, though not for a time in union. The Lord's love shall return to His people, whom He shall keep in long restraint and discipline in exile, to be again redeemed and His people for ever. Ch. ii. is the exposition of this symbolical history: Israel's whoredoms with the Baals (the calf images, no gods, viii. 6), ii. 2—5; her perplexities when "unpitied," 6—13; her exile and discipline in the wilderness, 14—18; the new espousals and obtaining of mercy for ever, 19—23. Ch. iv.—xiv., though belonging to different periods, cannot be dated in particulars. They contain complaints of—1. The immorality and violence everywhere prevailing: adultery and excess in wine (iv. 2; vii. 4, 5), treachery and robbery, in which even the priests engaged (vii. 6; vi. 8), a secular spirit and moral shallowness on which no impression could be made (xii. 7; vii. 2; vi. 1—4). 2. The debased religious conceptions and worship, called "whoredom" and service of Baal, *i.e.* worship of the calves, with Canaanite rites and conceptions of Jehovah more befitting a nature-god like Baal (ii. 2, 5, 7—13; iv. 13; v. 3). Gross immoralities accompanied this service, in which even the young women took part (iv. 14). The conception of Deity was wholly false, there was no "knowledge of God" in the land (iv. 1); the service was mere sacrifice of flesh and heathenish merry-making (viii. 13; ix. 1): Jehovah desired "goodness" not sacrifices (vi. 6). 3. The foolish political alliances of the day, called also "hiring loves," rival parties dragging the country alternately to Egypt and Assyria (v. 13; vii. 11, 12; viii. 9, 10). The rise of the Northern Kingdom itself was a fatal error (viii. 4; xiii. 10), bringing with it the false worship (viii. 4, 5); an error that shall be retrieved in the latter day, when the people shall seek Jehovah their God and David their king (i. 11; iii. 5).

Hosea's fundamental idea is the "love" of the Lord to the community. In love He redeemed them from Egypt (xi. 1); their history has been but an illustration of His love (xi. 4, ch. xi.—xiii.); even the greatest of His chastisements, casting the people out into the wilderness, is inflicted in love (ii. 14; ch. iii.); and their restoration shall be due to His love (ii. 19; xiv. 4). Over against this moral Being, who is love, the prophet creates another moral person, the Community of Israel, with a personal identity all through her history, but characterized always by want of affection, treachery, infidelity. Her idolatries, alliances abroad, the political schism at home, are but revelations of a state of mind, always unsatisfied and untrue. This idealism of Israel as a moral Person affects the prophet's view of the future. No distinction is drawn between classes, as in Amos; Israel's calamities reveal to her the meaning of her conduct and her history, and she returns to her first husband (ii. 7); the whole people, the ideal Person, is converted and restored (ii. 19). With this conception is connected the question of the prophet's marriage (ch. i., iii.). It has been held: 1, that he literally married a woman already known as a sinner—which is repulsive and contrary to the idea of Israel's early purity (ix. 10; xi. 1; Jer. ii. 2); 2, that the whole is an allegory; 3, that there is a basis of reality in the story, though it is embellished in order the better to exhibit the truth. Gomer became unfaithful, and he saw in his relations with her the relation of Jehovah to His people, and thus received his great prophetic conception (i. 2). That conception is, that the love of the Lord to His people is unquenchable; that love is stronger than custom or law or even than moral repugnance (ch. iii.; Jer. iii. 1). The profound thought and pathos of this prophet of the north have deeply influenced succeeding writers (Jer. ii., iii.; Ez. xvi., xxiii.; Is. xl.—lxvi.). The new betrothal of Israel to the Lord (ii. 19) anticipates Jeremiah's new covenant (xxxi. 31).

Joel, the son of Pethuel, was a prophet of Judah, familiar with Jerusalem and the temple service, hence by some supposed to have been a priest. The prophecy, occasioned apparently by lengthened visitations of drought and locusts—plagues so severe that they seemed the heralds of the great "day of the Lord"—falls into two parts; ch. i. 1—ii. 17, and ch. ii. 18—iii. 21 (iv. 21 in Heb.). The first part consists of two prophetic discourses (ch. i. and ii. 1—17), each of which, beginning with a graphic description of a plague (ch. i. drought and locusts; ii. 1—17, the army of locusts), leads up to an exhortation to repentance (i. 15 *seq.*; ii. 12—17). The second part contains promises from Jehovah: 1, promise of temporal blessings, removal of the plagues, abundance of rain, and plenty for man and beast (ii. 18—27); 2, promise that afterwards the Spirit shall be poured out on all flesh, and the knowledge of the Lord be universal; and then shall come the terrible day of the Lord. They that call on the name of the Lord shall be saved, and in Mount Zion shall be those that escape (ii. 28—32; iii. 1—5 in Heb.). Though embraced in the day of the Lord, a separate picture is given of the fate of the heathen world. The "nations" are gathered together into the valley of Jehoshaphat ("Jehovah judges") to be judged. The scene is a great conflict, the mowing of a harvest, the treading of a winepress; the issue reveals the heathen world a "desolation," but Judah shall dwell for ever (ch. iii.; iv. in Heb.).

Three modes of interpretation have been followed: the literal, the allegorical, and the apocalyptic. The first considers the "locusts" real; the second as figures for enemies of God's people, the four successive swarms pointing to repeated invasions, as by the four world-monarchies of Daniel; and the third regards them as supernatural agencies or beings belonging to the manifestations of the time of the end (Rev. ix.). Such passages as ii. 4, 7, where the locusts are *compared* to horsemen, are against the allegorical view; and such as ii. 21—25 decidedly in favour of the literal interpretation, although so severe was the calamity that the prophet saw in it tokens of the nearness of God's judgement and His great day. The age of the prophecy is also uncertain. There is no reference to Assyria or Babylon, and it might be anterior to these empires; no king is mentioned, power being in the hands of the "priests" (i. 14; ii. 15), and hence it has been placed in the minority of Joash (before 850). On the other hand, the great monarchies might have passed away, and the prophecy be of the time of the return from exile, when the priests were the actual rulers of the community. Several things rather favour a late date: 1, no allusion is made to Northern Israel, the people of God is Judah (ii. 1, 32; iii. 1, 12, 17, 20). 2, no allusion is made to the conflict with idolatry, which fills the pages of the earlier prophets; false worship appears overcome. 3, the devotion of the prophet to the ritual (i. 9; ii. 14) has no parallel before Ezekiel. 4, the antithesis between Judah and "all nations" might be the generalization of a later time, earlier prophets usually referring to some one nation as the foe of Israel.—Religious truths prominent in the prophecy are: the day of the Lord (Is. ii. 12; xiii. 6; Zeph. i. 14; Am. v. 18); the escaped "remnant" (ii. 32; Is. vi. 13; x. 21); the saving faith which "calls" on the Lord, and on the other side the Lord's "call" (ii. 32). The prophecy of the "Spirit," the characteristic of the new dispensation (Acts ii. 17), is fuller than elsewhere (Is. xxxii. 15; Jer. xxxi. 33; Zech. xii. 10). The imagery has greatly influenced later scripture: the locusts (ii. with Rev. ix.), the day of the Lord (i. 15; ii. 11, 31; Matt. xxiv. 29; Rev. vi. 12), the harvest of judgement (iii. 13; Rev. xiv. 15), and the fountain (iii. 18; Rev. xxii. 1; *cf.* Ezek. xlvii. 1).

Amos prophesied in the days of Uzziah king of Judah and Jeroboam, the son of Joash, king of Israel, two years before the earthquake (i. 1; *cf.* Zech. xiv. 5). Jeroboam probably died about 750, and Uzziah about 740. The prophet's mission, apparently not of long duration, belongs to the first half of the eighth century; if the heading of the book be from his own hand it was not compiled till two years after the prophecies were spoken. Amos was a native of Tekoa 12 miles S. of Jerusalem, the ruins of which still remain. Here he was a shepherd (i. 1; vii. 14). He disclaims being one of the "sons of the prophets" (vii. 14), though with no disparagement of these societies, much less of the prophetic office (ii. 11). Nothing is known of the causes, if there were any secondary causes, which led to his prophesying against the Northern Kingdom, nor anything of his subsequent history.

The book contains these sections: I. Ch. i.—ii., a view of the sins of all the nations, with threats of the universal judgement of Jehovah. The cloud of judgement laden with disaster trails round the whole horizon, discharging itself upon the nations in succession, Judah included, till it settles at last over Israel. They that have the Law are judged by the Law, and those without law by the law of the human mind common to all men, which the nations have transgressed in their inhuman treatment of one another. II. Ch. iii.—iv. 3, threats of judgement upon the people of Israel because of their injustice to one another and the oppression of the poor by the privileged classes. III. Ch. iv. 4—v., threats of judgement because of the false worship of the people and their vain conceptions of the nature of Jehovah. Their ritual service was only sinning, for the conception of the God to whom they offered it in no way corresponded to Jehovah (iv. 4); He bids them seek *Him* and not seek to Beth-el (v. 4—6). IV. Ch. vi., a threat of judgement because of the luxury of the ruling classes, their national pride and religious indifference and blindness to the operations of Jehovah. V. Ch. vii.—ix. contain the same idea of the destruction of the nation, but expressed in symbols and visions, *e.g.* the application of the plumbline (ch. vii.), the *ripe* summer fruit (viii.), and the smiting of the temple at Beth-el, that it fall on the heads of the worshippers (ix.). The prophet's great religious conception is that of the purely moral character of Jehovah, the righteous ruler of all nations and men. This universalism is expressed by the name "God of hosts," "God of Israel" being avoided; while false gods are not referred to except in the obscure passage, v. 25—27. Sin alone displeases Jehovah, His service is a righteous life, sacrifices of flesh have no meaning to Him (v. 21 *seq.*), hence the sinful nation must inevitably perish (ix. 8). The people's hopes that they could appease Him with offerings, that being their God He would save them, were a delusion; it was *because* He was their God that He would visit their iniquity upon them (iii. 2; ix. 7); the "day of the Lord" which they longed for would be darkness, and not light, as if a man fled from a lion and a bear met him (v. 18, 19). Yet Israel cannot be utterly destroyed (ix. 8); sifted among all nations not a true grain will fall to the ground (ix. 9). The sinners of the people shall be destroyed, but the Lord will raise up again the tabernacle of David. The kingdom shall return to its ancient glory when undivided, and the world (as the prophet conceived it) shall be subject to it (ix. 11 *seq.*).

Obadiah prophesied against Edom: 1, Edom though building high in the rock shall be brought down to the ground by Jehovah and his treasures rifled, *v.* 1—9; 2, this because of his violence to Judah, his malicious joy over its calamity, and his participation with its destroyers in holding riot on God's holy mountain, 10—16; 3, but in Zion shall be the remnant, which shall be holy. Israel restored shall possess its ancient heritages and absorb all its foes, Edom, the Philistines and Phenicia, and the kingdom shall be the Lord's, 17—21.—Nothing is known of the prophet. The terms in which he describes the "calamity" of Jerusalem (10—16) can hardly refer to anything but its capture by the Chaldeans (586). For the part Edom took in this against his brother (*v.* 10) he incurred the abiding hatred of Israel (Jer. xlix.; Ezek. xxv. 12; xxxv. 4; Lam. iv. 21; Ps. cxxxvii. 7). The relations of Edom to Israel were changeful. Subdued by David it shook off the yoke under Jehoram (2 K. viii. 20). Reconquered by Amaziah and Uzziah (2 K. xiv. 7, 22) it rebelled under Ahaz (2 K. xvi. 6; 2 Chr. xxviii. 17); but in the narratives of these events no mention is made of any part taken by Edom in a capture of Jerusalem. On the other hand, when Ob. 1—6, 8 is compared with Jer. xlix. 14—16, 9, 10, 7 (in this order) they appear dependent on one another. The prophecies of Jeremiah against the nations are preexilic and dependent on earlier writings. Hence some have referred Obadiah to the time of Jehoram's defeat by the Arabians (2 Chr. xxi. 16), in which it is assumed Edom took part; while others have supposed both Obadiah and Jeremiah dependent on an earlier prophecy. The problems connected with the prophecies of Jeremiah against the nations are still unsolved, while the reference of Obadiah to the fall of Jerusalem seems clear. Obadiah has many affinities with Joel.

Jonah, son of Amittai, of Gath-hepher in Zebulon, lived under Jeroboam II., whose success in restoring the ancient boundaries of Israel he predicted (2 K. xiv. 25). This prophecy was probably never written, the opinion of some authors that it is to be identified with Is. xv., xvi. resting on no solid foundation. The present Book of Jonah does not assume to be from the hand of the prophet, but has the form of a narrative by a later writer of an episode in his life. It is disputed how far the narrative reposes on actual historical events, and also whether the tradition may not have assumed some shape orally before the present writer adopted it, or whether the details be the free creation of his own mind. At all events the historical elements, if they existed, have been amplified and embellished by the author so as to make them more graphically convey the moral lessons which it is his object to teach. In this respect the book presents a parallel to the Book of Job. The key to the book is probably to be found in ch. iii. 10—iv. 1 *seq.*, the reasons the prophet gives for his flight and unwillingness to preach to Nineveh. It is a repudiation of a narrow-hearted particularism which would confine to Israel a salvation of which the very nature of God and the susceptibilities of the human conscience everywhere prophesy the universality. 1. Jehovah is God alone, over all, the sea and the dry land (i. 9). The winds obey Him, and the monsters of the deep. The men of Nineveh as well as Israel are the work of His hand, and His compassions are over all His works (iv. 2, 10, 11). 2. Everywhere the mind of men, even the heathen world, is susceptible to the sense of sin and the Godhead of Jehovah (i. 16; iii. 7 *seq.*; *cf.* Ezek. iii. 6, and often in Dan., *e.g.* ii. 47; iii. 28; iv. 37; vi. 26). Jehovah's operations have only to be known for all men to believe in Him. 3. The conclusion, which the prophet sought to evade, hardly needs to be drawn. Israel's mission and the destiny of mankind are both plain. The book is a beautiful poem, whether it paints the humanity of the heathen sailors, or the mourning of the prophet over the decay of the grass of the field, or more particularly the divine tenderness in ministering to the diseased mind of the prophet with his imperfect conceptions, or in pitying the little children of Nineveh. It is not necessary to suppose that the book, which is late, was written with the view of counteracting a tendency of any particular time. Its teaching is a spontaneous outcome of the religion of Israel, the corollary, often drawn before, from the doctrine of Jehovah, God alone. What is new in it is not this, but the author's love of mankind, his kindly appreciation of that which is good and beautiful in men everywhere. This is the support from another side of his teaching. Men and God are both transfigured. Would that men knew the Lord, as they shall do!

Micah, a native of Moresheth Gath in the plain country of Judah (i. 1, 14), prophesied under Hezekiah (iii. 12; Jer. xxvi. 18), partly at least before the fall of Samaria in 722 (i. 6). The book has three divisions: I. Ch. i.—iii. prophecies of judgement and ruin on the State. II. Ch. iv., v. prophecies of restoration, with brilliant Messianic promises. III. Ch. vi., vii. prophecies of a mixed character, breathing a different spirit and belonging probably to a later period. First part: 1, a theophany of the Lord in judgement (i. 1—4), which lights first on Samaria, which shall become heaps (5—7), and then moves southward towards the "gate of my people, even Jerusalem";—graphic picture of the panic and flight of the inhabitants before the Assyrian (8—16). 2, the cause of this judgement is the idolatry at the high places (i. 5—7), but also the oppressions of the upper classes (ii. 1, 2). Micah, a native of the country, had ample opportunities of seeing how the poorer cultivators were dispossessed, "flayed and chopped in pieces" by the more powerful owners and creditors, their wives and children driven out and stripped naked (ii. 8—10; iii. 1—4). Added to this cruelty was the usual sensuality (ii. 11) and indifference to religion or even active opposition to the prophets who censured them (ii. 6). 3, therefore judgement shall be on the false prophets who encouraged such evils (iii. 5—8) and on the people—Zion shall be ploughed like a field (iii. 9—12). Second part: 1, ch. iv., prediction of the restoration of the former kingdom to Jerusalem, introduced by the beautiful prophecy of the time when Zion shall be the religious centre of the world (found also Is. ii.). 2, ch. v., prophecy of the birth of the new king of the house of David (2—4), and the universal peace of his reign (5, 10—15). Third part: 1, a remonstrance of the Lord with His people, in which He recounts His past goodness to them (vi. 1—5). The touched conscience of the community seeks to know, How He would be served? The answer is that He desires justice, goodness, and humility before God—an answer which sums up Amos, Hosea and Isaiah in three words (6—8). Because the opposite of these things prevails desolating judgement must be looked for (9—16). 2, new and terrible picture of the treacherous and anarchic state of society (vii. 1—7). 3, finally, the judgement seems to have fallen, and Zion sitting in darkness comforts herself with the hope that she shall yet see light, for who is God like unto Jehovah who pardoneth iniquity? (7—20). The connexion is obscure in several parts of the book. Ch. ii. 12, 13 cannot be meant as a specimen of the false prophets' style; it seems however to disturb the connexion. Ch. iv. 9, 10 suggest a different situation from iv. 11 *seq.*; while vii. 7—20 breathes the spirit and situation of Lam. iii. 25 *seq.* Ch. vi., vii. have an elegiac tone unlike the other chapters.

Nahum was probably a native of Elkosh in Galilee (*cf.* Capernaum, the village of Nahum); a late Christian tradition refers to Alkush near Mosul, the ancient Nineveh. The prophecy is altogether against Nineveh. Starting, as all the prophets do, from a conception of Jehovah, a God of vengeance to His enemies but longsuffering (i. 2, 3), the prophet presents a theophany of this God for the purpose of executing judgement once for all on the oppressor of His people and delivering them (3—15). Ch. ii., a more particular picture of the same subject, containing brilliant sketches of the city's fall—the besiegers (ii. 3, 4), the besieged, the capture, and dispersion of the inhabitants (5—10), with a taunting proverb over the harrying of the ancient den of lions (11—13). Ch. iii., the same theme under other figures, as that of a harlot and enchantress intoxicating the nations with the cup of her sorceries, *i.e.* her political influences and mercantile enterprises. The harlot shall be stripped and exposed in the eyes of all whom she enchanted (iii. 1—7). She shall share the fate of No Amon, and all her traders shall flee from her, as the locusts strip off their shards and fly away (8—19). The prophecy has great literary brilliancy, with strong patriotic feeling (i. 13; ii. 1), but more rarely enters the deeper moral sphere (iii. 19; i. 2, 3). Its composition lies between two ascertained points, the fall of Nineveh (606), and that of No Amon or Thebes in Upper Egypt, taken by Assurbanipal about 660. The prophets do not usually pursue abstract themes; their revelations, though going beyond immediate movements, are usually suggested by them. The occasion of the prophecy may have been some recent aggression of Assyria, or more probably some powerful coalition against Nineveh, either that before which it actually fell or some earlier one, which prompted the prophet to express his certainty of the city's doom (ii. 1; iii. 12).

Habakkuk, of whom nothing is known, prophesied in Judah during the last years of the Kingdom. The book has two parts: ch. i., ii. the prophecy, and ch. iii. a lyrical hymn. This very remarkable writing looks like a passage of the Wisdom rather than of Prophecy, being occupied almost entirely with the moral problem of evil and oppression, whether in Israel or in the world, under the eyes of the just and almighty God. 1. The prophet complains that his outcries against the evil, the injustice and lawlessness in Judah remain unheard by Jehovah, who calmly beholds it (i. 1—4). 2. He receives the reply that the Lord is raising up that bitter and hasty nation the Chaldeans to chastise the wrongdoers (5—11). 3. The answer aggravates the evil, making it as wide as mankind while before confined to Israel. The character of the Chaldeans fills the prophet's mind, their pride and selfishness, their brutal levity and inhumanity and their godlessness, and withal their irresistible success, and the moral problem is only enveloped in deeper darkness (12—17). 4. Baffled and exhausted the prophet betakes himself to his watch-tower to await the answer of the Lord. It comes in the shape of a moral distinction: "his soul is not upright in him; but, the righteous shall live in his faithfulness" (his stedfast adherence to the truth and to Jehovah). The distinction carries in it its final verification in events, though this may not come at once (ii. 1—5). 5. It is, however, certain; and the downfall of the Chaldean is celebrated in a hymn of triumph, so instinct with moral feeling that not only men (6—8), but inanimate things (*v.* 11) are endowed with a conscience that rises against the selfishness and barbarous inhumanity of the conqueror (6—20). The moral breadth of the prophet is comparable only to some parts of Job (vii. 1 *seq.*; ix. 24; ch. xxi., xxiv.), while his faith in the necessary triumph of the religion of Jehovah in contrast with idolatry has risen up to be a principle based on reflection (ii. 14, 20), as in the last chapters of Isaiah. The brilliant hymn, ch. iii., is a lyrical expression of the same conceptions. Though fashioned on older models (Deut. xxxiii.; Judg. v.; *cf.* Ps. lxviii.), the hymn is a powerful delineation of the manifestation of Jehovah to judge the earth and deliver His people. However greatly longed for this revelation of the Judge fills even those that look for Him with terror (iii. 16), but no convulsions or desolations will shake the prophet's faith in Jehovah and the victory of the righteous (iii. 17; *cf.* Ps. xlvi.). Ch. i. 5 might imply that the Chaldean had not yet come upon the stage, at least in western Asia, but i. 7—17 seems inconsistent with this, unless indeed the Assyrian had been made to sit for the portrait of the Chaldean. Not prophetic outlook but historical experience seems manifest in these verses, and so "the violence done to Lebanon" (ii. 17) must reflect history (*cf.* Is. xiv.).

Zephaniah, whose ancestry is carried back four degrees to a Hizkiah, supposed by some to be king Hezekiah, prophesied in the time of Josiah (639—608). The book is a sort of prophetic compend, speaking first of universal judgement, ch. i.—iii. 8, and then of universal salvation in the knowledge of Jehovah, ch. iii. 9—20. This judgement or "day of the Lord" is the pouring out of His wrath on all created things (i. 1—3); in particular on men: on Judah (i. 4—ii. 3), then on all the nations (ii. 4—15). It falls on Judah for her idolatries (i. 4—7), on the royal house for their foreign affectations and violence (8, 9), on the merchant classes (10, 11), on all ungodly and indifferent, who say, the Lord will not do good or do evil—the day of the Lord shall be on all, a day of blood and darkness (12—18). Let men turn that they may be hid in this terrible day (ii. 1—3). It falls too on the nations round about, the Philistines on the west, Moab and Ammon on the east, Cush on the south, and Assyria on the north (ii. 4—15). Ch. iii. 1—8 repeats the threat of universal judgement more compendiously; then follows the promise that the knowledge of the Lord shall be given to all nations (iii. 9); Jerusalem shall no more be proud, but humble (iii. 11, 12; Ezek. xvi. 63), her captives shall be restored, and the Lord her King shall rule for ever in the midst of her (iii. 10—20). The prophecy dates before the fall of Nineveh, 606 (ii. 13); ch. i. 4 "remnant of Baal" is hardly evidence for time after Josiah's reformation (621), nor i. 5, iii. 4 for time before it. The great conception of the prophecy is "the day of the Lord," the time of the Lord's final interposition to judge evil and introduce His universal kingdom. This "day" was a general conception of the prophets, but the presentiment that it was near was awakened in two ways: 1, by the moral condition of men, Israel or the world. This many times seemed so corrupt or violent that the feeling could not be repressed that the Judge must speedily intervene (Is. ii. 12). Or 2, by great convulsions (Is. xiii. 6) or calamities (Joel i. 15; ii. 1) desolating the earth at the time. Jehovah was visibly present in these disasters; He was so near that men felt He was about to reveal Himself in His fulness in that great and terrible day. There seems a reference to some visible instrument in God's hand when the prophet speaks of the Lord's guests, bidden to His sacrifice (i. 7),—possibly the Scythians, who broke into western Asia about this time. The expressions, "I am, and there is none else," ii. 15, again Is. xlvii. 8; and "proudly exulting ones," iii. 11, again Is. xiii. 3.

Haggai prophesied in the 2nd year of Darius Hystaspes (520, i. 1). His short book, which reflects the depressed condition of the small community of the Restoration, naturally occupied with the care of providing for their own subsistence more than with zeal for the public service of their God, contains four brief oracles. 1. Ch. i., complaint of the people's absorption in their own material interests to the neglect of God's house; a picture of their abject condition, due to their religious indifference; and an exhortation to put their hand forthwith to the work of raising the temple. The exhortation had the effect desired (i. 14, 15). 2. ii. 1—9, an oracle designed to comfort those who had seen the former house and could not but consider the present one pitiful and mean in comparison (*cf.* the touching narrative Ezra iii. 11—13). A glory shall belong to the present house to which the former never attained, for the great "shaking" of the day of the Lord is near, and all nations shall come to it dedicating their "desirable (precious) things," their silver and gold to the Lord (ii. 7—9; *cf.* Is. lx. 5), and His glory shall fill it (Is. lx. 13). Possibly Haggai himself may have remembered the former house. 3. Ch. ii. 10—19, a parable: Does holy flesh sanctify that which it touches? No, but the touch of the unclean pollutes all about it. So the secular spirit of the people has hitherto brought a curse on all their labour and increase; but from henceforth the Lord will bless them. 4. Ch. ii. 20—23, a dim outlook into the future with presentiments of vast changes in the world at the hand of the Lord, when the kingdoms of the nations shall decay and crumble before the kingdom of the Lord (Dan. ii. 44), but the descendant of the house of David shall be near to the Lord as a seal ring (Jer. xxii. 24). The whole prophecy, though homely in style and chiefly occupied with the humble community of that day, has an undertone of far-reaching hopes, somewhat vaguely expressed, and presentiments of a great work about to be performed by the Lord among the nations, and of the glorious future lying before that which the community, however depressed, still contained within itself.

Zechariah, son of Berechiah, son of Iddo (Neh. xii. 4, 16), a contemporary of Haggai (Ezra v. 1; vi. 14), prophesied from 2nd to 4th year of Darius I. (520—518). The book has two great divisions: ch. i.—viii., a series of visions sketching the future of the people of God, and ch. ix.—xiv., prophecies of an obscure kind, belonging to a different situation. Two things characterize the visions: first, the prophetic revelation, formerly a thing internal to the prophet's mind, is here made external, and analysed into two elements,—visions, and an interpreting angel who explains them. Secondly, so Jehovah Himself is externally manifested in the angel of the Lord, and His power and efficiency in His operations are personified in the shape of horsemen and the like. The Visions: i. 1—6, introduction: warning to hear and repent, by the example of the fathers, who refused to hear, and were overtaken by God's judgements, justly as they acknowledged. 1 Vis., i. 7—17, riders on horses of various colours, which go over all the earth to report on the state of the nations in the interests of Jerusalem. Meaning: the Lord is jealous for Jerusalem, and wroth with the nations at ease; He returns to Zion, where His house shall be built, and His city peopled. 2 Vis., i. 18—21, four horns—all the agencies that have scattered Israel; and four craftsmen—the divine agencies that shall counteract and destroy them. 3 Vis., ch. ii., a man with a measuring line to measure Jerusalem. The city shall be immeasurable and overflow with people; the Lord shall be a wall of fire around her, and many nations shall be joined to her in that day. 4 Vis., ch. iii., Joshua, the high priest, in filthy garments, standing before the angel of the Lord, with Satan at his right hand to accuse him (*cf.* Job i. 6—11). Satan is rebuked; the Lord who has chosen Jerusalem has plucked the brand from the burning. The beautiful vision might be a reflection of the feeling of the people, their abject condition awakening a sense of their sin and the fear that the Lord had not returned to them in truth. They are comforted with the assurance that His favour and forgiveness are with them, dispensed through the ministries among them; these ministries are but types of a more perfect one, when through the Branch (Messiah, Jer. xxiii. 5; xxxiii. 15) the Lord will remove the iniquity of the land in one day. 5 Vis., ch. iv., a lamp-stand surmounted by a bowl of oil, which feeds by tubes the seven burning lamps of the lampstand, two olive trees on either side supplying the bowl with oil. The lamps might represent the light shed by the people or that shed among them. The oil is the symbol of the Spirit, through whom, and not by might or power, all Israel's work and destiny shall be accomplished. This Spirit is dispensed through the two anointed ones ("sons of oil"), representing the priestly and royal rule (Joshua and Zerubbabel). 6 Vis., v. 1—4, a symbol of the curse that shall light on sin in the land. 7 Vis., 5—11, symbol of the removing of the sin of the people to Shinar, the land of their foes (Lev. xvi. 21). 8 Vis., vi. 1—8, horsemen, called also "winds" (Rev. vii. 1), going to all quarters of the earth—symbols of agencies by which God shall subdue the nations, foes of His people. Ch. vi. 9—15, symbolical action to teach that the Branch (Messiah), who shall truly build the temple of the Lord, shall be a Crowned Priest. Ch. vii., viii., reply to a question about fasting: the Lord is indifferent whether men fast or eat; He desires that they execute judgement and shew mercy (vii. 8—10). The fasts shall be turned into festivals of joy (viii. 19). Ch. i.—viii. are of profoundly spiritual meaning.

Ch. ix.—xi. 1. An invasion from the North sweeps over Damascus, Tyre and the Philistines; the last are incorporated in Israel (ix. 1—7). Zion is saved; her King comes to her righteous and victorious, meek and prince of peace (8—10). Her captives are restored, and Judah and Ephraim, miraculously strengthened of God, are victorious over the Greeks; and shall no more seek to diviners, but to the Lord (ix. 11—x. 2). 2. A similar theme. Good shepherds displace the evil ones; Judah miraculously strengthened, with Ephraim fully restored, shall humble the pride of Assyria and Egypt (x. 3—12). 3. Invasion of Lebanon and the Jordan-land (xi. 1—3). The prophet is commissioned to feed the flock destined for slaughter (4—8); renounces the thankless task (9—14); the flock falls into the hands of an evil shepherd (15—17). Ch. xii.—xiv. 1. Final war of the nations against Jerusalem, and their defeat (xii. 1—9). 2. The Spirit poured out on Jerusalem, and a fountain opened for sin and uncleanness (xii. 10—xiii. 6). 3. Ch. xiv. appears a duplicate of xii., with the difference that Jerusalem falls for a time into the hands of the nations before the Lord appears for her salvation. These prophecies are enigmatical and of uncertain date. To some writers ch. ix.—xi. appear of date anterior to the fall of Samaria, because of reference to Ephraim (ix. 10—15; x. 7; xi. 14), to diviners and teraphim (x. 2), Assyria (x. 10), a king of Gaza (ix. 5), and to the Messiah (ix. 9; *cf.* Is. lxii. 11); while ch. xii.—xiv., though posterior to the death of Josiah (referred to xii. 11), must be preexilic, because of reference to idols and false prophets (xiii. 2—6). Others consider ch. ix.—xiv. the work of one writer, living not long after Alexander, because of reference to the Greeks (ix. 13), and the exile (ix. 11; x. 6. 9, 10); the prominence of the priesthood (xii. 13), and the final war of the nations against Jerusalem, which reflects Ezek. xxxviii., xxxix. "Assyria," "Egypt," &c. would be ancient names used for Syria and the kingdom of the Ptolemies.

Malachi. It is not certain whether Malachi ("my messenger," iii. 1, or contraction of Malachiah, "messenger of the Lord") be a proper name or a title of honour given to an anonymous prophet. The exact date of the prophecy is also uncertain. The temple has been completed (i. 10), the ritual though neglected is in operation; but the condition of the people remains depressed, leading to murmuring against God (ii. 17). The practices stigmatized, mixed marriages and cruel divorces (ii. 10 *seq.*), with neglect of the tithes (iii. 8), are those reproved by Nehemiah (xiii. 23; xiii. 10). They may, however, have prevailed for long, and the reference to the governor (i. 8; *cf.* Neh. v. 14) suggests that he was a foreigner at the time. The prophecy may belong to second half of fifth century. Two parts: i. 1—ii. 9, and ii. 10—iv. 6 (iii. 24 in Heb.), the first directed more to the priesthood, and the second more to the practices and mind of the people. 1. The introduction (i. 1—5) recalls to mind the love of the Lord to the people, illustrated in the histories of Israel and Esau. The latter had been made a desolation, while Israel had been restored and would be blessed. 2. Ungratefulness of Israel and dishonour they do to Him who is their "father" and "master" in neglecting His service and bringing the blemished and the blind to His table. It were better that the doors of the temple were closed! (6—14). 3. Such evils are due to the secularity of the priesthood. How unlike is the degenerate Levi of to-day to the ideal Levi of former times (ii. 1—9). The second part has two main points: 1. The mixed marriages and repudiation of native wives (ii. 10—16). Have not all children of Israel one God for father? Did not one God create them a people? (Is. xliii. 1, &c.). Why should they mix with the heathen, and cruelly wrong their wives of the daughters of Israel? The instance of Abraham is of another kind (ii. 15). 2. The people's murmuring over their lot, complaint that God makes no discrimination in His rule between the good and the wicked, and impatient desire for His coming (ii. 17—iv. 6). Answer: The Lord's coming is nigh. He will send His messenger to prepare His way (Elijah, iv. 5; *cf.* Is. xl. 3); the Lord will come to His temple, and the angel of the covenant whom they desire (the angel of the covenant differs from the Lord only in this that He is the Lord in visible manifestation, Zech. i. 11; iii. 1). Who shall abide His coming? for He shall sit as one refining silver (ii. 17—iii. 6; *cf.* iii. 13—18; iv. 1—3). Even now their wretchedness is not due to any moral slackness on the part of God, but to their own hereditary evil. They rob God of that due to Him. Let them return unto the Lord, and He will return unto them! (iii. 7—12).

2. THE SEVERAL BOOKS OF THE APOCRYPHA.

BY THE REV. PROFESSOR RYLE, B.D.

The First Book of Esdras. The character of this book is best understood from an analysis of its contents, shewing the passages in which it is dependent upon Canonical Books of Scripture. (*a*) Chap. i.: Josiah's religious reforms, and the subsequent history down to the destruction of the Temple in 588 (=2 Chron. xxxv., xxxvi.). (*b*) Chap. ii. 1—15: the Decree of Cyrus and the return of the Exiles (=Ezra i.). (*c*) Chap. ii. 16—30. Artaxerxes in consequence of complaints against the Jews causes the building of the walls to be stopped (=Ezra iv. 7—24). (*d*) Chap. iii.—v. 6. Zerubbabel by his wisdom as a page of Darius wins the favour of the king and obtains permission to restore the captive Jews to their own country. This section is independent of the Canonical Scriptures. (*e*) Chap. v. 7—73, the list of the Jews that returned with Zerubbabel from Babylon, the commencement of the Temple and the interruption of the work (=Ezra ii. 1—iv. 5). (*f*) Chap. vi., vii., the resumption of the work and the dedication of the Temple (=Ezra v., vi.). (*g*) Chap. viii.—ix. 36, Ezra's return from Babylon and his work in Jerusalem (=Ezra vii.—x.). (*h*) Chap. ix. 37—55, Ezra's public reading of the Law (Neh. vii. 73—viii. 13).

Thus the only original portion of the book is chap. iii.—v. 6, which has all the appearance of a fable. The contest of wits in the praise of wine, monarchy, woman and truth has been introduced from the diffuse didactic literature which gathered round the chief personages of Jewish history. It is quite in the character of Alexandrian Jewish legend to attribute Zerubbabel's return to the impression produced by the preeminence of Jewish wisdom.

That the compilation of the work was not based on historical knowledge of any special accuracy is shewn by (*a*) the treatment of Ezra iv. 7—24, and (*b*) the position assigned to the Episode, iii.—v. 6. The compiler of Esdras by placing Ezra iv. 7—24 before the description of Zerubbabel's arrival (ii. 16—30) indicates that the difficulty of the passage was felt even at his time; but his attempt to rearrange the order of events has only added to the confusion. The Episode (iii.—v. 6), accounting for the royal commission to Zerubbabel, transfers us suddenly to the reign of Darius, so that the order of mention of the Persian kings is Cyrus (ii. 1—15), Artaxerxes (ii. 16—30), Darius (iii.—v. 6), Cyrus (v. 7—73); and the return of Zerubbabel is described in chap. iv. as well as in chap. v. and possibly in chap. ii. 12, 15 (Sanabassar=Zerubbabel).

Although it adds nothing to our historical knowledge, the book is an interesting example of the freedom with which Jewish writers dealt with their national Scripture. The divergencies of the text from the parallel passages in Chron., Ezra and Nehemiah are not considerable. In some few instances they may help towards the determination of the correct reading.

It is a disputed point, whether the book in the borrowed portions gives a revision of the Alexandrine Version or a translation from the Hebrew original of the Canonical books. The former is the more probable alternative; and the fact that the distinctive section iii.—v. 6 has all the appearance of having been composed in Greek favours this view.

Of the date of its compilation we know nothing save that its contents were known to Josephus.

Its title appears in different forms. In the MSS. of the LXX. it appears as the 1st Book of Ezra; owing probably to the fact that it opens with events chronologically prior to anything recorded in Ezra and Nehemiah. By Jerome and in the Vulgate it was reckoned as the Third Book of Ezra, Nehemiah being regarded as the Second. In some early editions of the Vulgate which reckon Ezra and Nehemiah as one book, this book appears as 2 Esdras. In the English Bible the name Esdras is reserved for the two Apocryphal books bearing Ezra's name: and of these the historical is called the First, the apocalyptic the Second, Book of Esdras. It should be observed that 1 Esdras was not included in the Tridentine Catalogue of the books contained in the Vulgate. In the official copies of that version it appears in the Appendix to the New Testament.

The Second Book of Esdras. This book of 16 chapters consists of three different writings, (*a*) chap. i., ii.; (*b*) iii.—xiv.; (*c*) xv., xvi., so distinct from one another that in one MS. (Amiens) they appear as 3, 4 and 5 Esdras respectively. In Bibles where Ezra and Nehemiah are treated as one book, this work appears as the 3rd of Esdras; in other copies, where Ezra and Nehemiah are separated, it is known as the 4th of Esdras. The greater part of the book consists of an Apocalyptic writing iii.—xiv., which from early times was known and quoted in the Christian Church. It is, however, of distinctly Jewish and non-Christian origin. It contains seven visions, which divide the work as follows, (1) iii. 1—v. 20. (2) v. 21—vi. 34. (3) vi. 35—ix. 25. (4) ix. 26—x. 59. (5) xi. 1—xii. 51. (6) xiii. 1—58. (7) xiv. 1—48. The visions are revelations made to Ezra, who is represented as grieving over the afflictions of his people and perplexed at the triumph of Gentile sinners. It was evidently written only a short time after the destruction of Jerusalem by the Romans; and in all probability its date is to be assigned to the reign of Domitian (81—96 A.D.). This explains its characteristic tone of deep melancholy. The only note of consolation is presented in the thought of the retribution that is to fall upon the heads of the Gentiles that have crushed the Jews. The references to the Messiah (vii. 28, 29, xii. 32, xiii. 32, 37, 52), and especially to His death (vii. 29), deserve especial notice. The fifth vision contains allusions in an enigmatical form to the contemporary power of Rome. Chap. xiv. records the tradition that Ezra was inspired to write out the lost Scriptures. The resemblance of this Apocalypse to the Apocalypse of Baruch is so close that it undoubtedly springs from the same period of composition, possibly from the same hand. The other portions of the book, chaps. i., ii., xv., xvi., are of later date and are either of Christian origin or contain extensive Christian interpolation.

The whole work is extant in a Latin translation. It was most probably originally composed in Greek, but no Greek version has as yet been found. A fragment that had long been missing at chap. vii. 35 was only recently restored by a happy discovery of Prof. Bensly in the year 1875.

The Book of Tobit contains an agreeably written Jewish work of fiction. The story is briefly as follows: Tobit is a Jew of the tribe of Naphtali, living in Nineveh, a pious God-fearing man and very strict in the observance of the Jewish law. Trouble comes upon him, and he loses his eyesight. He sends his son Tobias to fetch 10 talents of silver, which he had left in the hands of his kinsman Gabael who dwelt at Rages in Media. Tobias takes a travelling companion with him, who is in reality the angel Raphael. On the way they stop at Ecbatana and lodge at the house of one Raguel, whose daughter Sara has through the evil spirit Asmodeus been seven times deprived of husbands on the night of wedlock. Tobias on the ground of kinship claims her in marriage; and her parents grant consent. By magical means, with which Raphael had supplied him, he is enabled to expel the demon Asmodeus. During the marriage festivities the angel journeys to Rages and obtains the money from Gabael. Tobias and his wife then return to Nineveh; and by further application of magical means Tobias is enabled to restore his father's sight. Raphael having revealed his true nature disappears. Tobit breaks forth into a song of thanksgiving. He and his family end their days in prosperity.

The story is doubtless fictitious. The details of its chronology and geography can make no claim to accuracy: and its general character seems to shew that the work is one of imagination written in praise of a life spent in devout consistency with the Jewish Law, even in a strange land. The Episode of Tobias' marriage with Sara is perhaps introduced for the purpose of urging Jews to contract marriages only with members of their own race.

The prominence given to the angel Raphael, the mention of the evil spirit Asmodeus, and the efficacy ascribed to the magic charms, constitute a peculiar feature in the story, to be explained however rather by comparison with the curiosities of Rabbinic teaching than, as some have thought, by the influence of Persian thought.

The date of its composition is probably about 100 B.C. From the character of its teaching it cannot be much older, and there is good reason for the view that the allusion to the Temple in xiv. 5 must have been written before the Herodian restoration.

Its praise of "almsgiving," *e.g.* iv. 7—11, was very frequently quoted in the Early Church.

The discovery has recently been made of an Aramaic text; and it is most probable that the work was originally written either in Hebrew or in Aramaic.

The Book of Judith purports to describe a romantic event in the history of the Jews. Nebuchadnezzar has sent his general Holofernes to punish the Jews for rebellion. The march of the Assyrian army upon Jerusalem is stayed by the resistance of a city called Betulia. Holofernes lays siege to Betulia, which is reduced to great extremities. Judith, one of the inhabitants, a rich and beautiful widow, obtains permission to leave the city with one attendant and repair to the camp of the Assyrians. There she is able by her beauty to excite the favour of Holofernes; and, seizing her opportunity, she drugs him with wine, cuts off his head, and returns with it to her city. The Jews, exultant at the sight, rush out and massacre the panic-stricken Assyrians. Judith ends her days the object of her country's affection and regard for her courage and holiness.

The historical contradictions in the story, as well as its general character, leave us no reason to doubt that it is a work of fiction, in which perhaps some traditional deed of heroism in early days has been worked up.

The date of its composition is in all probability the Maccabean period. Its object is apparently to encourage Jewish readers in their heroic resistance to the rule of the foreigner, and in their strict devotion to the observances of the Law. The heroine's deed, like that of Jael, was an act of savage treachery. But the story of hatred to Israel's foreign foe, combined with a punctilious adherence to the ceremonial requirements of the Law, faithfully characterizes the spirit of the Maccabean age.

The story of Judith is first referred to in the Epistle of Clement to Corinth. It was probably originally written in Hebrew.

The rest of the Chapters of the Book of Esther. The Apocryphal additions to the Canonical Book of Esther contain (1) the dream of Mordecai (ch. x., xi.); (2) the conspiracy of the eunuchs Gabatha and Tharra against the king (ch. xii.); the letter of Artaxerxes for the destruction of the Jews (ch. xiii. 1—7); (4) the prayer of Mordecai in their behalf (ch. xiii. 8—18); (5) the prayer of Esther for herself and her people (ch. xiv.); (6) the queen's petition to the king (ch. xv.); (7) the king's letter revoking his former edict, and commanding that the 13th day of Adar should be celebrated as a festival (ch. xvi.).

These chapters merely expand in greater detail the narrative of the Canonical Book. In all probability written originally in Greek, they illustrate the process of amplification which favourite narratives received from popular Jewish tradition at Alexandria. The purpose is apparently to embellish the Scriptural story with further details, and to illustrate the hearing of prayer and the deliverances from the Gentiles which God wrought for His people the Jews. A postscript to the LXX. version states that the Greek is from the hand of Lysimachus, the son of Ptolemy, a man of Jerusalem, and that the book was brought to Egypt in the fourth year of king Ptolemy and his wife Cleopatra by the hand of the priest Dositheus. But as four kings of the dynasty of Ptolemy had wives of the name Cleopatra, this note does not assist us.

The additions were known and used by Josephus; they were possibly composed in the 1st or 2nd century B.C., and took their rise in the Jewish community resident in Egypt.

The Book of the Wisdom of Solomon. This is one of the most remarkable extant specimens of Jewish "Sapiential" literature.

The book is hortatory in character, and is written in praise of the Jewish conception of "Wisdom" and in condemnation of those who wilfully rejected her. It purports to be addressed by the Israelite king Solomon to the kings and rulers of the earth (*cf.* i. 1, vi. 1, ix. 7). Its claim, however, to Solomonic authorship is a literary fiction. There can be no doubt that it was written in Greek by an Alexandrian Jew shortly before, or after, the Christian era. This is shewn partly by the style of the Greek, partly by the general approach in thought and expression to the teaching of Philo, partly by the traces of the influence of Greek philosophy upon the writer. Under this last head attention should particularly be drawn to the terms in which "Wisdom" is described as a divine emanation permeating the world (vii. 22 ff., viii. 1), to the mention of the four cardinal virtues (viii. 7), and to the description of the body as a mere "earthly tabernacle" of the pre-existent soul (viii. 20, ix. 15).

The book falls into three main divisions:

i. (ch. i.—v.). The contrast of the righteous and the ungodly; the blessedness of the former in spite of their apparent failures and sorrows, the misery of the latter in spite of their apparent greatness and prosperity.

ii. (ch. vi.—ix.). The praises of Wisdom: Solomon urges the princes of the world to seek Wisdom as he himself has done (vii. 7 ff.); in elaborate and poetical language the origin and divine qualities of this Wisdom are described; and the section closes with a prayer for the possession of this Wisdom (ch. ix.).

iii. (ch. x.—xix.). An appeal to history: (*a*) the deliverance wrought by Wisdom for the patriarchs and for the Israelites in Egypt (ch. x.): (*b*) a justification of the punishment administered to the Egyptians and the Canaanites (ch. xi., xii.): (*c*) a diffuse denunciation of idolatry (ch. xiii.—xv.): (*d*) the plagues of Egypt interpreted as a visitation for sin and idolatry (ch. xvi.—xix.).

The style is forcible and poetical in the first half of the book. In the concluding section the language becomes laboured and involved. The contrast between the various portions is so marked that some scholars have assigned them to different authors. It must be admitted that the third section has very little coherence with the first two, and that in it the claim to Solomonic authorship altogether disappears.

The most famous passages are those containing the description of "the righteous man" (iv. 7—18) and the picture of "Wisdom" (ch. vii.—ix.). Christian interpretation in the early centuries of the Church's history used to regard the former as a prophecy of the death of Christ, and the latter as an illustration of the doctrine of the Logos.

The object of the book is doubtless to warn Alexandrian Jews against abandoning the religion of their fathers. The "Wisdom" of the Book of Proverbs, "the fear of the Lord," is asserted to be the basis of all true happiness. Wisdom is personified in imitation, on an expanded scale, of Prov. viii. The use made of Greek philosophical terms is intended perhaps to shew that the Jewish faith, so far from being rendered obsolete by Greek philosophy, originally contained that which was best in it.

The long diatribe against idolatry and the detailed reference to the plagues of Egypt, coupled with the opening description of "the righteous man's" sufferings, give some ground for the conjecture that the work was written or compiled shortly after some popular outbreak of the Egyptian mob against the Jews on account of the Jewish abhorrence of idols.

The Wisdom of Jesus the son of Sirach, or Ecclesiasticus. This is the only book in the Apocrypha to which the name of the author can be assigned. In ch. l. 27 he speaks of himself as "Jesus the son of Sirach of Jerusalem." Various conjectures have been made about him, but as a matter of fact we know nothing of him beyond what is told us in the Greek Prologue to the book.

He wrote originally in Hebrew; and his work has come down to us in the Greek translation made by his grandson, who prefixed to it a Preface, from which we obtain approximately the date of the original composition and of the translation. According to the probable interpretation this grandson went to Egypt in the 38th year of the king Euergetes (B.C. 132), *i.e.* Ptolemy VIII. Physcon, and the translation was issued a little later. Jesus the son of Sirach when speaking of Simon the High-priest (chap. l. 21), with great detail of description, would then be drawing from his own recollection of Simon II., whose High-priesthood ended about the year 199.

The identification of these dates is however disputed. Some scholars prefer to suppose that the mention of the 38th year relates to the age of the translator, that the Euergetes mentioned is Ptolemy III. Euergetes (247—222), and that the High-priest Simon is Simon I. the Just (310—290).

In style and character the book resembles the canonical Book of Proverbs, in imitation of which it was probably composed. It is for the most part a collection of gnomic sayings, which the writer welded together and doubtless enriched with the results of his own experience and reflections. Its structure, therefore, although roughly following a general plan, is wanting in arrangement.

The book falls into two unequal divisions, (A) (i.—

xlii. 14), the Sayings of the Wise, which are introduced (chap. i.) by a panegyric on Wisdom, and close with the Praises of Nature (xlii. 15—xliii. 33). (B) xliv.—l. 21, the Praises of the Mighty Men, to which is appended the Epilogue (l. 22—29), and a final Song of Praise (li.).

The greater portion of the book is occupied with questions of practical morality, treated of in the style characteristic of the Palestinian Khokmah (Wisdom). Some of the subjects thus discussed are "friendship," "old age," "women," "avarice," "health," "wisdom," "anger," "servants." Many of the sayings preserved are little more than popular proverbs. Many express sentiments which to our ears are repulsive and coarse. But for the most part the collection is full of interest, and the very fact that the sayings are drawn from ordinary life accounts for the introduction of a less elevated element, and lends a special interest to the book as a picture of contemporary Jewish society.

The Song of Praise of the works of Creation (xlii. 15—xliii. 33) is a very powerful and beautiful composition, and the eulogy of the nation's great men runs over the whole roll of the O. T. heroes, the omission however of Ezra, Daniel and Mordecai being remarkable. The passing hit at the hated Samaritan community (l. 25, 26) merits observation as an expression of the contemporary Jewish feeling.

The Prologue by the translator deserves especial notice for its reference to the Jewish Scriptures under the threefold title of "the Law, the Prophets, and the rest of the writings."

The name "Ecclesiasticus" dates from the time of Cyprian, and has been in common use in the Western Church. It has no connexion with Ecclesiastes, but was so called from its being extensively used for public reading in the Church.

The Book of Baruch. This book is so called because it purports to contain a work written by Baruch, the prophet, in Babylon, in the 5th year after the destruction of Jerusalem by the Chaldeans, which having been read in the ears of king Jechonias and all the captives who dwelt "by the river Sud" was sent on to Jerusalem.

There is no doubt however that this is a pseudepigraphic title, and the few historical statements which it makes are irreconcilable with the Scriptural narrative.

The book falls into two main divisions, distinct from each other both in language and subject-matter:

A. i. 1—iii. 8. (a) i. 1—14, the historical introduction: (b) i. 15—iii. 8, the prayer and confession of Israel in captivity.

B. iii. 9—v. 9. (a) iii. 9—iv. 4, the praise of Wisdom: (b) iv. 5—v. 9, a psalm of return from exile.

The two portions of the book have no connexion with one another: and there can be little doubt that having been composed at very different times they were joined together by a compiler, who also prefixed the Preface attributing the completed work to Baruch.

The first portion was, possibly, originally written in Hebrew; the latter has the appearance of having been written from the first in Greek.

The date of the composition of these two fragments is very uncertain. The references to the capture of Jerusalem may, according to some writers, be allusions to the times of Antiochus Epiphanes; but bearing in mind the analogous use of the Chaldean capture in the Apocalypses of Esdras and Baruch we may possibly be right in accepting the theory that the former fragment refers to the destruction of Jerusalem by the Romans. In the latter portion, chap. v. presents a verbal similarity to Ps. Sol. xi.; and as this latter work is the more coherent, terse and compact of the two, Bar. v. is probably an expansion of Ps. Sol. xi., and therefore not to be placed earlier than the Christian era.

If this be so, the *compilation* of Baruch can hardly be earlier than the last decade of the 1st cent. A.D. It is noteworthy that the book seems never to have found acceptance with the Jews.

It is first quoted by Athenagoras and then by Irenæus who cites chap. v. After the 2nd cent. the fathers constantly quote iii. 37 as a prediction of the Incarnation.

Attached to the Book of Baruch (as chap. vi. in A. V.) is the so-called **Epistle of Jeremy,** purporting to be a letter written by the prophet Jeremiah to the Jews that were being carried away captive to Babylon. This again is a pseudepigraphic work. It is a monotonous denunciation of idolatry, destitute of any power or originality. It was probably the work of a Jew of Alexandria who wrote in the last century B.C.

The Book of Baruch and the *Epistle of Jeremy* are generally grouped with the writings of Jeremiah in the MSS. of the LXX.; the order being Jeremiah, Baruch, Lamentations, Ep. of Jeremy.

The Song of the Three Holy Children. The Song in the Greek Bible follows upon Dan. iii. 23, and is followed by Dan. iii. 24. It purports to be the Song sung by Shadrach, Meshach and Abed-Nego (Ananias, Azarias and Misael of verse 66) in the midst of the burning fiery furnace (vv. 29—68), but it is preceded by the prayer of Azarias (vv. 3—22) and a description of their preservation in the flames which consumed the Chaldean servants (vv. 23—27).

There is no proof that this fragment ever existed in Hebrew. The prayer of Azariah is a prayer of repentance on behalf of the people composed in imitation of Dan. ix. and Ezra ix. The Song of the Three Children is a Song of Thanksgiving addressed to the works of Creation, but only in one verse are its contents applicable to the situation of the Three Children; and this verse has doubtless been inserted for the purpose. The greater portion of the Song, 35—68, is familiar in the services of the Church as the "Benedicite." Its composition is to be explained as an expansion of canonical Psalms of thanksgiving (*e.g.* Ps. cxlviii.).

The History of Susanna. This story describes how Daniel as a young man procured the vindication of Susanna from a shameful charge, and the condemnation of the two elders who had borne false witness against her. It is probably an example of a large class of anecdotes which popular tradition associated with the names of bygone heroes. According to some the story was aimed at the abuse of authority by Jewish elders. According to others it is a play on the name of Daniel, and was intended to illustrate his skill in judgement.

The History of the Destruction of **Bel and the Dragon.** In this fragment we have two more anecdotes related of Daniel. In the first, Daniel discovers to the king Cyrus the frauds practised by the priests of Bel in connexion with the pretended banquets of that idol. In the second he bursts the sacred dragon that was worshipped at Babylon; and having been on that account cast for six days by the Babylonians into the lions' den, he is not touched by the lions; the prophet Habakkuk is transported from Judea by the angel of the Lord to fetch him food; and on the seventh day the king releases Daniel and puts to death his enemies.

The character of these stories is trifling and childish. They were composed apparently for the purpose of bringing idolatry into ridicule. The career of Daniel lent itself for adaptation and exaggeration into tales, which for the most part seem to have originated in Alexandria.

The **Prayer of Manasses,** king of Judah. There is very little reason for giving this title to the penitential prayer called after the name of the King of Judah. Except the statement that the speaker is "bowed down with many iron bands" there is no ground for the traditional identification; which is in all probability the guess of some ingenious copyist. The prayer itself is for the most part built up of sentences and phrases taken from the Canonical Scriptures. It is not in the LXX.

The First Book of the Maccabees. The importance of this work for our knowledge of Jewish history in the 2nd cent. B.C. can hardly be surpassed. It recounts with great minuteness the whole narrative of the Maccabean movement from the accession of Antiochus Epiphanes (175) to the death of Simon (135) The persecution of Antiochus Epiphanes and the national rising led by the aged priest Mattathias (i., ii.), the heroic war of independence under the lead of Judas the Maccabee (iii.—ix. 22), the recovery of religious freedom and political independence under Jonathan (160—143) and Simon (143—135) (ix. 23—xv.), mark the chief divisions of the stirring period which the book chronicles.

The author speaks of his acquaintance with "the acts of John" (Hyrcanus) and "the chronicles of his priesthood" (xvi. 23, 24). He therefore writes either at the close of the reign of John Hyrcanus († 105) or very shortly after.

For the remarkable accuracy of his history he was probably indebted to some special means of access to contemporary chronicles as well as to acquaintance with those who had taken part in the great struggle. He wrote in Hebrew or Aramaic; the Greek text in which the book has survived is an admirable example of translation.

One feature of excellence which occurs here for the first time in Jewish literature, is his accurate method of determining dates by means of a recognised æra, that of the Seleucidæ (312). The general style is simple and clear. There is a conspicuous absence of exaggeration and legend, the chief exception being noticeable in connexion with the numbers of the Syrian troops engaged with the Jewish forces.

The writer was evidently a strong partisan of the Asmonean house, and ascribes the glory of the great national deliverance solely to the prowess of the three brothers, Judas, Jonathan and Simon. His references to the worship, the sacred books, and religious usages of his people shew that he was a devout Jew. It has been observed that he shrinks from the use of the divine name, and makes no reference to the doctrine of the resurrection. There can be little doubt that of the two rising parties among the Jews he was to be found among the ranks of the Sadducees.

The Second Book of the Maccabees. The historical contents of this book commence at ch. ii. 19. It is not an original work, but represents an abridgment of a history in five volumes written by Jason of Cyrene (ii. 23). It deals with the history of the Jews during fifteen years (175—160), and therefore goes over part of the period described in 1 Macc. Its inferiority both in simplicity and accuracy is very obvious; but its narrative supplies valuable confirmation of the facts of this period, more especially as there is no doubt that the two books are quite independent of one another.

The style is diffuse and rhetorical; and the element of legend and exaggeration is introduced with great freedom. The stories of Heliodorus' sacrilegious attempt (ch. iii.), of the martyrdom of Eleasar and the seven brethren (chs. vi., vii.), of the death of Antiochus Epiphanes (ch. ix.), and of Judas' dream (ch. xv.), offer examples of this characteristic.

The history breaks off at the description of the defeat and death of Nicanor, and it may be doubted whether the work of abridgment was concluded.

The book was clearly written originally in Greek, and at a time late enough for legends to have grown up around the events described. The epitomizer in all probability was an Egyptian Jew of the 1st cent. B.C. The admixture of religious comment and miraculous incident indicates that the object of the work was religious edification based upon the wonders wrought by the Lord rather than the formation of an accurate chronicle of events. As compared with 1 Macc., it will be observed that the Asmonean heroes are regarded with honour but only in the light of instruments for effecting the divine deliverance of the people; and further that the doctrine of the resurrection is strongly affirmed. The writer was probably an adherent of the Pharisaic party.

The two Epistles prefixed to the Epitome (i.—ii. 18) have no connexion with the history. They purport to have been written by the Jews of Jerusalem to the Jews in Egypt, with the view of urging them to observe the feasts of the sacred year. They are of no historical value, but contain some strange legends, notably those respecting Jeremiah and Nehemiah.

3. INTRODUCTIONS TO THE BOOKS OF THE NEW TESTAMENT, WITH ANALYSES OF THEIR CONTENTS.

By the Rev. J. O. F. MURRAY, M.A.

The books of the New Testament fall into two main divisions: those that contain the Gospel, *i. e.* the life and words of Jesus Christ, and those that contain the history and writings of the earliest leaders of the Church.

Characteristics of the Gospels. The Gospel is contained in four books, two called after apostles, two after companions of the apostles. The same Person is brought before us, in the main the same story is told, four times over. But there is no mere repetition, for each writer sees the life he is describing from his own point of view, and no two of them were writing for the same class of readers. Thus St Matthew's interest lay in the past, and he wrote to shew his own countrymen, the Jews, how the life of Jesus had fulfilled all that was written in the Law and the Prophets concerning the Christ. St Mark lives in the present. He writes for Romans and gives them a living picture of a living man. St Luke looks forward to the day when all flesh shall see the salvation of God, and writing in the first instance for his own countrymen, the Greeks, brings before them one who was fitted to be the Saviour of all nations in every age. St John, writing long after the other three for the instruction of the Christian Church, gazes on the eternal mysteries which had been brought to light by the Incarnation of the Word.

Corresponding to these differences between the writers of the Gospels and between the classes of readers to which they were originally addressed, there is a difference between the features in the character of the Lord which stand out most prominently in each. Thus the first three help us to see in Jesus the perfect Son of man, St John shews us the same Jesus as the perfect Son of God.

Again, St Matthew brings before us the King and the Judge of Israel. The characteristics of his portrait are authority and tenderness.

St Mark brings before us the Prophet, the Man of God mighty in word and deed. Energy and humility are the characteristics of his portrait.

St Luke, whose Gospel ends, as it begins, in the Temple, brings before us our great High Priest, instant in prayer to God and of perfect sympathy with men.

St John's Gospel reveals the glory of the only-begotten of the Father in a life of absolute obedience.

Growth of the Written Gospels. The facts on which the apostles laid most stress in the earliest public teaching were the Death and Resurrection of the Lord. But we learn from Acts i. 22 that it was regarded as essential that an apostle should have personal knowledge of the life and teaching of Jesus during the whole period between the Baptism of St John and the Ascension: and it is this period which was embraced in the earliest form of the written Gospel. St Mark traces "the beginning of the gospel of Jesus Christ" from the advent of the Baptist; and we may well believe that, had the close of his book been preserved to us, it would have carried on the narrative beyond the Resurrection.

But it soon became necessary to prefix to this some account of the Nativity, and other events connected with it; and such accounts we have in the Gospels of St Matthew and St Luke.

The outline of the Gospel story was now complete. It remained for St John to supply important details which were omitted by the Synoptists, to throw new light on the progress of the revelation of Christ's Person, and generally to present His life and teaching in a theological aspect to meet the growing needs of the Church.

It is not easy to determine whether, or to what extent, the writers of the different gospels were independent of each other. An examination of passages found in St Mark in common with St Matthew, and in some cases with St Luke, gives the impression that in very many instances St Mark presents us with the earliest form of the narrative; and we may feel confident that in these instances the words which St Mark gives us lay before the other Synoptists, each of whom has modified them from his own standpoint, sometimes by compressing the story and sometimes by adding further detail from other sources of his own. Similarly, when certain passages common to St Matthew and St Luke are compared, another early basis seems to come into view.

Whether these early bases lay before the evangelists as written documents, or only as an oral tradition the words of which had gradually become fixed through constant repetition, is open to question. But the terseness of the narratives and the general absence of comments such as would naturally fall from a teacher's lips, point rather in the direction of a written record.

St Matthew. The genealogy brings before us in outline the whole past history of Israel. The closing words of the Gospel point onward to the end of the world, but the main subject of the book is the life of our Lord from His birth at Bethlehem to His appearance in Galilee after His resurrection.

It may be divided into four parts:—

I. The first (i.—iv. 16) forms an introduction to the ministry, emphasizing the relation of the Nativity to history and prophecy (i., ii.), and narrating as its immediate preparation the work of the Baptist, and the Temptation (iii.—iv. 11). It closes with the removal from Nazareth to Capernaum.

II. The second (iv. 17—xvi. 20) describes the ministry in Galilee, working out in six stages the history of the growth of faith in the Messiahship of Jesus of Nazareth, culminating in St Peter's confession (xvi. 16), the central point of the whole Gospel.

1. The first stage (iv. 17—25) describes the call of the earliest disciples and the rousing of popular attention.

2. The second (v.—vii.), in the Sermon on the Mount (see p. 132), brings under one view the main points of the new teaching. In it Jesus claims to perfect what Moses had begun, and on His own authority declares the laws of the Kingdom of Heaven.

3. The third (viii.—xi. 1) describes ten mighty works by which the powers of the Kingdom were revealed, and tells of the selection and the commissioning of the twelve.

4. The fourth (xi. 2—xii.) shews our Lord's attitude to those who questioned His claims. The doubt of the Baptist and the answer to it lead up to a stern rebuke of the towns of Galilee and to one more tender invitation (xi. 2—30); then come three great controversies with the Pharisees with respect to the Sabbath (xii. 1—21), the source of His authority over evil spirits (22—37), and the demand for a sign from Heaven (38—45). The section closes with a declaration of the true ground of spiritual kinship (46—50).

5. The fifth (xiii.) contains seven parables in which our Lord revealed the secrets of the Kingdom to those who could hear, and closes with His rejection at Nazareth.

6. The sixth (xiv.—xvi. 20) begins with the story of the death of the Baptist (xiv. 1—12). Then follows the feeding of the 5000 and other miracles (13—36), rousing the enthusiasm of the people, which is checked by the return from Jerusalem of the Pharisees, who openly challenge Jesus on a question of tradition (xv. 1—20). Then follows a journey northwards outside the limits of the Holy Land (21—39), a return to the lake and a fresh conflict (xvi. 1—12), after which He again retires northwards, and the Galilean ministry is crowned by the confession of His Messiahship by St Peter (13—20).

III. The third division (xvi. 21—xxv.) leads up to the public assertion of Messiahship. Throughout it our thoughts are turned towards Jerusalem; the events of humiliation and of triumph that are to happen there are the main subject of the teaching. The journey to claim the Messiahship openly at the capital is the main subject of the narrative. It contains three parts:—

1. The first (xvi. 21—xx. 16) consists of scenes on the road to Jerusalem, beginning with the first prophecy of the Passion which followed immediately on the great confession at Cæsarea Philippi (21—28), and the Transfiguration so closely connected with both (xvii. 1—21). Then comes a scene at Capernaum (22—xviii. 35) containing a second prophecy of the Passion, the miracle of the tribute money, and a series of teachings on humility, discipline, and forgiveness, for the guidance of the leaders of the Church. It is closed by a scene in Peræa (xix. 1—xx. 16) which includes teaching on marriage, and reveals the conditions of spiritual blessing in answer to the questions 'What shall I do?' 'What shall we have?'

2. The second (xx. 17—xxiii.), after a third prophecy of the Passion and a second lesson to the disciples on humility (xx. 17—28), contains the triumphal entry into Jerusalem (29—xxi. 11), the cleansing of the Temple and the controversy to which that act gave rise (12—xxii. 46), and a solemn denunciation of the Pharisees (xxiii.).

3. In the third (xxiv., xxv.) the Lord instructs His disciples concerning the judgement which was coming on the rebellious city and on all the nations of the earth.

IV. The last division (xxvi.—xxviii.) contains the story of the death and of the resurrection, bringing out especially the national guilt in the Crucifixion and the national evasion of the evidence for the Resurrection. The closing scene takes us back to Galilee. The closing words declare that the King has received a worldwide dominion, and that the promise of Emmanuel is fulfilled for His servants to the end of time.

St Mark. The Gospel of St Mark, as tradition and internal evidence agree in assuring us, contains reminiscences of St Peter's preaching. It begins with a twofold reference to prophecy introducing a short notice of the work of the Baptist (i. 1—8). Then Jesus Himself appears, and is baptized with water and the Spirit; and in the power of the Spirit meets the tempter (9—13). Then come the opening of the Galilean ministry (14—39), the first preaching (14, 15), the call of the first disciples (16—20), and a full account of one day's work in Capernaum (21—39).

So far we have had popular excitement but no opposition. The next section (i. 40—iii. 6) defines our Lord's relation to the Pharisees, shewing His loyalty to Moses even in touching a leper (40—45) and the ground of His authority to forgive sins (ii. 1—12), and again, the disregard of traditional notions of propriety (13—22) and of traditional rules of Sabbath observance (23—iii. 6), which brought upon Him the deadly opposition of the religious leaders.

The next section (iii. 7—vi. 6) defines our Lord's relation to the people. It shews how true disciples were sifted out from the crowd, and describes the appointment and training of the twelve from their selection to their first independent commission. It begins with the appointment of the twelve (iii. 7—19). Then Jesus declares the source of His authority over evil spirits, and the ground of spiritual kinship (20—35). He illustrates in parables the conditions for the reception of truth (iv. 1—20), responsibility for the spread of it (21—25), and its own inherent power of growth (26—32). The section closes with three examples of His work among the people and of their attitude towards Him, first among the

Gerasenes (iv. 35—v. 20), next on the way to, and within, the house of Jaïrus (v. 21—43), and lastly at Nazareth (vi. 1—6).

From this point until the final crisis at Jerusalem (vi. 6—x. 31) the narrative illustrates stages in the training of the twelve. The section begins with an account of their first practical experience of the work (6—13) and with the example of the end of a prophet in Israel (14—29). On their return they share with their Master in one of His most wonderful works (30—44), and learn that He is watching over them even from afar (45—52). The controversy with the Pharisees touching purification (vii. 1—23), and the work which He did for aliens on alien land (24—viii. 10), taught them that no kind of meat and no race of men was unclean in the sight of God. Then, after a rebuke for their dulness (11—21) and a miracle which is remarkable as being the one instance of a gradual cure, and which in consequence supplies a natural illustration of the slow development of their spiritual sight (22—26), their faith is brought to the test of open confession (27—30) and disciplined by the prophecy of the coming Passion (31—ix. 1); then follows the Transfiguration (2—13), giving 'a surer hold on the prophetic word,' and the cure of the demoniac boy (14—29), illustrating the conditions of success in mighty works.

The rest of the section (ix. 30—x. 31) records the teaching on the way to Jerusalem. First (ix. 30—50) at Capernaum He teaches the twelve to be humble and tolerant and self-disciplined. Then in Peræa (x. 1—31) He explains the doctrine of marriage to the Pharisees and to His own followers (1—12). By blessing the little children, and by His answers to the young ruler and to Peter, He teaches that a childlike heart and detachment from worldly things are conditions of entrance into the Kingdom.

The crisis at Jerusalem (x. 32—xiii.) turns on the question of authority. The character of the authority is made clear in the answer to the sons of Zebedee (x. 32—45). Then publicly accepting the title of the Son of David, first from Bartimæus and then from the multitude, He enters Jerusalem to claim His true position (x. 46—xi. 11). He exercises the authority so claimed in a miracle of judgement and in the cleansing of the Temple (12—26). His claim is challenged and justified (27—xii. 12), and tested by cunning questions (13—37), after which He takes leave of the people with a parting warning against their leaders (38—40) and a gracious recognition of a very humble act of devotion (41—44). Chapter xiii. contains His last teachings for His disciples on the signs of His return.

The story of the Passion is contained in chapters xiv. and xv. The Gospel breaks off abruptly in the middle of the story of the Resurrection (xvi. 8). A later hand has added a short compendium of the appearances after the Resurrection, apparently drawn for the most part from the other Gospels.

St Luke. In his Preface (i. 1—4) St Luke pleads the example of many predecessors for the attempt he is about to make and promises on the ground of careful investigation an orderly and accurate account of the traditions of the Gospel narrative received from eyewitnesses.

He then begins with an account of the Birth, Infancy, and Boyhood, of the Baptist and of the Saviour (i., ii.), bringing into prominence throughout the action of the Holy Spirit, the work of women, the adoration of the poor, and the anticipation of a coming deliverer. He sketches next the ministry of the Baptist (iii. 1—20), noting its place in the history of the world, and the lessons it contains for Gentile as well as for Jew. Then the account of the Saviour's ministry begins (iii. 21). He comes forward as one of the chosen people to John's baptism. After the baptism the Spirit descends upon Him, and the voice of the Father claims Him as His Son. He is now of full age, a true son, as the genealogy shews, of Adam, the son of God. Led by the Spirit into the wilderness He meets and foils the devil (iv. 1—13) and returns in the power of the Spirit to commence His work in Galilee (14, 15). At His old home the largeness of His mission is made the ground of His rejection (16—30). At Capernaum, after a day of healing, He has to leave those who would try to keep His works of power to themselves (31—44).

At this point, clearly out of strict chronological sequence, St Luke introduces his account of the call of the first four disciples (v. 1—11) after a miraculous draught of fishes. Then follow, in close connexion as in the first two Gospels, the healing of the leper (12—16) and of the paralytic (17—26), the call of the publican and the feast at his house (27—39), and two conflicts with the Pharisees touching the Sabbath (vi. 1—11); a group well fitted to illustrate characteristic aspects of the work He had come to do.

The settled opposition of the Pharisees creates the necessity for a new organization. So He chooses twelve apostles to be more directly associated with Him in His work (12—19). The ministry under these new conditions opens with a sermon (20—49), in great part identical with the Sermon on the Mount recorded by St Matthew, unfolding a new conception of happiness and duty, and laying down the privileges and conditions of discipleship. Then He shews the power of His word by healing a centurion's servant, and calling back the widow's son to life (vii. 1—17).

Then in answer to the Baptist He leaves His work to be its own witness (vii. 18—23), and warns the people that none but the children of wisdom can understand her ways (24—35). An example of His meaning is supplied by the scene in the house of Simon the Pharisee (36—50), where He vindicates His prophetic character by reading the hearts of men, and the sinful woman is saved by her faith in Him.

Turning now to those who are willing to listen, He utters and expounds the parable of the sower, and declares the true ground of kinship with Himself (viii. 1—21). Then a group of four mighty works—the stilling of the storm, and the cure of the demoniac, followed by the healing of the issue and the raising of Jaïrus' daughter—reveals here, as in the first two Gospels, His power to control the natural and spiritual forces of the universe, and to restore health and even life itself in answer to the faith of men (22—56).

After these lessons the Twelve are sent out on their first independent commission (ix. 1—6), and on their return take part in the feeding of the 5000 (10—17). St Luke then passes on at once to the scene in which their faith is brought to the test of open confession, and they are first told of the coming Passion (18—27). Then follow the Transfiguration (28—36) and the healing of the demoniac boy at the foot of the Mount (37—42). Then in view of the work which they will have to do after He has gone, He calls on His chosen to pay heed to His teaching (43—45), to be humble one towards another (46—48), sympathetic towards all workers in the same cause (49, 50), and patient even under provocation (51—56).

His face is now set towards Jerusalem, and He has need of more fellow-workers. So St Luke brings before us three typical applicants for discipleship (ix. 57—62), and then describes the mission of the Seventy, with its strange blending of sadness and joy (x. 1—24). It was a last appeal to the cities and villages of Palestine, and its rejection would seal their doom; at the same time it was in itself an evidence that the work had not been in vain—the Father had revealed His secret unto babes.

Then come the parable of the good Samaritan (25—37) and the story of Martha and Mary (38—42), revealing the double aspect of the disciple's duty, in active benevolence towards every fellow-creature and in patient hearkening to the Master's word, and crowned by a lesson in prayer (xi. 1—13).

At this point our thoughts are turned from the disciples to the people at large. The appeal made to them had hitherto met with merely passive resistance. Men heard, and refused to repent or to obey. Henceforward He meets active opposition by warnings of coming judgement. The first stage in controversy deals with the evidence for the Saviour's mission. In connexion with His power over evil spirits and the people's demand for a sign from heaven, He declares that His work is its own evidence, but bids them beware lest the good He is doing should prove the occasion of a worse evil (xi. 14—26); and by examples taken from Gentile lands in less favoured generations He warns them to be faithful to the light that they still possess, lest it should be taken away (29—36).

The next stage contains a deliberate attack on the religious leaders of the people, shewing how the Pharisees, by fixing their attention on outward rather than inward purity, had lost all sense of proportion in duty, and while making an idol of popularity had become a source of pollution instead of purification for the people (xi. 37—44), and how the lawyers, having lost all sympathy with the people, were on the point of crowning the guilt of their fathers, and were barring the gate which they had been commissioned to open (45—52). From the leaders He turns to the people, and warns them first against the hypocrisy which springs from fear of men and forgetfulness of God (xii. 1—12); then against a false estimate of the value of riches (13—21), and against anxiety about the supply of earthly needs (22—34), bidding His disciples rather lay up heavenly treasure in expectation of His coming (35—40), using and not abusing the powers intrusted to them (41—48), and not flinching even under fiery trial (49—53). Turning back to the multitude, He closes with an earnest appeal for timely repentance (54—59). The warning with which this chapter closes is carried on into the next. Lessons drawn from incidents of the time are enforced by a parable declaring that the last year of grace has begun (xiii. 1—9). The opposition of a ruler of the synagogue to a miracle on the Sabbath illustrates once more the contrast between the rival claimants for the leadership of the people (10—17). Two parables picture the universality of the Kingdom (18—21), and the people are warned that the privileges they have enjoyed will not of themselves prevent their exclusion from it (22—30). And then, in answer to the Pharisees, the Lord prophesies the consummation of the guilt and the doom of Jerusalem (31—35).

In the next section (xiv.—xvii. 10) the contrast between the Saviour and the Pharisees is still further developed, and the Gospel is offered freely to the outcast. It begins with yet another cure worked on the Sabbath in the presence of the Pharisees (xiv. 1—6). Then in conversation at a feast He brings out the laws of courtesy among guests and of true hospitality (7—14), and hints that these laws apply to the heavenly banquet by a parable (15—24) which foretells the exclusion of the self-satisfied, and the admission of the needy. The offer of salvation is thus thrown open to all. But they are warned to count the cost of discipleship before closing with it (25—35). Even so it proved attractive to the most degraded (xv. 1, 2), and the Saviour, in the parables of the Lost Sheep, the Lost Coin, and the Lost Son, entreats the Pharisees to share with Him the joy of this return of the lost (3—32). Then turning to His disciples, He warns them in the parable of the Steward of their responsibility to God for the powers intrusted to them, and bids them win eternal friendship by their use of their earthly possessions (xvi. 1—13). As this teaching only moved the Pharisees to sneer, He denounces their self-righteousness and their misunderstanding of the Law (14—18). Then in the parable of the Rich Man and Lazarus He illustrates the spiritual dangers arising from earthly possessions (19—31). The section closes with lessons to the disciples on the duty of avoiding offences (xvii. 1, 2), and of untiring forgiveness, on the power of faith, and on the impossibility of merit (3—10).

In the last stage of the journey to Jerusalem, after blessing the faith of the grateful Samaritan leper (11—19), Jesus develops the doctrine of the Kingdom (xvii. 20—xix. 48). He shews first how, when, and where the Kingdom is to be expected (xvii. 20—37); then the need of importunate prayer for its manifestation (xviii. 1—8), hinting that the coldness of the Church was the real cause of the delay, and shewing, by the parable of the Pharisee and the Publican, the condition of an acceptable approach to God (9—14). At this point St Luke comes back to the regular current of the Synoptic narrative, which he left in ix. 51; and by a group of narratives containing the blessing of the children, the answer to the rich young ruler, and Peter's question, 'What shall we have?' he teaches, as do St Matthew and St Mark, that a childlike heart is a condition of entrance to the Kingdom (15—17): clinging to wealth excludes from, while sacrifice opens, the gate to eternal life (18—30). Then he adds to the prophecy of the Passion (31—34) and to the healing of the blind man already connected with Jericho (35—43), the repentance of Zacchæus (xix. 1—10) and the parable of the Pounds by which Jesus tried to teach His disciples not to expect the Kingdom till His return (11—27). Then he describes the entry into Jerusalem (28—48), catching an echo of the angels' song in the Hosannas of the crowd, and recording the tears which the sight of the doomed city drew from its King even in the moment of His triumph. His description of the trial by cunning questions follows, with one omission, the same lines as that in St Mark. First the authority of Jesus is challenged by the rulers; in His reply He makes them confess their incompetence to judge any teacher's credentials (xx. 1—8) and lays bare the grounds of their opposition to His Father's messengers (9—18). Then He solves the difficult question of the lawfulness of paying tribute to Cæsar (19—26), and meets the doubts of the Sadducees touching the Resurrection (27—40); and after a counter question, by which He sought to lead them back to the Scriptures for a full prophetic description of the Person of the Messiah (41—44), He takes leave of the people with a warning against the ostentation of the scribes (45—47) and a gracious recognition of the poor widow's sacrifice (xxi. 1—4). His last public utterance described the signs which should precede, the distress which should accompany, and the redemption which should follow the fall of Jerusalem (5—28), closing with an exhortation to sober watchfulness (29—36).

The narrative of the Passion and Resurrection (xxii.—xxiv.) begins with an account of the preparations of the enemy (xxii. 1—6), followed by the Last Supper, and the Lord's last teachings, promises, and warnings, to His disciples (7—38). Then after His prayer (39—46), He is arrested as if He were a dangerous malefactor (47—53), denied by His chief apostle (54—62), insulted by the high priest's servants (63—65), condemned by the Sanhedrin (66—71), and at last, in spite of an acquittal both by Pilate and by Herod (xxiii. 1—12), is sentenced to be crucified (13—25). The story of the Cross begins with a warning to the daughters of Jerusalem (26—31); then from the Cross itself He made intercession for the transgressors and accepted the robber's penitence, and refusing to save Himself, committed His Spirit into His Father's hands (32—49).

We then read how He was laid in the grave by Joseph of Arimathæa as the Sabbath drew on (50—56), and how faithful women came at dawn on the third day and found the grave empty, and heard from angels that He was alive (xxiv. 1—12). Then He Himself appears to two sorrowing disciples (13—32), and to the assembled brethren (33—49), calming their excitement (36—39), assuring them of the reality of His resurrection body (40—43), explaining to them the prophecies of His sufferings, and bidding them proclaim to all nations the forgiveness He had won for them, as soon as they had received the promised Spirit (44—49). The Gospel closes with the Ascension (50—53).

St John. The object of this Gospel is to produce faith, and life through faith, in Jesus as the Christ, the Son of God (xx. 31). It begins with a description of Him who is to be the subject throughout—the Word (i. 1—18), who in the beginning was with God, the source of life in all creation and of light in each man, who had become flesh, and as God Only-begotten had made the Father known.

This manifestation was attested by the Baptist and by chosen witnesses who had seen its glory and felt its power. The Baptist disclaims for himself any office but that of a herald (19—28), and points to

Jesus as the Lamb of God, anointed with the Spirit with which He will baptize the world (29—34).

The next day the experience of the chosen witnesses begins. Intercourse with Him reveals His insight into, and His power over, the hearts of men (35—51). Returning home with six companions He works His first sign at a marriage-feast (ii. 1—11). The first stage of His revelation is now complete. He has shewn Himself to His friends as the Light of men and the Life of creation.

His first public act is the cleansing of the Temple. The act recalls to the disciples a feature in the Messianic portrait, but it only raises the question of authority in the minds of the Jews, who are told that they are powerless to destroy the outward symbol of God's presence among men (13—22). The people did not remain as coldly critical as their leaders. But Jesus refused to trust Himself to their undisciplined enthusiasm (23—25). And the reason for this reserve is brought out in the conversation with Nicodemus (iii. 1—15). He accepts Jesus as a teacher sent from God, and comes to Him for an exposition of His doctrine, expecting to understand it clearly, as soon as it is put before him. He learns that this is impossible. No one can see or enter the kingdom of God without the new birth to which both John and Jesus testified. Nor can one who has not himself come from heaven reveal its secrets. Still the Son of Man has come from heaven. And believers shall find life in Him when He has been crucified. For the gift of life was the object of His mission and not judgement, though judgement was inseparably connected with His coming (16—21). With this the account of the first stage in the public ministry closes. It contains a call in act and teaching to repentance and faith as the conditions of entrance into His kingdom.

Next comes the account of a brief ministry of baptism on the part of Jesus' disciples in Judæa, leading to an answer given by John to his disciples explaining his own relation to Jesus (22—30), and to a declaration (31—36) of the source and character of the teaching of the Son of God, and of the consequence of disobeying Him. Retiring to Galilee, Jesus passes through Samaria, and in conversation with a Samaritan woman by Jacob's well (iv. 1—26) lays claim to the power of bestowing on man a gift of living water. Then after awaking in her the consciousness of His prophetic power, He declares the advent of a revelation of God as Father which shall set worship free from local limitations and so render obsolete the distinction between Samaritan and Jew. Then He explains to His disciples the sustaining power of obedience to the Father's will (27—38) and the law of the spiritual harvest-field which, transcending the limitations of time, unites the sowers and reapers of every age in a common joy. Meanwhile the woman's report brings out her townsfolk to hear for themselves, and to confess their faith in the Saviour of the world (39—42). Leaving Samaria, Jesus establishes Himself in Galilee (43—45), and a second sign (46—54) crowns a faith that was independent of sight.

Though Galilee thus becomes the regular scene of His ministry, He did not neglect Jerusalem. The healing of an impotent man there (v. 1—9) led to an important public statement of what He claimed to be and do. A charge of Sabbath-breaking arose out of the cure. Jesus met the charge by pleading His Father's example (10—17). The claim to divine Sonship involved in this plea led to a second charge (18) which Jesus met by disclaiming any power independent of His Father, while He repeated and expanded the claim to include the power of raising the dead and of judgement, declaring that His voice had a quickening power for those who heard it, and that His judgement, based on His obedience, was just (19—30). He then summarises the evidence in support of His claim—the witness of the Baptist, of the works given Him by His Father, and of the Scripture—and shews why His self-abnegation was unintelligible to them (31—47).

The next scene brings us back to Galilee and contains two signs: the feeding of the five thousand (vi. 1—14) and the walking on the water (15—21). The first of these led to a long public discussion; the second was kept secret from the multitude. Jesus begins the discussion of the first sign with an appeal to men to come to Him for the satisfaction of their highest needs. To attain this they must surrender themselves in faith to Him. Such surrender requires evidence in support of His claim. This is supplied by the nature of the gift that God had given to the world in Him, the true manna, the bread of life. It requires also an action of their own will—they must come. This also is the Father's gift (22—40). Murmuring against this teaching is met by a further exposition of the Father's working in the hearts of men (41—46) and of the gift of His own Flesh for the life of the world (47—51). Cavils against the possibility of such a gift are met by a statement of the necessity and of the effect of participating in it (52—59). This teaching caused a secession even of disciples, and led to Simon Peter's confession and to the declaration of the presence of a traitor in the twelve (60—71).

These two chapters contain a complete statement of our Lord's public teaching about His own nature and the work that He came to do for men, and about the conditions and the necessity of faith in Him.

The next six chapters contain the controversy with the Jews at Jerusalem. Jesus, who has hitherto revealed Himself chiefly as the source and stay of the Life of men, reveals Himself now as their true Light. The revelation begins at a Feast of Tabernacles (vii.—x. 21). Jesus, having refused to go up publicly to the Feast (vii. 1—9), appears suddenly when it is at its height, and finds a division of opinion among the people about Him (10—13). He declares first (14—24) that knowledge of the source of His teaching would come through obedience to it, and not through murderous attacks upon Him for a supposed violation of the Law of Moses; that they did not know as yet His true origin (25—31); and that ere long He would return whence He came and be out of their reach (32—36). Then (37—52) He promises to believers refreshment and the power to refresh. This teaching rekindles the controversy about Him in the crowd, and questionings arise even in the Sanhedrin. His next claim is to be the Light of the world (viii. 12—20), because He alone knows whence He came and has the Father with Him in judgement and in testimony. He then points out the way to truth and freedom (21—59). Only by faith in Him could they find deliverance from their sins (21—23). But they must wait for proof of the truth of His claim till by their own act He had been raised on high (24—30). Meanwhile, abiding in His word would bring a freedom from slavery which none but the Son could give (31—36) and which they needed, for, as their conduct shewed, they were true sons neither of Abraham nor of God, but of the devil (37—47). This teaching seemed to them like the raving of a demoniac (48), but it is reasserted—He is the Son and honours His Father, and His word has promise of immortality: He knows the Father and 'is' before Abraham was born (49—59). Then (ix. 1—7), after teaching His disciples to spend their time in helping and not in judging their brothers, Jesus works a sign to illustrate His claim to be the Light of the world. The sign attracts the attention of the Pharisees (8—12). The fact being undeniable, they try to browbeat the man who had been cured into an admission that the author of his cure was a sinner. Failing in this, they excommunicate him (13—34). Jesus seeks him out, reveals Himself to him, and passes sentence on the Jews for their conduct (35—41). Then working out the contrast between true leadership and false, He shews that the true shepherd enters by the door and is recognised by the porter and by His sheep (x. 1—6). In contrast with thieves who aim only at self-aggrandizement or at wanton destruction, He claims to be the door through which the sheep pass to find rest and food (7—10). In contrast with hirelings He claims to be the Good Shepherd who knows His sheep and will lay down His life for them, that He may unite them into one and prove worthy of His Father's love (11—18). This teaching brings out once more the divisions of the people and the old charge of 'possession' (19—21).

At the feast of the Dedication He is once more pressed to declare Himself, and replies that He has already declared Himself in word and deed, but that only His sheep understand Him and are safe in His, that is, His Father's keeping (22—31). This claim to divine power is called blasphemy. But Jesus supports it by reference to the titles conferred on the judges of Israel in the Old Testament, and by the works which His Father wrought through Him (32—39), and then He retires beyond Jordan (40—42). The death of a friend calls Jesus out of His retirement even at the risk of His life (xi. 1—16). He first reveals Himself to Martha as the Resurrection and the Life, and then goes with her and with her sister weeping to the tomb (17—38) and calls Lazarus back from the grave (39—44). This is the last sign before His own Resurrection, and it brings the conflict with the Jewish authorities to a head. The Pharisees combine with the chief priests in decreeing His death as the only way of saving the nation (45—53). Jesus meanwhile waits at Ephraim until it is time to go up to the Passover (54—57). Six days before the feast He returns to Bethany, and is anointed as for His burial by Mary, the sister of Lazarus, though Judas protests against the waste (xii. 1—11). The next day He enters Jerusalem in triumph (12—19). The request of certain Greeks to see Him leads to His last public teaching on the fruitfulness and necessity of sacrifice, by suggesting the thought of the harvest which the Gentile world would yield (20—26). The shadows of His coming Passion then gather round His soul, and He prays aloud for the glory of His Father's Name. A Voice from heaven answers Him, and then He proclaims the judgement of the world, the casting out of its prince and the drawing of all men to Himself through the Cross (27—33). These words suggest a difficulty. Can the Lamp of the Anointed be put out? It is met by a solemn warning. Men may shut out the light from themselves (34—41). So the public ministry closes with a last declaration of the consequences of faith and unbelief (42—50).

The teaching contained in chapters xiii.—xvii. was addressed to disciples, to prepare them for the new relation with Himself which His death would introduce; to teach them the work which they would have to do for Him after He had left the world, and the power of prayer in His Name; and to make them long for the coming of the Paraclete who would unite them to their Lord and make them strong to work for Him. It begins with the cleansing of the company, first by a symbolic washing (xiii. 1—20), and then by the dismissal of the traitor (21—30). Being now left alone with the faithful, He gives them the new commandment to keep for His sake, and after His example (31—35). He warns Peter that the strength in which he was trusting would that night prove weakness (36—38). He then explains the purpose of the coming separation, and tells them that they know the way to follow Him (xiv. 1—4); for He is the Way to the Father (5—7), who has already been revealed in the Son (8—14). Then coming back to His commandments, He consecrates them as means by which His disciples can shew their love to Him and receive the gift of the Spirit, marking their distinction from the world, and completing their illumination (15—26). Meanwhile He gives them His peace, and bids them rejoice with Him in His return home (27—31). At this point the company seem to have left the upper room and to have gone together for a last visit to the Temple courts. There, under the figure of the vine, the consecrated symbol of God's chosen people, He explains to His disciples the fruitfulness which His Father expected from the branches, and the method by which it might be secured (xv. 1—10). He then reminds them of His own claim on them for fruitfulness (11—16), and bids them love one another, bearing the world's hatred as He had borne it (17—25), and sharing with the Spirit in witnessing for Him before men (26, 27). The world's enmity might mean even death, but the Advocate would plead their cause against the world (xvi. 1—11), and would lead them into all the truth (12—15). Even the separation from Himself was only for a time, and the pain of it would prove fruitful in abiding joy and prevailing prayer (16—24). His last words promise yet closer intercourse in the time to come, both with the Father and the Son (25—28). The self-confident expression of faith with which these words are greeted calls out a renewed warning of coming failure, but the warning fades away into an assurance of ultimate and perfected victory in Him (29—33). Turning now from intercourse with men, He pleads with His Father for the restoration of His eternal glory (xvii. 1—5). Then He pleads for those who have believed in Him, that the Father would keep them in unity (6—11), taking up the work which He Himself must now relinquish (12, 13), and that He would sanctify them in the truth for which they would be His accredited representatives in the world (14—19). Then the horizon of the prayer extends till it includes all whom their labours would gather out of the world (20—24). It ends with an adoring acknowledgment of the Name which the world knew not, but which the Son had made known and would make known to men till the Father's love had found a restingplace in their hearts (25, 26).

Leaving the Temple courts the little band cross the Kidron to Gethsemane. There Jesus surrenders Himself to the soldiers who come, led by Judas, to arrest Him (xviii. 1—11). The only stage in the trial before the Jews recorded by St John is the preliminary examination before Annas (12—27). When Jesus is brought before Pilate, he refuses to condemn Him at Jewish dictation, and draws from Him a description of the kingdom which He claims. He then offers the people a chance of delivering their king, but they choose Barabbas (28—40). After this Jesus is scourged at Pilate's orders, and mocked by the soldiers. The Jewish rulers however will be satisfied with nothing less than crucifixion in expiation of the blasphemy of His claim to be the Son of God. This new charge leads to a fresh examination of the prisoner, by which the judge is taught the source of his own authority. He dares not however face a charge of disloyalty to the emperor, so he prostitutes justice to the threats of those who disclaim any king but Cæsar (xix. 1—16). The sentence is pronounced, and the King is crucified under His royal title, in spite of the protests of the Jews (17—22). At the foot of the cross the soldiers fulfil prophecy by their division of the prisoner's raiment (23, 24); and Jesus commits His mother to the keeping of the disciple whom He loved (25—27). This done, after one more utterance perfecting the Scripture, He pronounces His work finished and gives up the ghost (28—30). The necessity for haste caused by the approach of the Sabbath leads to the piercing of His side (31—37), and to burial in the rich man's tomb (38—42). Early on the first day of the week Mary Magdalene finds the tomb empty, and brings the news to Peter and John (xx. 1, 2). They verify the fact for themselves, and one of them understands its meaning (3—10). Mary stays by the tomb, and the Lord Himself appears to her and sends her with a message to His brethren (11—18). That same night He appears to the disciples and gives them a commission to the world (19—23). A week later, He appears to them once more, and after drawing from the doubter a most explicit confession of faith in His divinity, He pronounces a blessing on those who had believed without seeing (26—29), and the Evangelist records it as his purpose in writing his Gospel to produce such faith (30, 31). The last chapter records a third appearance to a group of disciples on the lake, accompanied by a miraculous draught of fishes and a mysterious breakfast on the shore (xxi. 1—14). After the meal, Simon Peter receives a special commission to shepherd his Master's flock, in recognition of his real, and now no longer self-reliant, affection (15—17). Then he is taught what to expect in his old age, but no direct answer is given to his question touching St John (18—23). The Gospel is closed with an attestation of the truth of the author (24), added apparently when the work was done, by the members of the little group of early disciples at whose instigation, according to an early tradition, St John composed his record.

The Acts of the Apostles. This book, as its opening words imply, is the 'Second Part' of the Gospel according to St Luke, completing the account given in that work of the things which Jesus began to do and teach between His Incarnation and His Ascension by an account of His administration of His Kingdom through the Spirit from His Throne in Heaven.

A full analysis of the book need not be attempted here. It is supplied sufficiently in the sketch of the History of the Apostolic Age (pp. 133—137). The unity of authorship throughout the book is sustained by strong linguistic evidence; and the author claims to have been an eyewitness of some of the events that he narrates. Thus it will be noticed that he marks his own accession to St Paul's company at Troas (xvi. 10), and drops the use of the first person when St Paul leaves Philippi (xvii. 1). About seven years later the narrative once more brings St Paul to Philippi. The author rejoins him and goes with him to Jerusalem (xx. 16—xxi. 17). We have no hint of his movements during the two years of St Paul's imprisonment at Cæsarea. But he embarks with St Paul for Rome, and is still at his side when he enters the Imperial city (xxvii. 1—xxviii. 15).

Analysis. The simplest outline of the book is supplied by our Lord's words in i. 8, "Ye shall be my witnesses both in Jerusalem (i.—v.), and in all Judæa and Samaria (vi.—ix. 31), and unto the uttermost part of the earth" (ix. 32—xxviii.).

I. The witness in Jerusalem begins, after a prelude containing the story of the Ascension (i. 1—14) and of the election of Matthias (15—26), on the day of Pentecost, with the fulfilment of the promise of the Father in the outpouring of the Spirit (ii. 1—13) and with Peter's explanation of the meaning of the sign (14—36), followed by the gathering and training of the first band of converts (37—47). We are then shewn how on two critical occasions the Sanhedrin deliberately refused to accept the apostolic witness. The first occasion arose out of the arrest of Peter and John for preaching in the temple after the healing of the impotent man (iii. 1—iv. 4), and issued in a threat on the part of the rulers (5—22), answered by increased earnestness in prayer and work on the part of the Church (23—31), even though the leaven of hypocrisy which appeared in Ananias and Sapphira threatened her purity and called for a startling judgement to cast it out (32—v. 11). The second occasion arose out of the development of popular enthusiasm (12—16) and issued in a formal condemnation of the apostolic doctrine (17—42).

II. The witness in all Judæa and Samaria (vi.—ix. 31) is recorded in three stages, after the account of the appointment of the seven deacons (vi. 1—7). The first gives the occasion of the dispersion in the account of the martyrdom of Stephen (vi. 8—viii. 3). The second contains the work of Philip (viii. 4—40), including the evangelization of Samaria, where his work is supplemented by Peter and John (14—25), and the baptism of the Ethiopian eunuch (26—40). The third describes the conversion and the early preaching of Saul of Tarsus at Damascus and in Jerusalem (ix. 1—31).

III. The account of the spread of the witness to the end of the world falls into three subdivisions. The first (ix. 32—xi. 26) contains the opening of the door for the world-wide extension of the Gospel by the baptism of Cornelius (x. 1—xi. 18), and the establishment of the Church in Antioch (xi. 19—26). The second (xi. 27—xv. 35) describes the activity of the Church of Antioch through its accredited representatives Barnabas and Saul, including (*a*) the alms sent by their hands to Jerusalem at the time of the famine and Herod's persecution (xi. 27—xii.); (*b*) the solemn commission given them to evangelize, which issued in the establishment of Churches in Cyprus, at Antioch in Pisidia, at Iconium, at Lystra, and at Derbe (xiii., xiv.); and (*c*) the successful protest which they raised against the claim put forward by some members of the Church of Jerusalem to impose circumcision on all converts from heathenism (xv. 1—35). The third (xv. 36—xxviii.) contains in two stages an account of the independent missionary activity of Paul, the first culminating in the establishment of the Church in Ephesus (xix. 20); the second in two years' undisturbed preaching at Rome (xxviii. 30, 31). In the first of these we read how Paul, after his separation from Barnabas (xv. 36—xvi. 5), was led on step by step to Macedonia, where in face of bitter opposition he preached with great success (xvi. 6—xvii. 15) before passing on to Athens (xvii. 16—34) and to Corinth (xviii. 1—17). Leaving Corinth after nearly two years he revisits Jerusalem and Antioch (xviii. 18—23) and finally settles down for three years' work at Ephesus (xviii. 24—xix. 20). The preaching at Rome was in like manner the goal of a long course of providential leadings (xix. 21—xxviii. 30). His stay at Ephesus was closed abruptly by a riot (21—41); he passed thence through Macedonia to Corinth, and then pressed on to Jerusalem in spite of constant warnings of the danger that awaited him, only pausing at Miletus to bid farewell to the elders of the Ephesian Church (xx. 1—xxi. 16). After arriving at Jerusalem he had hardly time to greet the Church (xxi. 17—36) before he was seized by a Jewish mob, and was called upon to defend himself before the people (xxi. 37—xxii. 29) and before the Sanhedrin (xxii. 30—xxiii. 10); then after escaping from a plot against his life (11—35) he defended himself before Felix (xxiv.), before Festus (xxv. 1—12), and before Agrippa (xxv. 13—xxvi.); and finally, after an eventful voyage, was carried a prisoner to Rome (xxvii. 1—xxviii. 16). On his arrival he makes a solemn appeal to his fellow-countrymen and then turns to work among the Gentiles.

INTRODUCTION TO THE EPISTLES OF ST PAUL.

Grouping of the Epistles. St Paul's Ministry, dating from his Conversion, lasted about 30 years. All his extant letters belong to the last half of this period, and may be divided into four groups, separated from one another by a marked interval of time and to a certain extent by peculiarities of language and of doctrine.

1. 1 and 2 Thessalonians,	A.D. 52, 53.
2. 1 and 2 Corinthians, Galatians, Romans,	A.D. 57, 58.
3. Philippians, Colossians, Ephesians, Philemon,	A.D. 62, 63.
4. Titus, 1 and 2 Timothy,	A.D. 66, 67 (?).

THE FIRST GROUP.

The first group (1 and 2 Thessalonians) was written from Corinth during St Paul's first visit to Europe. Thessalonica was the most important city in Macedonia, politically and commercially. It was a seaport, and it commanded by land all the traffic which went Romewards by the Via Egnatia. It contained also a large colony of Jews. The community to which the letters were addressed was in its infancy. Very few months can have elapsed since St Paul's first appearance among them (Acts xvii. 1), and he had been driven from the town before he had had time to consolidate his work. Still at least one enduring result had been secured. His heart had been knit into one with theirs, and he found the trial of absence hard to bear. Once and again (1 Thess. ii. 18) he had made plans to return to them, but in vain. Still, he had been able to send Timothy to cheer them, and to bring him word how they fared.

The first Epistle is the outcome of his thankfulness on Timothy's return.

I. Thessalonians. *Analysis.* After the salutation (i. 1), St Paul begins with thanksgiving (2—10) for the certainty of their election, and for the effect produced on others by the example of their conversion. He recalls (ii. 1—12) the memories of his stay among them, reminding them, perhaps in self-defence against Jewish slanders, of the courage and sincerity, the tenderness and self-devotion, with which he had exhorted them to walk worthily of the GOD who was calling them to His Kingdom. This thought gives rise to a fresh thanksgiving (13—16) for the power of God's Word in their hearts, and for the persecutions in which they were sharing with the Churches in Judæa, and with God's messengers in every age.

Then coming back to his own personal relations with them (ii. 17—iii. 13), he tells them of the pain (ii. 17—20) which separation from them had caused him, of his object (iii. 1—5) in sending Timothy on his late visit, of his gratitude to God (6—8) for their constancy, and of his prayers (9, 10) for another sight of them. The section closes with a solemn prayer (11—13) for his own restoration to them, and for their sanctification. Personal intercourse being for the present denied, written admonitions and instructions (iv., v.) must take its place. So he exhorts them to growth in grace (iv. 1, 2) by personal chastity (3—8), love of the brethren (9, 10), and unobtrusive diligence (10—12). He instructs them in the true relation of the doctrine of the Second Advent (iv. 13—v. 11) to the consolation of the bereaved (iv. 13—18), and to the warning (v. 1—6) and edification (7—11) of survivors.

He adds in conclusion short, far-reaching exhortations (12—24) to the laity (12, 13), the clergy (14, 15), and to the whole Church (16—22), culminating in a prayer and a promise (23, 24). Salutations, instructions, and the Grace (25—28) bring the letter to a close.

II. Thessalonians. In the interval that separated the Second Epistle from the First, the Church suffered severely from persecution (i. 4), and the prospect of an immediate return of the Lord fostered an unhealthy excitement (ii. 2) and seemed to countenance improvident idleness (iii. 6). Traditions of the Apostle's teaching, his first letter, or at least a letter purporting to be his (iii. 17, *cf.* ii. 2), had been used to fan the excitement.

Analysis. After the salutation (i. 1, 2), he gives thanks (3—10) for their steadfastness under persecution, and for the certainty of righteous retribution in the day of the Lord. Thanksgiving then passes into prayer (11, 12) for their perfecting. In the main body of the letter (ii. 1—12) he restates the doctrine of the day of the Lord, to guard against misrepresentation and to allay their excitement (1, 2). Before that day could come the revelation of evil must be perfected (3, 4), and the existing check on that revelation must be removed (5—7). When it did come it would bring with it a decisive manifestation of the judgement which was already at work (8—12).

The thought of judgement leads once more to thanksgiving for God's favour towards them (13, 14), to an appeal to them to stand firm (15), and to a prayer (16, 17) for their consolation. The Epistle concludes (iii.) with a request for their intercessions (iii. 1, 2), a declaration of faith in, and a prayer to, the Lord of the hearts of men (3—5), and finally with an emphatic assertion of the duty (6—16) of subordination and of work.

vv. 17, 18 contain the apostle's signature, the Grace.

Characteristics of the First Group.

The special aspect of doctrine prominent in this group illustrates the first stage of the apostolic preaching, as it is brought before us in the Acts. We see there (xvii. 16—34) that St Paul began his work in a heathen city by a call to repentance, in the name of the living God, and in preparation for the coming of Christ in judgement on the world. We find him here, in his letters to a newly-constituted Church, recalling constantly the thought of the Presence of God (1 Thess. i. 3, 9, [ii. 19], iii. 9, [13]), and drawing lessons of warning and comfort and hope from the certainty of the appearing of the Judge and Saviour.

His doctrine had been misunderstood, and some had disregarded his commands, but his authority in the Church was unchallenged. The enemies of the gospel are as yet outside the fold.

THE SECOND GROUP.

1, 2 Corinthians, Galatians, Romans.

All the Epistles in the second group were written between Easter 57 and Easter 58—1 Cor. towards the end of St Paul's three years' stay at Ephesus, 2 Cor. and probably Gal. during his journey through Macedonia, and Romans from Corinth.

Introduction to the Epistles to the Corinthians. St Paul's first visit to Corinth had lasted nearly two years. Corinth was the centre of all that was left of purely Greek life, and it was the meeting-place of many nationalities because the main current of the trade between Asia and Western Europe passed through its harbours. St Paul's converts came mainly from among the Greeks, men gifted by race with a keen sense of the joys of physical existence, with a passion for individual freedom, and a genius for rhetoric and dialectics; but trained in the midst of the grossest moral corruption, undisciplined and self-conceited.

Some time before the first of these letters was written he paid them a second visit (2 Cor. xii. 14, xiii. 1) to check some rising disorder (2 Cor. ii. 1, xiii. 2), and wrote them a letter, now lost (1 Cor. v. 9). They had also been visited by Apollos (Acts xviii. 27), perhaps by St Peter (1 Cor. i. 12), and by some Jewish Christians who brought with them letters of commendation from Jerusalem, and claimed allegiance as personal disciples of Christ (1 Cor. i. 12; 2 Cor. iii. 1, v. 16, xi. 23).

The First Epistle to the Corinthians. The immediate occasion of this letter was the departure of Timothy on a mission which was meant to extend to Corinth (1 Cor. iv. 17, xvi. 10; Acts xix. 22), the arrival of visitors from Corinth bringing news (1 Cor. i. 11, xvi. 17), and a letter from the Corinthian Church asking for St Paul's advice on various matters (1 Cor. vii. 1, 25, viii. 1, xi. 2).

It takes up one after another the different topics suggested by the news or the letter, and derives such unity as it possesses from the unity of the correspondents and not from logical connexion between its successive themes.

Analysis. The Epistle opens with a salutation (i. 1—3) reminding them of their union with fellow-worshippers throughout the world in consecration to a common Lord, and a thanksgiving (4—9) for their faith in the past, for God's gifts of utterance and knowledge to them in the present, and for His faithfulness as a sure ground of hope for them in the future.

St Paul then grapples at once with the twin spirits of partisanship and insubordination that threatened the unity of the Church and his authority among them (i. 10—iv. 21). He first lays bare the evil, and brings it face to face with the absolute claims of Christ (i. 10—17). Then, because the evil sprang from forgetting how teachers and learners were related to one another and to God, he reminds them that the story of the Cross owed nothing of its power in their hearts to his eloquence (18—25), to philosophic culture or to earthly position (26—31).

It seemed impotent and foolish to the world, but through it the Spirit revealed God's power to their faith (ii. 1—5) and God's wisdom (6—16) to those who had eyes to see it. But the Corinthians were still carnal, if not babes (iii. 1—4). Their partisanship proved them blind to the truth (5—17) that no teacher is more than an instrument in God's hands (5—9), set to his own task and rewarded for his own toil, but working with his fellows on one building (10—15), which it is woe for any man to destroy (16, 17). He has thus shewn them that the power of the message (i. 18—31), insight into its depths (ii.) and its fruitfulness (iii. 1—17) come entirely from God. Let them not look for light to their own wit or to their teachers'. They are Christ's (18—23); and their teachers too are His, out of reach of their criticism, and accountable to Him alone (iv. 1—5). Did they still take pride in partisanship? The lot of God's apostles was abject humiliation (6—13). Did they resent the sting of this rebuke? They must bear with a father's pleading (14—17), and, if need be, submit to his scourge (18—21).

The subject of the next section (v.—vii.), is chastity. In it St Paul deals first with a grievous scandal, and then with questions concerning marriage raised by the Corinthian letter. He first passes judgement on the offender, and on them for their toleration of him (v. 1—8), explaining by the way the duty of the Church to exercise discipline over the members of her own body (9—13), and suggesting the establishment of Church courts for the settlement of the disputes, which to their shame still arose between believers (vi. 1—11).

The obligation to chastity rests on the redemption and consecration of the body (12—20). There is no doubt a beauty in the celibate ideal, but those that have not a special gift of continency had far better marry (vii. 1—9). The marriage bond must not be broken. When separation is inevitable, the way of reconciliation must not be closed by a fresh marriage. This is the Lord's express command (10, 11). Further difficulties St Paul meets on his own authority. In cases where only the husband or the wife had accepted Christianity, he recommends the Christian neither to seek nor to refuse separation (12—16), on the general principle that a Christian should stay in that state in which God's call had found him (17—24). On the same principle, virgins in the present crisis had better not marry (28—31). The anxieties of wedded life hinder service (32—35). Still marriage is not forbidden (36—38). In like manner a widow may marry again, but she had better not (39, 40).

The next section (viii.—xi.) treats of 'meats offered to idols' and of the order of Christian worship. St Paul first justifies the doctrinal position of the 'stronger brethren.' It should matter nothing to a healthy conscience whether a piece of meat had formed part of a sacrificial victim or not (viii. 1—6). But the force of association was too strong for many. And what Christian could assert his freedom at the risk of leading a brother into sin (7—13)?

ix.—x. 13 contains an episode on Christian self-denial. The practice is illustrated by reference to St Paul's refusal of maintenance at the hands of the Corinthian Church. He, if any one (ix. 1, 2), might claim support from them (3—14). But for his own satisfaction he forbore (15—18). On principle he met each man on his own ground, for the Gospel's sake (19—23). And self-denial was a regular part of his Christian training (24—27). This leads him to enforce the necessity for watchful self-discipline by warnings drawn from the history of Israel in the wilderness (x. 1—13). So he returns to the subject of idolatry, giving the reason why they must by all means keep clear of it. The statue of the god and the meat of the victim might be innocent in themselves, yet they were sacraments of dæmoniacal communion (14—22). So in practice they must be careful neither to confound liberty with license (23, 24), nor care with scrupulosity (25—30). God's glory and man's good supply a sure guide to conduct in every case (31—33).

In treating of public worship (xi. 2—34) he first enforces the rule that women should not appear unveiled in the assembly (2—16). Then he rebukes the partisanship and the disorder that disgraced even their sacred feasts (17—22), reminding them of the story of the institution of the Eucharist, and its direct relation to the death of the Lord and to their hopes of His return (23—27), and bidding them take heed to God's protest against the irreverence which would treat the Sacrament of their corporate Unity as an occasion for emphasizing divisions (28—34).

The next section (xii.—xiv.) expounds the relative importance, and regulates the use, of the gifts that accompanied the outpouring of the Spirit in the earliest days of the Church. The Corinthians needed a test of inspiration. The earliest creed supplied it (xii. 1—3). Genuine spiritual gifts were diverse, but one Spirit gave each his portion for the good of all (4—11), and the variety was necessary to the completeness of the body. So the weak must not envy the strong (12—20), nor the strong despise the weak (21—27). The Church had need of every kind, and each might aspire after the best (28—31).

But aspiration without love is ambition and destructive of the unity of the body, so he reminds them that all gifts are worthless without love (xiii. 1—3), sketches love in action (4—7), and shews that love in contrast with intellectual endowments is by nature eternal (8—13). Then coming back to 'the gifts' (xiv.) he brings out the claims of prophecy to the first place in their esteem in contrast with the more popular 'speaking with tongues,' on the ground that 'prophecy' was directly edifying to the congregation, while an ecstatic utterance in a tongue was useless without an interpreter (1—19), and that a tongue would repel, while prophecy would convert an unbeliever (20—25).

Then follow regulations for the use of these gifts in public (26—33), and the silence of women in the Church (34—36), concluding with a strong assertion of the authority at the back of these regulations (37—40).

In ch. xv. St Paul argues with the opponents of the doctrine of the resurrection of the dead. He begins by an appeal to history (1—11). His preaching and their faith had rested from the first on the historical fact of a resurrection (12—34). To one who believed the Apostles, and was conscious of the working in his own heart of the powers of the age to come, this one instance was enough to shew that the resurrection of the dead was neither impossible (12—15) nor 'contrary to experience' (16—19). In fact the resurrection of all men was as directly involved in Christ's resurrection as their death had been in Adam's fall. It would only be worked out stage by stage, but at last God should be all in all (23—28). Meanwhile, in this hope men seek baptism for the dead, endure a living martyrdom, and nerve themselves to moral effort (29—34).

Passing now from the fact to the manner of the resurrection (35—58), he first points out that the life in each seed passes through death into a new body (35—38), then that appropriate bodies are found even now for very different kinds of life on earth and in heaven (39—41), and then, in the light of these analogies, declares that the life of a man passes into a new and glorious embodiment even through the corruption of the grave (42—44). Our present bodies are made, as Adam's was, out of earthly materials to be the organs of our earthly life. Bodies fit to be the organs of our risen life must be made, as the last Adam's is, out of heavenly materials (44—49). Earthly frames are out of place in the new order, so whether with or without death they must be transformed, that mortality may be swallowed up in life, and death and sin be vanquished by the grace of God. In this hope we can work (50—58).

The letter closes (xvi.) with directions about the collection for the Christian poor at Jerusalem (1—4), an account of St Paul's plans (5—9), Timothy's (10, 11), Apollos' (12), final exhortations (13—18) and salutation (19—24).

The Second Epistle to the Corinthians. Shortly after writing the first letter St Paul was driven from Ephesus by a riot (Acts xix.). After staying but a short time in Troas his deep anxiety to learn what reception his letter had met with hurries him on into Macedonia, and there at last Titus meets him (vii. 6). The news on the main point was altogether good. His messenger had been well received (vii. 13), the Church had eagerly cleared herself of all complicity in the great offence (vii. 7—11), and had excommunicated the offender (ii. 5—11). So the strain is relaxed and the Apostle's heart overflows with thanksgiving. But a root of evil still remained among them, and even while he gives thanks he warns them of dangers (vi. 14) and of punishment in store for the impenitent on his arrival (xiii. 2). But this is not all. He had gained his point; but to do it he had had to strain the bond that united him to his converts almost to bursting, and he felt that a personal coolness had sprung up between them (vii. 2, xii. 15) which his unscrupulous opponents had been turning to their own account. So though almost at their doors he cannot come to them till he has poured out his whole heart toward them, telling them all his hopes and fears, and with tremendous irony picking up, for a contest in boasting, the gauntlet which his calumniators had thrown down.

Analysis. After the salutation (i. 1, 2) the epistle opens with a thanksgiving for the consolation which attends Christian suffering (3—7) arising out of his own experience in the terrible crisis through which he had just passed in Ephesus, and of the confidence in God's protection which that crisis had been sent to deepen (8—11), a confidence grounded on a conscience void of offence towards God and towards them (12—14). He had indeed disappointed them of the double visit he had led them to expect. But he had not acted out of mere fickleness; as the herald of God's faithfulness to His promises he could not so trifle with his word (15—22). His change of plan came, as his letter had done, out of his desire to spare them a second painful interview (23—ii. 4). The chief offender had suffered enough now; it would be well to forgive him (5—11). Returning from this digression he describes his journey northwards to Troas and the restlessness which hurried him on, in spite of promising openings for work, into Macedonia to meet Titus (12, 13). And then he breaks off once more into thanksgiving to God for leading His ministers in triumph in Christ, and for the power for life or for death of the word faithfully spoken as in His sight (14—17).

These words form the starting-point of a long digression on the characteristics of the Christian ministry (iii. 1—vi. 10), as exemplified by the true apostles. Their converts are their credentials (iii. 1—3) written on their hearts by the Spirit of God, open for all the world to read. Awful as is the responsibility of the work, God gives strength to fulfil it. Its true function is to impart life (4—6). The glory that invests it transcends that which shone on the face of Moses (7—11) and needs no veil to hide its fading. Its ministers never leave the presence of the Lord, and reflect with increasing power the glory on which they gaze (12—18). The veil that hides the glory from some lies on their own blinded hearts, and not on the message delivered in all honesty by men entirely devoted to the service of the Lord (iv. 1—6). In themselves they are but mortal men, dying continually after the pattern of Jesus. But the fear of death could not silence men who believed in the God who had raised Jesus (7—15) and who had already given them an earnest in the Spirit of an eternal vesture, which would satisfy all their present yearnings (16—v. 5), making them long to be at home with their Lord, and watchful from moment to moment to be pleasing to Him, before whom they must one day give an account of the use made of their bodies (6—10). The secret of their devotion lies in the love of Christ which they are commissioned to proclaim (11—15). The reconciliation which they minister comes from God. Its home is in Christ (16—19). In His name they plead the fact of the atonement (20, 21), and witness to the reality of the power of present deliverance (vi. 1, 2), proving by their demeanour in all the circumstances of their ministry that their commission comes from God (3—10).

Coming back from this digression to face the actual dangers that threatened the Corinthian Church, he pleads with them for a return of perfect confidence (11—13) and for resolute consecration in view of the dangers of pollution from intercourse with the heathen world (14—vii. 1). But the most pressing danger is of estrangement from him, and so he turns to plead with them by his intense affection for them and his confidence in them (2—4). This confidence had been signally justified by the news brought by Titus, which had caused him joy even though it told of their sorrow. For that sorrow had been according to God, and gave proof of real zeal for the apostle (5—12), justifying his confidence, and inspiring affection in the heart of Titus (13—16).

From this record of the past he passes to subjects connected with his approaching visit; first to the collection for the poor saints at Jerusalem, which it was important that he should find completed on his arrival (viii., ix.). He tells them first of the noble example set by Macedonia (viii. 1—7) and pleads with them by the example of Christ (8, 9), illustrating the limits of generosity from the account of the gathering of the manna (10—15). He introduces his commissioners to them (16—24) and explains the necessity for their visit, to prevent any chance of the failure of his boasting on their behalf (ix. 1—5), concluding with an exposition of the law, and the source, and the fruits of liberality (6—15). This was a difficult subject to handle, because St Paul was more anxious about the spirit than the amount of the collection. The next subject was even more delicate. A violent personal attack had been made on him by certain rival teachers. He begins by pleading with them not to drive him to take strong measures (x. 1, 2). He has the power (3—6). His authority is undeniably derived from the Lord Himself, and he is prepared to be as strong in act as in his written word (7—11). In contrast with rivals who puffed themselves, and were acting out of their proper sphere, the bounds of his jurisdiction certainly included them, and the Lord gave him his credentials (12—18). His anxiety for them betrayed him into folly. O that they would be as patient with him as with the false doctrine of his rivals. His claims were at least as great as theirs (xi. 1—6). No doubt he had refused to let them support him (7—11). Let his rivals shew their sincerity by following his example. A pretended seal for righteousness was no sign that they were not ministers of Satan (12—15). At this point 'the folly' that he had tried to restrain bursts out. If others boast, so will he. They will bear with him (16—20). He can match his rivals in their claims to Jewish distinctions. He can leave them far behind in the long roll of the sufferings which marked him as a minister of Christ (21—33). He had had his visions, but he would speak rather of his thorn, and what the Lord had told him about that (xii. 1—9). From that they could learn the secret of this extraordinary boasting (10).

Coming back once more to them, and the approaching visit, he apologizes for this outburst, begging their pardon for refusing support from them for himself (11—13). He will not change his method (14, 15). Neither directly nor by others has he made a profit out of them (16—18). This is no apology. It is only an effort to save himself the humiliation of having to put the unrepentant to shame (19—21). Let them be warned in time. If driven to it he will use the power of the Risen Christ (xiii. 1—4). But their repentance would be far better than any opportunity for the demonstration of his power (5—10).

The epistle closes with a few parting exhortations to love and peace, ending with the Grace (11—14).

The Epistle to the Galatians. Galatia was evangelized (Acts xvi. 6) by St Paul *c.* 51 A.D., and revisited (Acts xviii. 23) *c.* 54 A.D.

The warmhearted Celts gave him an enthusiastic welcome on his first appearance among them (Gal. iv. 15). But even before his second visit signs of serious moral danger had begun to shew themselves (Gal. v. 21). And this letter (*c.* 57 A.D.) is wrung out of St Paul by the news of a wholesale defection from the truth of the Gospel in favour of a return to the bondage of the Jewish Law. The objects and the methods of the teachers who brought about this result may be learnt best from the Analysis of the Epistle. It was probably written after 2 Corinthians and before the Epistle to the Romans, perhaps from Macedonia.

Analysis. After a salutation which helps to prepare us for what is coming by an emphatic statement of the apostle's authority, and of the redemption wrought by Jesus Christ (i. 1—5), St Paul indignantly rebukes the Galatians for the lightness with which they had parted with the gospel he had delivered to them (6—9). Then, as the attack on his teaching was bound up with an attack on his authority, he proves, step by step, his independence of the original apostles in his gospel (10—12) by the historical fact of his life as a persecutor (13, 14), his conversion (15—17), and his first short visit to Jerusalem (18—24), telling them how he had resisted the pressure which would have forced circumcision on Titus (ii. 1—5) and how his special sphere of work among the Gentiles had received cordial recognition (6—10), and, lastly, how he had been forced to rebuke even St Peter for his time-serving at Antioch (11—14). In giving the grounds for this rebuke he passes from the defence of himself to his theology. Jewish Christians had acknowledged their inability to work out their own salvation through the Law. They had taken their stand as sinners by the side of the Gentiles that they might be justified by faith in Christ (15, 16). This step must not be retracted (17, 18). The New Life did not, could not, come from the Law, else Christ had died for no purpose (19—21).

He then turns directly to the Galatians and argues out the whole theological position with them. He appeals to the memory of their own conversion. They had not earned their new life, nor the gifts by which it had been accompanied, by legal obedience; they had grasped them by faith, as Abraham had done (iii. 1—6). The true child of Abraham is known by his faith (7—9). Those who take their stand on legal obedience are subject to the curse of the Law for their failures. The redemption from that curse in Christ brings the blessing of Abraham within reach of the Gentiles (10—14). The Law had no power to affect the conditions of the promise already made to Abraham and his seed (15—18). Its object was to make men feel the slavery of sin and so prepare them for the fulfilment of the promise (19—22). This transitory function has been abolished by the appearance of Christ (23—25). Jew and Gentile alike are now sons of God in Christ (26—29). God has Himself declared our minority at an end (iv. 1—5), giving us the Spirit of His Son (6, 7).

Such is the position from which the Galatians are in danger of falling back (8—11). So the apostle pleads with them by the memory of all that they had been to each other to remain true to him and his gospel (12—20), and gives them yet another illustration of the superiority of the Gospel to the Law drawn from the allegory latent in the story of the two sons of Abraham (21—31).

Passing now from argument to command he tells them plainly that they were forfeiting Christ by going back to the Law (v. 1—6) in deference to false guides (7—12). Let them beware however of supposing that they were set free by the Gospel to please themselves. The love of the Gospel was the fulfilment of the Law. Surrender to the Spirit brought with it freedom not only from the dominion of the Law but also from the lusts of the flesh (13—26). Sympathy must be the mark of the Christian in all his relations (vi. 1—6). We reap according to our sowing (7—10).

Then, taking the pen into his own hand, he adds in a postscript yet one more warning against their deceivers (11—13); one more declaration of the power of the Cross (14—16); one more personal appeal (17); and then closes with the Grace.

The Epistle to the Romans. This Epistle was written from Corinth towards the end of the stay recorded in Acts xx. 3. St Paul was at the moment contemplating a visit to Jerusalem fraught with imminent peril to himself (Rom. xv. 31). He hoped if he escaped with his life to visit Rome. This letter was meant in part to prepare the Church there to receive him when he came.

It was meant also as a permanent record of the doctrinal results which St Paul felt that he had attained as the fruit of the fierce conflict with Judaizing Christians through which he had just passed.

For this purpose the Church that was slowly gathering as the result of isolated and casual efforts in the capital of the world was both by its position and its constitution an eminently suitable correspondent.

Analysis. In the salutation (i. 1—7) St Paul declares his commission to preach the gospel of the fulfilment of God's promises in His Son to all the Gentiles, and so to the Romans. He then thanks God for their faith, and expresses his longing to visit them (8—13) and preach to them the potent Gospel of the Righteousness of God (14—17).

This Gospel met the crying need of the whole world, for God's wrath against sin was only too evident (18—32). He had revealed Himself in Creation, but men had refused to acknowledge Him (18—23). So He had left them to be the prey of unnatural lusts (24—27), and to their own perverted judgement of right and wrong (28—32).

Some indeed blind their eyes to their own relation to this wrath by assuming a position as the judges (ii. 1—16) or the teachers (ii. 17—iii. 8) of others; but God requires obedience, not censoriousness (ii. 1—11), trying each man with absolute fairness by the light he has received (12—16), and setting no store on the possession of the Law and Circumcision unless the heart is in correspondence with them (17—29). The Jew indeed was privileged above other men in being intrusted with the Oracles of God (iii. 1, 2). But God's faithfulness did not depend on his (3, 4). And God's wrath may righteously rest upon the nation for its repudiation of the trust, even though that very repudiation brings out God's truthfulness into clearer relief (5—8).

Is it then better to be a Gentile than to incur the additional responsibility of the possession of a trust? By no means. But Jews as well as Gentiles are, on the evidence of their own Scriptures, under the dominion of Sin (9—18). And Law reveals, it cannot break the chains of Sin (19, 20). So Jew stands on the same level as Gentile in his need of the revelation of the righteousness of God and of the redemption that is in Christ Jesus (21—26). He cannot claim to possess it in his own right on the ground of his own conformity to his law, nor to exclude Gentiles from it for their lack of circumcision. It is the gift of the One God to all men who by faith lay hold of it and thereby lay the foundation for true obedience to the Law (27—31).

Of this Righteousness by Faith, Abraham is the great example (iv.). He did not earn it by his faith any more than the Psalmist earned his forgiveness by turning from his sin (1—8). Nor did Circumcision give, it only sealed to him, his claim to possession of it (9, 10). So even the uncircumcised ranked as his children if they shared his faith, and even the circumcised might be shut out if they lacked it (11, 12). For through it only, and not through the possession of a Law, could they hope to inherit the promise (13—15). Otherwise some of that universal seed would be shut out from the blessing in spite of the promise, by accepting which Abraham had shewn his Faith, and found Righteousness (16—22). Following his example we too find Righteousness in accepting the assurance of divine aid given us in the Death and Resurrection of Our Lord (23—25).

Having this Righteousness let us bring forth the fruits of it—Peace to God-ward, and Joy even in persecution (v. 1—5). Peace, because the death of Christ declares God's love even for sinners; and Joy, because the life of Christ is a pledge of abundant deliverance to all who accept the reconciliation He has wrought (6—11).

Do you ask how one man's work can be available for another? Look at the parallel presented by the heredity of sin. Just as a single man gave Sin an entrance into the world and Death a throne, even so—only much more abundantly—from one man grace and life overflow to all his brethren. The parallel is in fact exact. As one man's fall brings condemnation and entails a sinful nature, so one man's obedience brings acquittal and enrighteousment, for all men. This result is not due to the Law. Law is merely parenthetical and negative. It aggravates transgression. Free forgiveness dethroned Sin, and now reigns through Righteousness in place of Death (12—21).

But is sin tolerable because forgiveness is free? Nay, the sacrament of forgiveness is the pledge of death to sin as well as of life in the Risen Lord (vi. 1—4). Nothing but our own death to sin can set us free from sin, and we can accept even this living death in the hope that is set before us (5—11). We can spurn Sin's claim to dominion over the servants of a God who is now revealed not as Taskmaster but as Father (12—14). But we must beware of presuming on the tenderness of this new relation. Revolt against the habitual obedience involved in it is a return to the old slavery for the old wage. You may call the new relation a slavery if you like. But the Owner is God—His commands righteousness—His aim sanctification—and the goal, as the starting-point, is a free gift of eternal life (15—23).

Take a fresh illustration from the power of death to dissolve the marriage-bond (vii. 1—3). Our death in Christ has broken the bond by which, while we were in the flesh, we were wedded to the Law, and His resurrection has united us afresh to God (4—6). The fruit of our old union was sinful lust (though the Law itself is not Sin but the revealer of Sin), for it gave Sin an occasion for exciting lust in me and so destroying the life I once had (7—12). And so the very excellence of the Law revealed the hideousness of Sin and the misery of slavery to it (13—16). It opened my eyes to the presence within me of a terrible power other than myself enslaving my will (17—20), and forced me to cry aloud for a deliverer, conscious, in spite of my devotion to the Law, of my own impotence, left to myself, to obey it (21—25).

This fearful slavery is past for all who are in Christ Jesus. God, by the mission and the sacrifice of His Son, has succeeded, where the Law failed, both in condemning Sin and in securing full obedience to the Law from all who accept the new principle of life. The old principle—the flesh—is hopelessly alienated from God. But the possession of the new principle—the Spirit of Christ—is the distinguishing mark of the Christian, and it carries with it the promise of new life even for the mortal body (viii. 1—11).

Surrender to this Spirit taking effect in the resolute mortification of corrupt habits is Life, because it brings with it the consciousness of sonship and a share in the inheritance (12—17). The perfecting of our redemption will bring with it the deliverance for which the whole creation groans. The hope of it brings patience (18—25). And we have yet another companion in our groanings—the Spirit—who gives expression to our voiceless longings; and so we know that God is on our side. He has begun a work which can only end in glory, and He will carry it out to the end (26—30). With God on our side pledged to our deliverance by the sacrifice of His Own Son we fear no condemnation. No created thing can shut us out from the Son so revealed (31—39).

In this triumphant strain St Paul brings the exposition of his gospel to a close. His tone changes suddenly at the opening of the next section (ix.—xi.). He is face to face with the bitter fact of the failure of his kinsmen to accept their own Messiah (ix. 1—5). This failure, real as it is, is not a failure on the part of God. He had from the first made it clear that 'the Seed' comprised a selection only out of all the natural descendants of Abraham (6—13). Nor can His selection, though it depends solely on His own will, be charged with injustice. His chief characteristic is Mercy (14—18). Man cannot indeed challenge God's absolute sovereignty over His creatures (19—21), but he can see even now longsuffering and mercy in His exercise of it in the call of the Gentiles into covenant, and in the salvation according to prophecy of the 'Remnant of Israel' (22—29). Still the bitter fact remains that the mass of Israel fails, where Gentiles succeed, in grasping the offered righteousness (30—33), because, in spite of their zeal for God (x. 1—4), they refuse to recognise His perfected work (5—15) and so turn a deaf ear to His messengers (16—21). Still God has not rejected His People. He has preserved a Remnant for Himself, while the curse falls on the rebellious (xi. 1—10). And even their fall is not final (11, 12).

At this point St Paul turns directly to the Gentiles and draws a warning for them from this failure of men who had been in covenant with God. They had less ground to expect lenient treatment than 'the natural branches' if they proved faithless (13—24). At the same time, the thought of the kindness that embraced even wild olive shoots suggests a hope, which at last bursts out into clear expression, that when Israel's present rejection has borne its full fruit in the conversion of the Gentiles God's promise shall be fulfilled in all its breadth, and His all-embracing mercy be finally revealed (25—36).

In the next section (xii.—xv. 13) St Paul sets himself to work out the true principles of Christian conduct (xii. and xiii.), and to apply them to the solution of a special difficulty (xiv.—xv. 13). He first lays his foundation deep in the revelation that he has just given of the mercies of God (xii. 1, 2). Then he calls upon each Christian to use his gift for the good of the whole body, avoiding pride and the spirit of revenge (3—21). As a member of a State he is bound to recognise God as the source of all civil authority (xiii. 1—7), and to fulfil all civil obligations by love (8—10), living in the light and so being kept from deeds of darkness (11—14). In matters indifferent in themselves, such as the sanctity to be ascribed to particular kinds of diet or to particular seasons, each man must judge for himself and leave his brother to God (xiv. 1—12), only taking care not to hurt his brother's conscience or his own (13—23), following Christ in bearing the infirmities of the feeble-minded (xv. 1—6), and in an all-inclusive charity (7—13).

The rest of the Epistle is taken up with purely personal matter. He explains once more (14—21) his relation to them as Apostle of the Gentiles. He tells them of his plan to visit them on his way to Spain, after he has taken the contribution of the Greek Churches to Jerusalem (22—29), asking earnestly for their prayers for his safety, as though he knew even then the dangers that were likely to befall him, and for the success of his mission (30—33).

He commends Phœbe, the bearer of the letter (xvi. 1, 2), and sends greeting by name to various kinsfolk and friends (3—16). Before he closes he adds a short but earnest warning against false teachers, whose appearance among them there was reason to dread (17—20). After the Grace and a few more salutations (21—23) the whole Epistle closes with yet another noble doxology for the revelation of the eternal counsels which God had vouchsafed (25—27).

Characteristics of the Second Group.

The Epistles of this group illustrate a second stage in the apostolic teaching. The readers to whom they were addressed were men who had passed through the excitement of their first awakening, and had begun to feel the need of guidance in shaping their lives in accordance with the will of God. They are written to point such men to the cross of Christ as the true secret of abiding peace through the emancipation and renewing of the will, and to guard them against being drawn away from the true freedom of obedience to the law of the Spirit by a specious slavery to the carnal ordinances of the Mosaic law. It is at first sight strange that such truths should be presented in a garb so fiercely controversial; but humanly speaking it was inevitable. The old order could not yield place to the new without a struggle. Looked at from the outside the simple gospel of the grace of God had nothing to recommend it. It might easily pass for a purely visionary system, which no one but a madman could invent or entertain. None but those who surrendered themselves to it could form a conception of its inherent truthfulness and power. On the other hand the upholders of a strict conformity to the Jewish law could appeal to the sanction of an undoubtedly divine appointment, approved by the example of generations of faithful Israelites, sanctioned by the practice of the original apostles, nay even consecrated afresh by the submission of the Lord Himself. Surely the weapons of the Spirit had need to be mighty if they were to prevail against a fortress so strongly intrenched as this. It is not strange that the warriors of the Reformation should have drawn nearly all their inspiration from a few chapters in the Epistles of this group.

The Third Group.

Philippians, Colossians, Ephesians, Philemon.

An interval of four or five years, spent by St Paul almost entirely in captivity, separates the Epistles of the third group from the Epistles of the second. They were all written from Rome.

The Epistle to the Philippians is placed first in the group because it is the most nearly related in language and doctrine to the Epistle to the Romans. Before it was written, St Paul had been at Rome long enough to feel that Christianity was making real progress among the soldiers of the Prætorian guard (i. 13) who were told off from day to day to guard him. Philippi was a Roman military colony commanding the great high road between Europe and Asia, and endowed by Augustus with special privileges of citizenship. The Church there was the earliest founded by St Paul in Europe (Acts xvi. 11—40). His first visit terminated abruptly, and it seems probable that St Luke was left behind to take charge of the infant community. St Paul himself, however, was not forgotten; the Church, though poor (2 Cor. viii. 2), was generous and grateful, and found occasion to send him supplies, not only while he remained in their neighbourhood, but after he had moved on to Corinth (Phil. iv. 15, 16). He passed through Philippi six years later (Acts xx. 2) on his way from Ephesus to Corinth, and again on his return (Acts xx. 6) from Corinth to Jerusalem. And when the news of his removal to Rome reached Philippi they sent one of their number, Epaphroditus (ii. 25), to minister to him in their name. The strain of work in the capital proved too severe, and Epaphroditus had to be invalided home (26—30). And this is the letter that St Paul sent by his hand to his affectionate friends. Its main purpose is to express his gratitude and affection, and to cheer them up under the disappointment of his own protracted imprisonment, and of the failure of their effort to help him. At the same time he uses the opportunity to warn them against false teaching, and to exhort them to unity, to humility, and to a vigorous striving after holiness.

Analysis. The Epistle opens, after the salutation (i. 1, 2), with a joyful thanksgiving (3—8) based on the sacrifices they had made for the spread of the gospel, and on his own assurance of their ultimate perfecting, leading to a prayer on their behalf (9—11) for more love in growing light and developed fruitfulness. Then addressing himself directly to them, he takes each of the darkest facts of the situation and makes it minister to joy (12—30)—his own imprisonment (12, 13), the increased activity of his rivals (14—20), the danger in which he stood (21—26), and the trials through which in any case they must pass before he could see them again (27—30). Passing from an exhortation to unity in the face of these inevitable trials he appeals to them with the whole weight of his own personal affection to overcome party spirit in the humility taught by the perfect example of Jesus Christ (ii. 1—11). Then in view of God's presence within them (12—18) he exhorts them to perseverance in Christian effort that they may prove worthy children, a blessing to the world and a glory to himself.

At this point St Paul leaves doctrine and exhortation to tell them of his plans. He hopes to send Timothy to bring back news of them, as soon as the issue of the trial is clear (19—24). Meanwhile their own messenger Epaphroditus is returning home. He has fallen ill in doing noble work (25—30).

The letter seems now on the point of closing (iii. 1), but the sense of the danger to which they might be exposed from Judaizing false teachers forces from him an explicit statement of the truths which they denied. So he warns the Philippians, almost fiercely, against giving up the spiritual circumcision for the carnal (2—4). He points out the worthlessness of legal (5—7), and the ceaseless effort after holiness which sprang from laying hold of evangelical, righteousness (8—16); and in stern contrast with those whose sense-bound imaginations could not rise to the thought of anything but a material purification, he reminds them that a Christian's citizenship is even now in heaven, and that the transfiguration of the body is included in his hope (17—21). Passing from controversy, he adds a few brief counsels for a peaceful life (iv. 1—9). Then after a grateful acknowledgment of their liberality (10—18) and a prayer for them, culminating in a doxology (19, 20), the Epistle closes with parting salutations (21, 22) and the Grace (23).

The Epistles to the Colossians and 'Ephesians.'

The remaining Epistles of this group were clearly written at the same time. Onesimus, who was the bearer of the Epistle to Philemon, is commended to the care of the Church of Colossæ (iv. 9); Tychicus is the bearer both of the Epistle to the Colossians (iv. 7, 8) and of the Epistle to the Ephesians (vi. 21).

The Epistle to the Colossians. The Epistle to the Colossians was the result of a visit from Epaphras, the evangelist of the Church in Colossæ (i. 7, 8). From him St Paul had learnt the faith, and the dangers which threatened the faith, of a community with which he was personally unacquainted (ii. 1). The difficulty was a subtle one. It sprang from a deep consciousness of sin and from an earnest effort to attain moral purification by mechanical means, the careful observance of external ordinances (ii. 16) and ascetic restrictions (ii. 20), coupled with special devotion to a host of angelic mediators. This new danger, though in some respects the exact opposite of the danger which had proved so serious in Galatia, sprang, as that had done, out of Jewish influence. Its attractiveness was due not only to the satisfaction which it offered to the craving after sanctification, but also to the apparent completeness of the scheme of the universe with which it was connected and the show it made of deep speculation and practical wisdom. To meet the danger St Paul is driven to bring forth out of the treasure-house of Christ stores of wisdom and knowledge hitherto almost unsuspected. Christ is in His own Person the one principle of the unity of the universe, and the principle of evil cannot be directly identified with anything that He has made. When the members of the Church learn to recognise their present union with their risen and ascended Head they possess the secret of perfect sanctification.

Analysis. In the thanksgiving which, as usual, directly follows the opening salutation (i. 1, 2), St Paul lays stress first on the inherent fruitfulness of the gospel message (3—6); then he tells them how he came to be interested in them (7, 8), and how he prayed for their growth in the knowledge of God's will so that their lives might be worthy, fruitful, strong, and full of gratitude to the Father for transferring them to the kingdom of His Son (9—14), who is His own Image, the Author and the Goal of all creation (15, 16), preeminent not only in the old order but in the new (17, 18), because the Father willed that He should be the abiding home of all divine perfection and the reconciliation of the universe (19, 20), with a power which had already begun its work in them (21, 22), and which required from them nothing but faithful adherence to the hope of the one world-embracing gospel (23). St Paul was the appointed recipient and guardian of this new revelation of the universality of the gospel; so he passes naturally from this mention of it to explain his own relation to it in suffering for it, in working it out into all its consequences, and in striving to bring it home to the heart and mind of every man (24—29). And so they could understand how it was that he took a prayerful interest even in those who like themselves had never seen him (ii. 1—5).

After this introduction he is able, without seeming to intrude, to plead for and to enforce a fundamental truth, which some of their own teachers were forgetting, that the secret of holiness is to be found, not in cunningly-devised external regulations, but in union with Christ in all the glory of His true nature, and in the realization of our share in the fruits of His death and resurrection (6—19). The consequence of this for us is that we are free from all mechanical restrictions (20—23), and called even now to live with Christ in God (iii. 1—4). In the light of this revelation of our true state we can work out our own salvation by doing to death every evil inclination (5—8) and clothing ourselves in our divine ideal (9—11), especially cherishing all qualities that tend to union with our brethren (12—14), in constant remembrance of the peace and the power of Christ both in public worship and in every act of daily life (15—17).

Leaving the general exposition of Christian duty he describes the special duties of wives and husbands (18, 19), children and parents (20, 21), slaves and masters (22—iv. 1); and then he calls on all Christians for prayerfulness and prudence in their relations with the heathen world outside (2—6). The letter ends with a commendation of its bearers (7—9); greetings from his companions to the Colossians (10—14); a special message from himself to the Laodiceans (15—17); and the Grace (18).

The Epistle to the 'Ephesians.' The thoughts which had been stirred by the danger in Colossæ had clearly an importance for a much wider and more influential circle than could be touched even if the Colossians were diligently to circulate their own Epistle among their neighbours in the little Phrygian valley of the Lycus both in Laodicea and Hierapolis. And further, there were some elements in the conception of the place which the Church, by virtue of her organic connexion with the Christ, occupies in relation to the whole counsel of God, that could not be fully developed in the stir and stress of controversy. Accordingly St Paul sends by the same messenger a second letter, in which he expounds in detail the work which the Church has been elected to perform in the world and the relation in which the various members stand one to another in the unity of the one body. These thoughts were no doubt not entirely new to St Paul, but they must have matured and deepened as he watched from its centre at Rome the practical working of a world-embracing empire; and gave thanks for the success of his mission to Jerusalem in averting the threatened breach between Jewish and Gentile Christians.

The letter was not, according to the true text (Eph. i. 1, R.V. marg.), addressed exclusively to any particular Church. It seems to have been, like the First Epistle of St Peter and the Revelation, in some sort a circular letter, carried round by its bearer from Church to Church in Asia Minor. For instance, it is probable that this is the letter which the Colossians are to expect from Laodicea (Col. iv. 16). In any case the Church at Ephesus must have been the most important of the Churches to which it was sent, and the centre from which copies of it would be most freely circulated; and so it may not unnaturally have been regarded as in a special sense addressed to that Church. But it seems difficult to imagine that if St Paul had been in any sense concentrating his attention on them his work should shew no trace of the peculiar intimacy that existed between them (Acts xx. 17 ff.). And this at least is certain, that none of St Paul's Epistles reads so little like a private letter and so much like a theological treatise.

Analysis. After the salutation (i. 1, 2) the Epistle begins with a solemn ascription of blessing to God for the blessings bestowed on His chosen in Christ (3—7), especially in opening their eyes to see the goal of His eternal purpose (8—10) and in gathering Jew and Gentile into a present share in His inheritance (11—14). Then, still standing as it were at the head of his people, with his face turned towards God, he pours out his thanksgiving for their faith, and prays that their eyes may be opened to the full grandeur of their true position (15—18) and to the power which had been operative in the enthronement of their Head (19—23), and in their own deliverance from the death of sin (ii. 1—4) to a new life of active obedience to the will of God (5—10).

After this he turns to his readers and, in what we may call the first section of the Epistle proper (ii. 11—iii. 21), pleads with them to bear in mind these facts of their true position (11—22), first reminding them of the gulf which had in times past shut them off both from their fellow-men and from God (11, 12); then shewing them how this gulf had been bridged by the Incarnation and the Passion (13—15), the Resurrection and the Ascension of Christ Jesus (16—18), and finally working out under the figure of a spiritual temple their present living union with their brothers and with God (19—22). His exhortation is on the point of culminating in intercession when he pauses for a moment to explain to them the special relation in which he stood both to them and to this grand new revelation which God had granted to their age and generation as a step towards the working out of His eternal purpose (iii. 1—12). This delay is due to a fear lest the fact of his imprisonment might prove a stumblingblock in the way of their faith in his gospel. This once removed (13), he can turn once more to the Father and pray Him to strengthen them to enter into and be transfigured by this revelation of His love (14—19). The section closes with a doxology (20, 21).

In the second section of the Epistle (iv. 1—vi. 9) he works out in detail the practical consequences of the truths developed in the first. The first claim which the recognition of our unity makes upon us is for humility and meekness (iv. 1—6). But while each is thus bound to keep himself in check for the sake of the rest, each has his own gift to contribute towards the perfect development of the whole organism (7—16). In order to fulfil these claims each man is called upon to break decisively with his evil past (17—19), and to put on the new man (20—24). He then illustrates what is meant by this general direction in certain definite points of character and conduct (25—v. 5), and enforces the necessity for Christian consistency by the thought of the power of the Christian example (6—14). Christians must therefore be watchful and zealous in the evil days, sensible and sober even in the midst of spiritual joy (15—21). In fulfilling the natural relationships of a home they must bear in mind the divine source of all authority; so the husband will find a perfect pattern of devotion, and the wife of submission, in the interchange of surrender and obedience between Christ and His Church (22—33). Children will learn the secret of obedience and parents the secret of discipline in the Lord (vi. 1—4); servants will render a perfect service and masters learn to respect their subordinates in the constant recognition of His presence (5—9).

The last section of the Epistle contains a description of the armour which is provided in Christ for the Christian for the great spiritual battle which he is called upon to fight in carrying on his Master's work in the world (10—20). A few words commending the bearer of the letter follow (21, 22), and then the Epistle closes with a blessing and the Grace (23, 24).

The Epistle to Philemon. It is characteristic of St Paul that the little letter to Philemon should take its place side by side with these two great dogmatic Epistles. His contemplation of the deepest truths finds its natural fruit in the fulfilment of the homeliest duties.

Onesimus, a runaway slave, had been won for Christ in Rome, and was now returning to Colossæ, to the duty he had left. St Paul sends this letter with him to his old master, who chanced to be also one of St Paul's spiritual children.

Analysis. After the salutation (1—3), St Paul gives thanks for the good fruits of Philemon's faith (4—7), and then pleads with all the power of his personal influence for Onesimus, who had run away from his master to find a new master in Christ, and was now coming back to his duty (8—20). He then holds out the prospect of a visit from himself (21, 22), and adds a few greetings from his friends (23, 24) before he closes with the Grace (25).

Characteristics of the Third Group.

The characteristic doctrine of the first group, as we have seen, is the Second Advent; that of the second is the Cross and the Resurrection. The characteristic doctrine of the third group is the Ascension and the present sovereignty of Jesus Christ over the world and over His Church. This is seen to involve an eternal dignity. The ascent corresponds to a previous descent (Eph. iv. 9), and carries with it the motive power of a complete consecration for all whose eyes are opened to realize the true grandeur of their position as risen and ascended with their Lord. The Epistles belong to a period of quiet settled life in communities that were at least beginning to be consolidated. Problems of thought began to press for solution as well as problems of action. The gospel is shewn to be the guide to a true philosophy, as well as to possess the power to produce right conduct, and to satisfy the social as well as the individual needs of men.

THE FOURTH GROUP.

Titus, 1 and 2 Timothy.

The fourth group of St Paul's Epistles belongs to the period which elapsed between the last mention of him in the Acts and his martyrdom at Rome. Our knowledge of his movements during this period depends entirely on these Epistles, except that an early tradition declares that he fulfilled the intention expressed in Rom. xv. 28 and visited Spain. Assuming, as on the whole we are justified in assuming, that these letters are genuine, it is clear that he must have been set free from his first Roman imprisonment, and have spent at least some part of his time in revisiting his old friends in Greece and Asia Minor. To this interval of freedom we must assign the Epistle to Titus and the First Epistle to Timothy.

The Epistle to Titus. At some time during these travels he must have visited Crete with Titus in his company. Seeing the dangers to which the faith was exposed in the island from the lack of organization in the Church there, and being unable to stay long enough himself to do all that was required, he had left Titus behind 'to remedy defects and appoint presbyters in the several cities' (i. 5). St Paul, however, had no intention of setting Titus to work there permanently, and suitable messengers being to be had (iii. 13), he sent this letter by them partly to give his 'true son' some hints for his guidance in the difficult task that had been laid upon him, and partly to bid him come to Nicopolis as soon as Artemas or Tychicus came to relieve him (iii. 12).

Analysis. After a salutation, expanded to contain a full description of the faith which it was St Paul's glory to serve (i. 1—4), he reminds Titus of his commission to ordain elders (5—9) and to correct refractory members in the Cretan Church (10—16). He then describes the character which he should aim at producing in the various members of his flock, whether freemen (ii. 1—8) or slaves (9, 10), remembering the educational value of the gospel message (11—14). In fulfilling his own office he must be firm (15), insisting on submission to authority, and meekness (iii. 1, 2); teaching meekness by the memory of our natural state, apart from the new life of the gospel (3—7), and deriving firmness from confidence in his message as a matter for practical application to life, and not for quibbling subtilty or self-willed speculation (8—11). The Epistle closes with a brief notice of the apostle's plans, parting injunctions, greetings, and the Grace (12—15).

The First Epistle to Timothy. In the course of these later journeyings St Paul must also at some time or other have reached Ephesus, and on his departure have felt it necessary to leave Timothy behind him to check the growth of certain unprofitable forms of speculation. He did not anticipate a long absence from the city (iii. 14). Still, as a delay might occur, he writes to him, perhaps from Macedonia (i. 3), to give him counsel and encouragement in the fulfilment of his duty. The special tendency he was required to check was due certainly in part, and perhaps altogether, to Jewish influence. Traces of it were to be found even in Crete (Tit. i. 14, iii. 9). It may perhaps be simply a later stage of the same error which St Paul had combated in the germ at Colossæ. It contained two elements: one purely fanciful, busied with 'endless genealogies' and 'old-wives' fables'; the other pretentiously practical, even while it wasted all its strength in the effort to define the minutest details of legal obligation (1 Tim. i. 7, vi. 4, 20; 2 Tim. ii. 14; Tit. i. 14). There was nothing solid or healthy in such stuff, and if it led to any neglect of the simplest moral obligations it was fraught with serious danger to the faith.

This was the danger immediately pressing (i. 3). There was a more serious danger looming in the future. Men would soon be found to brand as evil various parts even of God's own creation (iv. 1—5), and Timothy's bias towards asceticism (iv. 8, v. 23) might give this false doctrine a spurious attractiveness.

Analysis. After greeting his true son (i. 1, 2), St Paul reminds him of his commission to keep in check the frivolous speculations and foolish legalism of some teachers (3—11) who endangered the simple truth of the grace of God which was illustrated so clearly by St Paul's own experience (12—17); and exhorts him to watchfulness by the memory of his ordination and by two warning examples of failure (18—20). After this introduction he begins by giving special directions (ii., iii.) for the ordering of public worship and for the character and conduct of ministers. He exhorts the Church to pray for every member of the human race in the light of the universal purpose of God and the all-inclusive ransom (ii. 1—7). He bids women be modest in dress, and silent in the public teaching of the congregation (8—15). He details the special qualities required of those who fill official positions in the Church (iii. 1—13), and shews the peculiar sacredness which belongs to each congregation as a Pillar in the Spiritual Temple of the Truth (14—16).

In the next section (iv.) he warns him of the approach of a dangerous form of false teaching (1—5), and bids him meet the danger in himself and others by spiritual rather than bodily discipline (6—10), and by special attention to his own growth and teaching (11—16).

Then follows a section (v.—vi. 2) containing a series of hints to guide him in his relations with the old and young of both sexes (v. 1, 2), with special reference to widows (3—16), to elders (17—20), to the administration of discipline (21—25), and to the relation of Christian slaves to their masters, heathen or Christian (vi. 1, 2).

The last section of the Epistle (3—21) contains a description of the dangers to which believers, and especially teachers, were exposed from the love of money (3—10); an earnest exhortation to Timothy to keep clear of this and other dangers, based on the great facts of the Christian faith and hope (11—16); a message to the rich (17—19); then yet one more appeal to Timothy (20, 21); and the Grace.

The Second Epistle to Timothy. The circumstances under which the Second Epistle to Timothy was composed confer on it a peculiar pathos, and stamp the mark of heroic grandeur on its indomitable trust. It was written from Rome after the first stage of a new trial (iv. 16). St Paul was in serious danger, and some even of his trusted friends had deserted him (iv. 10). In the bitterness of his isolation he longs for the presence of his 'darling son' (i. 2) and writes to bid him come at once and bring Mark with him (iv. 11). This is his immediate object in writing, but the contents of his letter are mainly determined by another consideration. As he writes the sword of the executioner is hanging over his head, and the blow may fall at any moment. So he takes this opportunity, which may so well be his last, to give full expression to all the affectionate solicitude of his loving heart for one who had been for many years his faithful companion. Words written under such conditions, especially if they were sealed with the blood of the writer, must have had a peculiar power to nerve one who was still young for the work he had to do, and who perhaps was constitutionally disinclined to stand alone, to take up and wear the mantle that was now falling from the shoulders of his aged, deserted, and yet still triumphant, master.

Analysis. After greeting his beloved child (i. 1, 2), he gives thanks for the memory of his faith inherited, like St Paul's, from his forefathers (3—5); bids him stir up his gift and bear witness bravely (6—11); and tells him the secret of faithful guardianship (12—14). Then after a short notice of desertions, and of the loyalty of Onesiphorus (15—18), he appeals to Timothy to be diligent in teaching (ii. 1, 2), in self-discipline (3—7), in enforcing the full Christian creed for which he himself was suffering (8—13). He calls on him to keep strictly to what is solid and profitable in teaching, as in the presence of God (14—19), and since He can find a use for any vessel in His House if only it be clean (20, 21), he bids him aim at purity of heart, avoiding contentions that he might win souls (22—26). He then tells him of dangers ahead (iii. 1—9) from false teachers who will win temporary success. He reminds him of the sufferings that they had shared in early days (10—13), and bids him be faithful to the lessons of his childhood, the Scriptures that were given to fit God's people for their work (14—17). Then with the utmost solemnity he adjures him to be diligent in proclaiming his message, even though truth should be less popular than fiction (iv. 1—5), and all the more because his own work is done (6—8).

The letter closes with an urgent summons to Timothy to come to Rome, giving him various commissions to fulfil by the way (9—13), warning him against an enemy, and announcing the issue of the first stage of his trial (14—18). The last verses (19—22) contain messages to and from various friends, and the Grace.

Characteristics of the Fourth Group.

The Pastoral Epistles are by the nature of their destination occupied mainly with questions relating to the internal discipline and organization of the Christian body, and with the ideal of the Pastoral Office. The development and training of the life of godliness have taken the place of instruction in the faith. At the same time it is striking to notice the earnest reiteration with which St Paul in these Epistles emphasizes the universality of God's saving purpose (1 Tim. ii. 4, iv. 10; Tit. ii. 11, iii. 4), and the bounty which shines out in every part of His creation (1 Tim. iv. 4, vi. 13, 17).

The Epistle to the Hebrews. The title of this Epistle suggests that it was written to Christian Jews in Palestine. The contents confirm the accuracy of the title. The persons addressed are of Jewish birth, feeling the fascination of their national creed and the ritual in which it was embodied. They have long been Christians, having received the Gospel from its first witnesses (ii. 3). But the first generation of their leaders has passed away (xiii. 7), and under the influence of renewed persecution at the hands of their own countrymen, coupled with disappointment because the Lord is not yet come, they are in danger of renouncing their faith in Jesus and returning to Judaism. These conditions would most naturally arise in Palestine, *e.g.* after the martyrdom of James the Just, A.D. 62.

The author of the Epistle has withheld his name, and neither the voice of tradition (*cf. Limits and Growth*, pp. 13, 14) nor of criticism enables us to fill up the blank left by his silence. The phraseology of the Epistle, no less than its elaborate symmetry and polished rhetoric, distinguishes it from the Epistles of St Paul.

It was written in the company of some Italian Christians (xiii. 24), but there is no certain indication of the place of its composition. It begins without any formal salutation.

Analysis. God has in our day crowned all His former utterances by speaking to us in a Son who is higher than the angels; for they, as the references to them in the Psalms prove, are subordinate beings attending on the heirs of salvation, and bidden to do homage to the Firstborn; while He is clothed with divine prerogatives and is called to a throne at His Father's right hand (i. 1—14). This utterance then demands stricter attention from us who have heard it than even the utterance made through angels on Sinai (ii. 1—4). For the whole universe is by divine decree subjected not to angels but to man, and the glorification of Jesus is the visible first stage in the working out of that subjection (5—9), even His Passion finding a place in the development as the means of our deliverance from the fear of death and of His own perfecting for His present function as the High Priest of His brethren (10—18). Consider then carefully the position of Jesus as our High Priest. He is the Son set over the household of God in which Moses was but a servant (iii. 1—6). We as members of His household shall do well to take warning from the history of Israel in the wilderness, lest we miss our entrance into rest, as they did, through unbelief (7—iv. 2). For the promised rest is still before us (3—11), and we live under the eye of an all-seeing Judge (12, 13). So let us cling to our creed and boldly claim the help which our High Priest is able and willing to give (14—16). For both of the qualifications for a high-priesthood among men—sympathy arising out of personal experience of human weakness (v. 1—3), and divine appointment (4)—are found in the Risen Christ, as appears from the words of God in the Psalms, and from the record of the Agony in the Garden (5—10). The more special characteristics of His High-Priesthood belong to an advanced stage in Christian education, for which you ought by this time to be more ready than you are (11—14). Still let us leave the rudiments and press on (vi. 1—3), for though God's blessings misused issue in a curse (4—8), we have confidence on your behalf, only we would that hope were as active among you in appropriating your inheritance, as love is in your ministry to your brethren (9—12). You have in the oath of God to Abraham a most solid ground for clinging to the hope which like an anchor links you to your unseen champion (13—20), the High Priest after the order of Melchisedek. What, then, are the characteristics of this High-Priesthood? It is royal, and it is abiding (vii. 1—3); it is superior to the Levitical (4—10), for that is in itself transitory (11—14), belonging to an imperfect dispensation (15—22), and composed of constantly shifting elements (23—25), while this is free from all imperfection of sin or infirmity; it is the eternal office of the divine Son (26—28). It is exercised in heaven in the archetypal tabernacle (viii. 1—5), and is based on the nobler, that is, the new covenant, of which Jeremiah spoke (6—13). The ordinances and the instruments of worship under the first covenant belonged entirely to this world. The Tabernacle and its furniture were material (ix. 1—5); the very arrangement of the Tabernacle declared the imperfection of the revelation, and the sacrifices and ordinances themselves were powerless to effect any but a material cleansing (6—10). Christ, on the other hand, by the blood of His sacrifice can cleanse the conscience itself (11—14). The new covenant is established in His death (15—17), even as the old was ratified, and all that belonged to it cleansed, with the blood of victims (18—22). The scene of His work is the actual presence of God, and His sacrifice needs no repetition (23—28). The impotence of the former sacrifices is revealed by the fact of their repetition (x. 1—4) and by the substitution of spiritual obedience for them in the Psalmist's prophecy (5—10). Christ's sacrifice, however, is single (11—14), and perfectly effectual (15—18). In the strength of it let us draw nigh to God ourselves and stir up one another to faithfulness (19—25); for our responsibility grows with our privileges (26—31); and you have shewn some capacity for endurance (32—34); you will not surely lose heart, with the deliverance promised to faith almost in sight (35—39). Faith has been the mark of the saints in every age (xi. 1, 2). Abel's sacrifice, Enoch's walk with God, Noah's obedience, Abraham's wanderings, and the birth of Isaac, all shew the working of faith (3—12) and their longing for a heavenly country (13—16). By faith Abraham offered Isaac, and the patriarchs blessed their children, and Moses was preserved, and the people redeemed from Egypt, and established in Palestine (17—31). In short, God's heroes in every age have been heroes of Faith (32—38), even though they had to wait for us for their perfecting (39, 40).

With their example before you, and with your eyes fixed on the Cross of Jesus, you cannot faint (xii. 1—3). As sons, you must expect to be chastened by your Father (4—13). Only guard against evil in yourselves (14—17). For the Christian Sion is at once more blessed and more awful than Sinai (18—24); and the final shaking of both heaven and earth is at hand (25—29). So do not despise simple duties (xiii. 1—6). Imitate your first teachers (7—9). Beware of being drawn away by strange teaching from union with Jesus in His sacrifice (10—16); submit to your present leaders (17). Pray for us (18, 19); and may God bless you (20, 21).

A few brief notes of news and greeting bring the letter to an end (22—25).

Introduction to the Catholic Epistles.

The Catholic (*i.e.* Universal) Epistles are so called because the most important among them are not expressly directed in their superscriptions, as St Paul's are, to particular Churches or individuals. It seemed natural, though it is not correct, to assume, on the strength of this fact, that they were meant from the first to be read by all Christians wherever they might be. The collection contains letters from each of the three pillars of the Church in Jerusalem, James, Cephas, John (Gal. ii. 9), together with one from a writer of whom we should otherwise have possessed no memorial, Jude, the brother of James. St James writes expressly to Jewish Christians. Both St Peter and St Jude are writing, in all probability, to converts from heathenism. Before St John wrote, the old distinctions had passed away. He writes to men who had been born and bred in the common brotherhood of the Christian Church.

The Epistle of St James. This Epistle is addressed to the faithful Israelites scattered throughout the world, who are regarded as symbolically representing the whole nation. It was written, as the imagery employed in it shews, from Jerusalem, or at least from Palestine.

The author, who writes as a Christian (i. 1) to Christians (ii. 1), describes himself simply as James. There can be no reasonable doubt that tradition is right in identifying him with 'the Lord's brother' who occupies so prominent a position in the Church at Jerusalem after the death of James, the son of Zebedee (Acts xii. 17; Gal. ii. 9). The brethren of the Lord, according to the common tradition in Palestine in the second century, were really what we should call half-brothers, children of Joseph by an earlier marriage. They were not (Acts i. 14) of the original Twelve, but James, by virtue of his official position, clearly ranks as an apostle (Gal. i. 19). He seems to have remained to the end of his life a strict observer of the Mosaic law, and to have been regarded with veneration even by his unbelieving fellow-countrymen. Trained as he must have been among those who were looking for the redemption of Jerusalem (Luke ii. 38), three truths would naturally lie at the root of his religious life. First he would learn to believe in one God, Creator of heaven and earth, who had made man in His own image (i. 18, 23, iii. 9, iv. 5). Then he would learn of the favour which God had in time past shewn to His people, poor and weak though they might seem to men (ii. 5). Thirdly he would learn to look forward to a coming day of judgement and deliverance (v. 3, 7, 8). His faith in our Lord Jesus Christ (ii. 1), in whom the glory that marked God's presence with His people had found permanent embodiment, who had shared as Messiah the lot of the poor, and who was Himself the Judge standing before the door (v. 9), deepened, defined, but did not disturb this simple Jewish faith. He seems to have had little interest in theological speculation. At any rate the object of his letter is to enforce in the spirit, and often in the language, of the Lord, with the earnestness and fire of a prophet of the olden time, the moral and practical consequences of his creed.

It does not seem to have been called forth by any special crisis. The difficulties it deals with are just those which would be sure to assail Jewish-Christian circles as soon as the faith in the Messiahship of Jesus had begun to crystallize into a dogma. They are just the national besetting sins reappearing in a slightly altered form. At the same time it is hard not to suppose that he is aiming directly in ii. 20—24 at some Jewish-Christian misinterpretation of St Paul's language in Rom. iii. 24. In that case the Epistle must have been written not long before his death. It would naturally be disseminated by means of the crowds who gathered at Jerusalem at feast times (Acts ii. 5 ff.).

According to the account in Josephus, with which the account in Hegesippus is not necessarily inconsistent, James fell a victim to the intrigues of Annas the high priest between the death of Festus and the coming of Albinus (A.D. 62).

Analysis. He begins his Epistle (i. 1) with the regular Greek form of salutation (*cf.* Acts xv. 23, xxiii. 26). He then passes at once to illustrate the power of the truth to transfigure our common estimate of things to be desired or shunned, and so to regulate our attitude towards them (2—18). He shews how trials may minister to joy (2—4), how a felt need may become a link uniting us to God (5—8), and how the absence or the presence of this world's goods may alike afford ground for exultation (9—11). Trial, for all its potency of blessing (12), has a darker side—it may pass into temptation; but this is not owing to God's willing, but to man's lusting (14, 15). So he comes to the expression of the fundamental truth which underlies the whole paragraph, the flawless and unchanging beneficence of Him to whose pure will we owe our being (16—18). He then passes to consider the special developments in character and conduct which will follow naturally from faith in such a Creator (19—27). These are first an ear open to receive His Word (19—21), then a will steadily set on embodying the revealed purpose of His creation (22—25), and then, as the true ritual of outward devotion, watchful self-restraint and active charity (26, 27).

He then proceeds to warn them against various dangers to which as Jews they were naturally predisposed (ii. 1—iv. 12). They were tempted, in flagrant contradiction to their faith in Jesus Christ, to pay court to a man simply on the ground of his outward possessions (ii. 1—4), in spite of the preference which God had shewn for the poor (5), and in spite of the violence and impenitence of the rich (6, 7). The consideration of this subtle form of mammon-worship leads him to explain how we may test the rightness of our actions (8—13) and the vitality of our faith (14—26). He shews first that the royal law of love is the one test of right conduct (8). Anything which, however slightly, violates that law is actual transgression (9) and brings absolute guilt (10, 11). So we must bear in mind the conditions of our enfranchisement, and forgive as we would be forgiven (12, 13). Then he shews that faith without corresponding action is profitless, whether it be regarded as the expression of a generous sentiment (14—17) or as the intellectual apprehension of a truth (18, 19), and illustrates from scriptural examples the power of obedience such as Abraham's to perfect the development of faith, which God recognises and blesses even in its germ (20—24), and the necessity of acting, as Rahab alone of the Canaanites had done, on a true conviction if we are to enjoy the fruits of it (25, 26). He then passes to the second danger (iii.). Each was inclined to regard himself as qualified to teach others, or at least as justified in wrangling fiercely with them in defence of what he held to be the truth. St James checks the first of these tendencies by a simple statement of our natural incapacity to control our own tongues (1—12). He checks the second by contrasting the bitter and factious spirit of a boasted orthodoxy with the sweet reasonableness and genuine devotion of true wisdom both in its source and in its fruits (13—18).

From this he proceeds by a natural transition to a third danger to which the presence of such contentions among them pointed. They were the outward signs of an inward discord (iv. 1). Unregulated desires were making them the source of confusion round about them (2), turning even their prayers into sin (3). Their hearts were given to the world (4), and in spite of the threats (5) and the promises (6) of Scripture, they were in proud rebellion against God. Their one hope lay in a penitent humbling of themselves before God (7—10), leaving their neighbours to settle, each on his own account, with his own conscience before God (11, 12).

His Epistle is now drawing to a close, and his thoughts are full of the approaching Advent; but he does not introduce it in its complete Christian form at once. He begins with the obvious uncertainty of human life, and uses the thought in that shape to rouse such as needed rousing from a vain confidence in their own forethought. Then he turns to those who were inclined to trust in their riches (v. 1—6). He points to forces already at work to destroy their hoarded treasure, and reminds them that the power of these possessions over their possessors would not perish with them (1—3), and then, in the language of the O.T. prophets, denounces their injustice, their crass forgetfulness, and their violence against God's servants (4—6). Then turning directly to the faithful, he exhorts them to endure to the end, patiently, firmly, silently, in the certain hope of the now imminent advent of their Lord and Judge (7—9), after the example of the prophets and in the light of Job's experience (10, 11). Then he warns them with special seriousness against the use of oaths in conversation. Their yea would be yea in the realized presence of their Judge (12). In sure trust in His present and ready help let them pray for one another and confess their sins one to another, especially in seasons of suffering and sickness (13—16), remembering the power of prayer revealed by the life of Elijah (17, 18), and the blessedness of being the instrument of converting even a single soul (19, 20).

The First Epistle of St Peter. The First Epistle of St Peter was written to the Christians belonging to the different provinces of what is now called Asia Minor. It was written from 'Babylon' (v. 13), that is, apparently, Rome, and may be dated shortly after the outbreak of the Neronian persecution A.D. 64, if we may assume that this persecution, which began in the capital, spread, or seemed likely to spread, rapidly to the provinces. In any case St Peter, who had received a special commission to strengthen men who were in danger of being terrified into a denial of their Lord (Luke xxii. 32), writes this letter to help scattered communities to bear a fiery trial that was coming upon them.

Analysis. His salutation (i. 1, 2) reminds them of the rock on which their election rested, of the means through which it took effect upon them, and the goal to which it led. Then rising at once above all earthly anxieties, he blesses God (3—12) for the new life which the resurrection of Jesus Christ had brought with it, a life strong in the assurance of present protection, and bright with the hope of the salvation which had aroused the earnest inquiry of those prophets who in old times had seen the vision of the Messianic sufferings on the road to glory (10—12).

Roused by this hope, Christian men must strive earnestly after holiness (13—21), filled with holy fear by the thought of the impartial and unswerving justice of their Judge, the costly ransom that had been paid to set men free from sin, and the power of the resurrection to quicken faith and hope in God. Obedience to God will find expression in fervent love to man through the power of the new life brought by the gospel message (22—25) and fed by living contact with the Corner-stone (ii. 1—6), in touch with whom each stone would grow into its place in the Building which is at once priesthood, sacrifice, and shrine. For the same Stone (7—10) that trips up the disobedient confers on believers all the privileges of the Israel of God.

In respect to particular duties (ii. 11—iv. 11), he exhorts Christians, remembering the importance of their good name for the conversion of the heathen world, to keep the flesh in subjection (11, 12) and to render loyal obedience to all constituted authority (13—17). Slaves especially are called upon to bear even undeserved punishment patiently (18—25), and as their lot is the meanest and hardest of all, he brings out the most precious treasure in his store for their help, giving them at once the pattern and the motive for the patience required of them, by recalling the sufferings which Christ had borne without murmuring for their sake. He bids wives (iii. 1—6) win their husbands to the faith by their obedience and by the simplicity of their life and demeanour. He bids husbands (7) pay honour to weakness, and calls on all Christians (8—12) for the graces necessary to attain the promised blessing. Persecution (13—17) faced in this spirit has no terrors, but the prospect of it calls for watchfulness lest the force of their witness should be marred by arrogance or moral laxity. When it comes (18—22) there is strength to endure in the thought of the sufferings of Christ and of the fruit which they had borne for Him, opening a new sphere to His working, even before His ascension to His throne in heaven.

The thought of these same sufferings, and of the mystical union of the believer with them, forms the ground of a renewed appeal to the mortification of the flesh (iv. 1—6), which is supported also by the thought of the judgement to come on the dead no less than on the living. The section closes (7—11) with an exhortation to each man, in view of the end, to exercise his special gift for the good of all, and the glory of Jesus Christ.

Coming back from the questionings which the approaching persecution would be sure to raise in their minds, he reminds them that a share in the Messianic sufferings (12—19) was an earnest of glory and a token of the brooding of the Spirit over them, and so a ground for thanksgiving, though not for presumption or moral carelessness.

This thought brings him back once more to practical exhortations (v. 1—6). He calls on elder and younger to recognise their duties one towards another, safeguarding both authority and obedience with humility. By humble submission to the divine discipline (7—11) they might find freedom from all anxiety, in calm reliance on divine aid.

The concluding salutations (12—14) contain an exhortation to enter on and stand fast in this true grace of God.

The Second Epistle of St Peter. Both in point of language and of attestation (see *Limits and Growth*, pp. 9—14) this Epistle presents difficulties which are as yet far from being completely solved. It is written apparently to the same Churches as the first (iii. 1). The salutation, however, contains no names—it only hints more definitely than before that the readers directly intended are Gentiles by birth. It is written in the near prospect of death (i. 14), and aims at guarding against a form of Antinomianism similar to that which St Jude combats in his Epistle, and at rekindling hope in the promised appearing of the Lord. It must have been written after the Epistle of St Jude, the language of which it adopts and adapts freely all through.

Analysis. The prayer in which, as usual, the salutation culminates expands without a formal break into a declaration of the grace already bestowed on believers, and an exhortation to them to respond to it by a steady growth in hope of the yet more abundant blessings in store (i. 1—11). This exhortation springs, as he goes on to tell them, from his conviction that his own departure, which according to the Lord's express declaration (John xxi. 18 ff.) was to precede the Advent, was now close at hand, and from his desire that these truths should not be forgotten when he was gone (12—15). For the faith that he had preached had been the outcome of his own experience (16), notably on the Mount of Transfiguration (17, 18), an experience which had strengthened his hold (19), as he bids them strengthen theirs, on 'the prophetic word' (Matt. xvi. 28), with this one caution, that they must not expect to understand prophetic scriptures in their own unaided strength, apart, that is, from the Spirit under whose inspiration they had in the first instance been delivered (20, 21). This thought of the need of a present inspiration leads him to the consideration of the danger to which they would be exposed from the presence in their midst of a counterfeit inspiration (ii.). The characteristic note of this dangerous teaching would be the denial of Christ's claim on His redeemed (ii. 1). However great the success of its exponents they are doomed (2, 3). For God has already, even in the act of delivering His servants from destruction, given proof of the severity of His judgement on the sinful (4—9), especially such filthy blasphemous brute beasts as these who, not content with their own licentiousness, set nets, as Balaam had done, to catch others (10—16). Such teachers are utterly worthless, and their boasted freedom sheer slavery to corruption, the more degrading because it is a return to a degradation once left (17—22).

Coming back from the prophetic picture to the immediate present, he exhorts his readers to remain faithful to themselves, to the commandment they have received (iii. 1, 2), and to his warning against such as would try to cover their own disobedience by scoffing at the long delay in the appearing of their Judge (3—7). He reminds them that God has a different standard of time from men, and that He is not dilatory, though He is reluctant to punish (8, 9). Still His day will come with startling suddenness (10), and the faithful are called to live in constant expectation of it, and of the new heaven and new earth to which it will open the way by its fiery destruction of the old (11—13). This expectation would help to keep them pure. Only they must guard against misinterpretations of St Paul's Epistles (14—16). The sum of the whole matter is briefly this—Guard against lawless guides, and see that you grow in grace (17, 18).

The Epistle of St Jude. The author of the Epistle (1) is Jude, brother of James, and therefore one of the brethren of the Lord (17). There is nothing in the salutation to help us to identify the readers for whom this Epistle was intended. It is clear, however, from the rest of the letter, that they were well known to St Jude. They had at one time been pupils of apostles (18), but now that by death or absence they had lost apostolic guidance, they were in serious danger from the presence among them of men who, while railing ostentatiously against the objects of pagan superstition, gave themselves up to all the licentiousness of pagan worship, declaring themselves, owing to their special illumination, to be above all law, and practising the vilest immorality under cover of some hideous perversion of the doctrine of the grace of God. St Jude writes to rouse his 'beloved' to a sense of their danger and at the same time to help them to meet it calmly, because they had been taught to expect it, and because, while doing what they could to help their brethren through it, they were safe in God's keeping.

Analysis. After the salutation (1, 2), in which he reminds his readers of God's love and the protection of Jesus Christ, he proceeds at once to tell them that his desire to write to them had been transformed into an overmastering necessity by the appearance of certain ungodly persons among them who had perverted the doctrine of the grace of God (3, 4). The news had made him long to remind them of God's judgements on idolatrous Israel in the wilderness, on the rebellious angels, and on the Sodomites, whose example these men did not scruple to follow (5—7). Each feature in their degradation shewed that these apostates at least had need of each of these warnings. Witness their filthy licentiousness, their rejection of all sovereignty over them, beginning with their Lord's, and their irreverent railing at the spiritual powers, in whose idolatrous feasts, as the one thing that they thoroughly understood, they did not scruple to share. In fact they had fallen into the old pitfalls—Cain's, who had grudged God's acceptance of his brother; Balaam's, who had prostituted his office for gain; and Korah's, who had risen in proud rebellion against God's appointed minister (8—11). Their true character was revealed by their fruits (12, 13). The judgement of such impiety, as the book of Enoch testified, was sure (14, 15). They were self-condemned. They pleased themselves while they murmured against God, and they swallowed their big words against idols whenever it was worth while (16). Let the faithful then recall the apostolic warnings against such men and keep guard over themselves (17—21), while doing all that could be done to save their brethren (22, 23). The Epistle closes with a doxology (24, 25), which brings once more before them the sufficiency of the protection on which they could rely, even when they were forbidden to rely on anything of their own.

The Epistles of St John. None of these Epistles contains any direct statement of the name of its author. In the first he claims to write in the name of the original witnesses of the gospel history (i. 1—4), but gives no further description of himself. In the second (1) and third (1) he calls himself simply the Elder. There can be no doubt, however, from their identity in strongly marked peculiarities of thought and expression, that all three are rightly ascribed to one and the same author, the evangelist of the fourth Gospel.

The first Epistle presupposes a knowledge of the facts recorded in St John's Gospel, and was probably written after it. It contains the practical application of the truths revealed in the life of the Incarnate Word to the life of men, together with warnings against the dangers which beset a true faith in the Incarnation even before the end of the first century, both from teachers who claimed an authority independent of His in the revelation of truth or the determination of duty, and from teachers who shrank from the acknowledgment of a real manifestation of the Godhead in human flesh.

The second Epistle is closely connected with the first in the character of the false teaching which it finds occasion to condemn (*v.* 7; *cf.* 1 John iv. 2). The 'elect lady' addressed in it is nameless, unless indeed these words are to be read as a proper name, 'Eclecta Cyria.'

Neither the second nor the third Epistle contains definite indications of the date of its composition, nor have we any further information with regard to the persons or incidents referred to in them.

Analysis of the First Epistle. The Epistle begins, as the Gospel had done, with a careful description of its subject (i. 1—4). Writing as the last surviving representative of the apostolic band, he sums up their experience and declares the secret of their evangelistic zeal. They had received through their own senses the revelation of a life which in itself is above sense. It had existed before they became conscious of it. It continued to exist after it had passed out of their sight (1, 2). It had introduced them to a living fellowship which left them unsatisfied so long as it remained unshared (3, 4). So the apostles were the bearers of a message to men which was to issue in fellowship with God. The next section (i. 5—ii. 6) contains a declaration of the message, and of the conditions of fellowship. The message is summed up in a revelation of the character of God. God is light (5). The condition of fellowship is likeness to God (6, 7). In spite of the obstacle presented by our present sinfulness (8, 9) and our past sins (10), the Father has made provision in His Son to enable us to satisfy this condition (ii. 1, 2). We may know that we are satisfying it, if we are keeping His commandments (3—5) and walking in the footsteps of His Son (5, 6).

This condition may seem too elementary, too indefinite, or too exacting. So in the next section (7—17) St John explains that the condition is not a new one, though it is seen in growing light (7, 8), that it affects the most definite earthly relationships (9—11), and that it is already satisfied in the members of the Church by the power of the Father's name (12—14). Only they must be watchful lest the attractions of the world should make them unmindful of His love (15—17). The attractions of the world could only be safely met in the power of a revelation of the Godhead in flesh which would completely satisfy the cravings which had found expression in every form of idolatry. So we pass from thoughts which spring directly from the doctrine of the Father (*e.g.* i. 2, 3, 9, ii. 1, 12, 15) to the consideration of different aspects of the doctrine of the Son (ii. 18—iii. 24). For it was the office of the Christ to reveal the invisible God (St John xiv. 6 ff.). And the most searching trial in life springs from the need for discriminating between rival claimants to that office. St John's readers had been forewarned of this trial and had already had experience of it (18, 19). But they were endowed with the power of discrimination (20, 21), and their faith in Jesus as the Christ supplied them with a ready test by which to unmask pretenders (22, 23), at the same time that it opened the door into the promised life (24, 25). Abiding in Him they had a pledge of growing illumination (26, 27), and would shew the outward sign of their new birth (28, 29). So we pass to the next section (iii. 1—12). The work of the Son does not stop with the revelation of the Father. He was manifested to impart to us out of His own Sonship the nature and the name of sons. This portion of His work is in one sense complete already. We are sons here and now (1). In another sense the hope of perfected sonship is our motive in that self-purification (2, 3) which it was the object of His life on earth to make possible, by casting out the spirit of lawlessness (4—6) and so undoing the devil's work (7, 8). This object is not achieved till the seed of His sonship bears fruit in us in unwavering obedience to God (9, 10) and love to our brethren (11, 12). For His work is not merely to reveal the nature and confer a right to the name, it is definitely to impart the life (13—24) of sonship. This life finds expression in active love in us (13—15), after the pattern and in surrender to the claim of His love for us as revealed in His death (16—18). So we are reminded of the true place of the cross in relation to His work. It is from it that the new life of love in us springs, and so in it we have the secret of abiding peace in spite of sin (19, 20), and of prevailing intercession when we are living in the obedience, that is, the faith and the love, of sons (21—24). The work of the Son in us and for us culminates in mutual indwelling, and it becomes a reality to us by the operation of His Spirit (24). So we pass from the consideration of the work of the Son who reveals the Father, to the consideration of the work of the Spirit (iv.—v. 12) who is sent in the Name of the Son (*cf.* St John xiv. 26, xvi. 12—15), and whose characteristic office among men is therefore witness to the Incarnation. By this He provides a test of Truth both in teachers and hearers of the word (iv. 1—6). In this lies the inspiration (7—10), on this rests the obligation, of love among men (11—16). For God, being Love, has in the Incarnation perfected the manifestation of His love for us, that we might love Him without fear (17, 18) and our brethren for His sake (19—21).

Each separate element in this supreme revelation has a power of its own (v. 1—12). Faith in the Messiahship, faith that is in Jesus as the perfect revelation of the Father, brings the gift of divine sonship, and with the sonship love for the newly-found brethren, in obedience to the Father (1—3). Faith in the Divine Sonship, faith, that is, in Jesus as endowed with all His Father's authority over men, brings with it an assurance of victory over the world in the memory of His baptism and of His triumph through death, to both of which the sacraments and the Spirit bear living, harmonious, and sufficient evidence (4—9). The surrender in faith of the whole of a man's being to the Divine Son is life (10—12). With this declaration the message that the letter has to convey is complete. Its object has been just this, to rouse men to the consciousness of the life that is in them (13). Nothing remains but to point to prayer as the characteristic expression of this life (14—17) and to sum up the ultimate certainties in a Christian man's conviction (18—21).

Analysis of the Second Epistle. For the truth's sake, the Elder and all who know the truth love the 'elect lady' and have good hope for the time to come (1—3). He writes, rejoicing in his experience of her children, to exhort her to encourage mutual love in simple obedience to the old commandment, and to turn a deaf ear, even to refuse all hospitality, to the advanced teachers who claim to have outgrown the doctrine of a Christ coming in the flesh (4—11). He has more to say, but he had rather speak than write (12, 13).

Analysis of the Third Epistle. The Elder praises Gaius for the good report which some of his guests have brought of his truth (1—4) and of his hospitality (5—8). He then sternly condemns the contumacy of Diotrephes (9, 10), and after commending Demetrius, the carrier of the letter, he closes, in the hope of an early meeting, with various salutations (11—14).

The Revelation of St John the Divine. The Revelation or, to call the book by its Greek name, the Apocalypse of St John, was sent in the first instance (i. 4) to seven Churches in Asia Minor. The voice of tradition is practically unanimous in identifying the author, who calls himself simply John, with the son of Zebedee, the evangelist of the fourth Gospel. There is a serious difference of opinion as to the date of its production. The common opinion is based almost entirely on a statement by Irenæus (V. XXX. 1—3), who was a pupil of the personal disciples of St John, to the effect that 'it' (*i.e.* apparently 'the Revelation') 'was seen almost in his own time, at the end of the reign of Domitian' (96 A.D.). There are various traces, however, of a different tradition, notably in Epiphanius (*Hær.* XLI. 12), which connects St John's exile to Patmos, and by implication the writing of the Revelation, with the persecution of Nero (64—68). This earlier date seems imperatively demanded by internal evidence. The difference in style for instance between the Revelation and the Gospel requires a substantial difference in date of composition if we are to maintain, as we have otherwise strong grounds for maintaining, the unity of their authorship. Again, the book itself, according to the simplest explanation of its own symbolism, claims to be written (xvii. 10) at latest under Galba or Vespasian (A.D 68, 69). But the strongest argument of all lies in the fact that a book which has seemed to so many, when interpreted on the hypothesis of the later date, a dark and all but hopeless enigma, becomes, when once the earlier date is accepted, what it was clearly meant to be, a luminous and most inspiriting revelation. In 68, 69 A.D. Jerusalem was already invested by the Roman legions. The tremendous crisis was now close at hand which, according to our Lord's express prediction, was to mark His return in judgement on the guilty nation (*cf.* Matt. xxiv., xxv.). In spite of His warning (Matt. xxiv. 23—27), men might fail to recognise Him when He came, because He did not manifest Himself in a visible form. They might think, especially if they were still in heart bound to the outward aids to worship afforded by Judaism, that the Fall of Jerusalem was a sign that God had finally withdrawn from, and not that He had at last wedded Himself to, the creatures He had made. They needed—do we not all need?—clear words to help them to understand that 'state of salvation,' that 'new heaven and new earth wherein dwelleth righteousness,' which His coming was to introduce.

It will be noticed that on this interpretation the primary application of the words of this prophecy is to events that lay in the immediate future at the time that it was delivered. And this is certainly what the language of the book itself most naturally suggests (*e.g.* i. 1, 3, xxii. 6, 20). Nor is there anything in the book necessarily inconsistent with this interpretation. 'Babylon,' that is, the old Jerusalem, fell, and vengeance for the righteous blood (St Matt. xxiii. 35) that she had shed was exacted from her in 70 A.D. The triumph of Christianity over the Roman Imperial system (xix. 19—21) was not indeed outwardly perfected for two or three centuries, but the martyrs in the Neronian persecution had already won the victory in the first, and in some respects the fiercest and most deadly, of all the engagements in the long campaign. There is only one short section (xx. 7—10) which seems expressly to contemplate a far distant crisis in the history of the world. The value of the book for us will lie therefore primarily in the help which it can give us towards understanding a certain definite series of historical events in the past. If we read these events in the light which this book casts upon them, we shall learn to understand the principles, and in some degree the methods, of the judgement which Christ comes to execute on the world in every age. If we study the picture that St John gives us of the new Jerusalem which he saw descending out of heaven from God in his own age, we shall understand, and understanding shall, according to the most sure promise of the Book itself (i. 3, xxii. 7), enter upon the enjoyment of 'the full hope of His calling, the riches of the glory of His inheritance in the saints' (Eph. i. 18).

Analysis. The opening verses (i. 1—3) tell us that the object of the book is to reveal Jesus Christ, and that this revelation was given by Him from God through His angel to John for the guidance of His servants in an approaching crisis. Then John sends greeting in his own name (4, 5) to the seven churches from the eternal God, from the 'Seven Spirits,' and from Jesus Christ crucified, risen and ascended. This greeting passes into a doxology for the love of the Redemption (5, 6), and to a prophecy of the approaching advent (7).

After this introduction, the main subject of the book is opened by a solemn declaration of the Name of God, from whom the whole prophecy comes (8). Then John explains the circumstances under which he had received his commission to write (9—20). During his exile in Patmos he had seen a vision of the Son of Man in the midst of seven lamps, holding seven stars in his hand (9—16). He fell as dead at the sight, but Jesus raised him, bade him record his vision, and then sent a message to each of the seven Churches symbolized by the lamps and the stars (17—20).

1. As invisibly present among His people, He rebukes the Church in Ephesus for the cooling of her first love, and promises, to those who overcome the special temptations to which they are exposed, food from the tree of life (ii 1—7).

2. As conqueror of death, He exhorts the Church in Smyrna to firmness under an approaching persecution, and promises the victor deliverance from the second death, *i.e.* the lake of fire (xx. 14), which would destroy the wicked, as the cities of the plain had been destroyed in old time (8—11).

3. As the wielder of the sword, He warns the Church in Pergamum of the presence of Nicolaitans among them, promising, as to men who proved superior to the temptations which had assailed Israel in the wilderness, hidden manna, and the white stone of a pure initiation (12—17)

4. As God's vicegerent over Israel, He pronounces judgement on the woman Jezebel, and promises the faithful in Thyatira a share in His own dominion over the Gentiles, and the morning star (18—29).

5. As the source and guardian of spiritual life, He warns the Church in Sardis of the approach of spiritual death, but promises that those who keep themselves free from pollution shall not be expunged from the roll of the true Israelites (iii. 1—6).

6. As the true steward over the household of God, He declares the right of the Church in Philadelphia to membership in God's family, in spite of Jewish opposition, promising them, as a reward for their endurance, protection through the coming persecution, and a place in the fabric of the spiritual temple which is shortly to be revealed (7—13).

7. As the fulfilment of the promises of God, and the beginning of His new creation, He rebukes the Church in Laodicea for her indifference and her self-satisfaction. He warns her to expect chastisement, and invites her to admit Him as her guest, and promises the victor a share in His own throne (14—22).

The first stage in the revelation of Jesus Christ is now complete. He is seen to be the present and living judge and protector of all Christian communities. The second stage opens with a vision in heaven: a throne, and One sitting on the throne, surrounded by four-and-twenty elders, representing the Church of both dispensations, and by four living creatures, representing the material universe, engaged in perpetual worship of the Source of all creation (iv.). Then a sealed book, and He who alone could open it, under the figure of a slaughtered Lamb (v. 1—7), who receives the praise of the living creatures and of the elders for the redemption He has wrought (8—10), and the praise of the angels in recognition of His inherent dignity (11, 12), and then, in union with Him that sits upon the Throne, the adoration of each member of the whole creation (13, 14). Then, one by one, He opens the seven seals. After each of the first four, one of the living creatures says 'Come,' and a rider on horseback goes out to execute judgement on the world. These represent Wars of conquest (vi. 1, 2), Civil war (3, 4), the heartlessness of Trade (5, 6), and Pestilence (7, 8). The opening of the fifth seal is followed by a cry for vengeance from the slaughtered saints whose blood has been poured on the heavenly altar, and they are bidden to wait till the tale of the victims of persecution is complete (9—11). When the sixth seal is opened, a convulsion shakes the heaven and the earth, the powers in heaven that men have worshipped fall from their spheres, and earthly potentates cower before the wrath of the Lamb (12—17). This seal represents the judgement on the Gentile world which, as the Lord had foretold (Matt. xxiv. 29), precedes the judgement on Jerusalem. Before the seventh seal is opened, there is a pause for preparation. The four winds, which seem to represent hordes of Barbarian invaders (xx. 8), are kept in check until the members of the true Israel are marked out for deliverance in the coming judgement by the seal of the living God (vii. 1—3). St John first hears the number of the sealed, which is symbolically complete (4—8), and then catches sight of the multitude, gathered from every nation to which that perfect number corresponds, and hears them sing Hosanna for their deliverance, to God and to the Lamb, and all the hosts of heaven join them in their praise (9—12). One of the elders declares the conditions of membership in that multitude, and the blessedness of it (13—17). The opening of the seventh seal is followed by silence in heaven (viii. 1). Then the seven angels of the Presence receive seven trumpets (2), and, as a prelude to their work, another angel offers the prayers of the saints before God, and then, filling the censer with fire from the altar, casts it to the earth (3—6). The first four trumpets are followed by judgements affecting the four divisions (xiv. 7) of the material creation, dry land (7), sea (8, 9), springs of waters (10, 11), the heavenly bodies (12). A flying eagle then marks the difference between these four trumpets and the next three (13). After the fifth trumpet, a star falls from heaven (ix. 1), marking the quenching of the light which the chosen nation had been commissioned to give out to the world. The consequence of this apostacy is seen in the opening of the pit, and in the issuing therefrom of a locust swarm that has power over all except those who are protected by the seal of God (2—12). The sixth trumpet is followed by the loosing of a vast host of horsemen, yet more terrible and deadly than the locusts, from the banks of the Euphrates, the spiritual boundary between Jerusalem and Babylon (13—19). In spite of these judgements, men still cleave to their idols and their sins (20, 21). The pause before the seventh trumpet is marked by the descent of a strong angel with a little book open in his hand (x. 1). He cries aloud, and seven thunders, whose voices St John is forbidden to record, echo his cry (2—4). Then the angel solemnly declares that in the days of the seventh angel the revelation made to the prophets of old shall be perfected (5—7), and St John is bidden to take and eat the little book, in token that, in spite of this declaration, there is still work left for him to do (8—11). Then he is bidden to measure the Sanctuary, which represents the sound core of the nation, and to leave the rest to its fate at the hand of the Gentiles, and to the final pleading in sackcloth of the two divine witnesses (xi. 1—3). These witnesses are the two national institutions of prophethood and priesthood which, even in their degradation, bore witness for God in the nation and in the world. Their witness, however, in its present form is not destined to endure. They fall, as national institutions, with the fall of their nation, and by the same foe (7, 8; *cf.* xvii. 16). But in themselves they are immortal; and even while men are exulting in the relief brought by the cessation of their witness, they rise again with their bodies, and ascend in the sight of their enemies to the throne of their risen and ascended Lord in heaven, becoming independent of their former national embodiment in the universal Church (9—12). The moment of the measuring is marked by an earthquake and a partial ruin which issues in a momentary conversion (13, 14). The seventh angel then sounds, and the walls of the spiritual Jericho fall flat. But for the present, all that we are called upon to contemplate is the revelation of the eternal and universal kingdom, which is brought into clear light by the collapse of that which was local and transitory (15), and to listen to the thanksgiving of the elders for the judgement which has avenged the slaughtered saints (16—18). Then the heavenly temple opens, the ark of God's covenant is seen secure in the innermost shrine (19), and the second stage in the revelation of Jesus Christ is over. The judgement on Jerusalem will make it clear that all the divine prerogatives of Israel have reached their goal, and have found an eternal embodiment in Him.

In one sense the book is complete at this point. It has no fresh facts to bring before us. Still, the same series of facts may be looked at from a fresh point of view, and be found pregnant with a fresh revelation. They have been sketched out so as to enable us to trace the process of the preservation of all that was imperishable in the old system. They may be sketched also, so as to shew how all in it that could not stand the fire was burnt up. With this object, a fresh start is made, and a fresh series of symbols (yet *cf.* xi. 7, xiv. 1) is brought before us. The ancient Israel, the bride of Jehovah, appears in a form which is the visible embodiment of Joseph's dream (Gen. xxxvii. 9), and at the moment of the fulfilment of the great end of her being (xii. 1, 2) Israel's foe, the mighty, proud, devouring, world-spirit, appears in the form of a red dragon, the exact antithesis of the Lamb, waiting to devour the woman's Son at His birth (3, 4). The Son is born, and raised to His predestined Throne in spite of the dragon (5), and the woman waits in the wilderness (6) while the witnesses are prophesying in sackcloth (xi. 3). Meanwhile the ascension of the Son is the signal for the casting forth of the dragon from heaven (7—9). The accuser of His Brethren cannot stand before their Advocate, and those who ascend with Him are beyond the reach of their foe (10—12). Israel, however, even the faithful Israel, so far as it is still on earth, is not altogether out of the reach of the dragon, though she is kept safe from his attacks by the protection of the strong Roman sense of justice (13, 14), and by the friendship of 'the earth' (15, 16). The dragon then seeks an alliance in 'the sea' (17—xiii. 1). Out of the sea rises a monster, in many respects a visible counterpart of himself, and with him the dragon shares his kingdom (xiii. 2). This monster, as we shall be told more distinctly later on (xvii. 7—11), represents the material organization of the Roman empire which, as it recovered from what seemed its death-blow in the death of Nero, might well seem invincible, and deceive with its blasphemous pretensions all but the elect (3—8). Nevertheless a righteous recompense was in store for it, in the assurance of which the saints could suffer and be strong (9, 10). Even as it was, the first monster was powerless without the assistance of a second that comes up out of 'the earth,' representing the spiritual organization of the empire and the established worship of the city and the emperor (11). The work of this second monster, the false prophet (xvi. 13), is to enforce the worship of the first monster (12), and by copying the signs of true prophets to induce men to make and worship its image (13—15). And finally, that nothing may be wanting to complete the diabolic travesty of the heavenly court, he compels all who would traffic in his kingdom to enrol themselves as the soldiers and servants of the monster, by receiving his mark—his name or some equivalent—on hand or brow (16—18).

This array of material forces seems overwhelming. It is not; the Lamb is the true king in the material as in the spiritual realm. And the next vision shews Him to us in His capital (Ps. ii. 6), surrounded by His troops that had been sealed to His service and had learnt His song, because they had been redeemed by His blood (*cf.* v. 9) to be the firstfruits of humanity, consecrated pure and without blemish to God (xiv. 1—5). Then three angels appear one after another with messages to the world: the first with the eternal gospel of the fear of God (6, 7), the second with tidings of the judgement on 'Babylon' (8), the third with a warning of a similar judgement in store for the worshippers of the monster (9—11). This last message may call for resistance even unto blood, and the Judgement when it comes will mark the commencement of the reign of the Saints (xix. 20, xx. 4); so a heavenly voice declares the blessedness of those that die in the Lord (12, 13). This vision is followed by a representation in outline of the Judgement which it proclaimed. First the Judge is seen on a cloud holding a sickle (14). Then at the voice of an angel He reaps His harvest-field (15, 16). Then a second angel appears (17), and, at the bidding of a third angel, reaps the vine of the earth, and casts the grapes into the winepress of the wrath of God (18—20).

All the fresh symbolism is now before us, together with a sketch in outline of the approaching Judgement. We are now ready to trace the working of it out in detail in the vision of the angels with the seven bowls (xv. 1). The vision opens with a hymn of praise, sung by those who had triumphed over the deceits of the false prophet, for God's judgement on their oppressors (2—4). Then the seven angels appear out of the Temple vested as priests, and receive their bowls, *i.e.* basins such as those used in the Temple worship to catch the blood of the slaughtered victims, from one of the living creatures (5—8), and they are bidden to pour them out on the earth (xvi. 1). The emptying of the first four bowls is followed, as the first four trumpets had been, by judgements on the four parts of the physical creation, the dry land (2), the sea (3), the springs of waters (4—7), the sun (8, 9). The fifth bowl is emptied on the monster's throne, and his kingdom is thrown into a darkness which may well symbolize the confusion which followed on the suicide of Nero (10, 11). The sixth (*cf.* ix. 14) dries up the Euphrates (12), and, there being now no boundary between the sacred and profane, the Trinity of evil is allowed to gather all the forces of the earth to meet God in the mount of 'Megiddo' (13—16). After the seventh bowl the judgements are declared to be finished (17), all earthly confederacies and earthly potentates fall to the ground or disappear, and 'Babylon' is judged (18—21). The meaning and the process of this judgement are explained in the next two chapters. First we are shewn 'Babylon,' the apostate Jerusalem, under the figure of a woman that has cast off her allegiance to her true Lord, and entered into alliance with earthly powers, which she degrades by her apostacy (xvii. 1, 2). She appears first in all her glory, riding on a scarlet monster, drunk with the blood of the saints (3—6). Then the symbolism of the monster is explained. It represents the Roman empire, marvellous in power, but doomed to pass away (7, 8). The monster's seven heads are the seven emperors. The woman is seated on them, for the prosperity of Jerusalem rested on the favour of Cæsar. Of the seven emperors, five, from Augustus to Nero, had already fallen, one, Vespasian, is, and one, Titus, is not yet come to the throne (9, 10). The monster itself, *i.e.* the imperial organization consolidated by these seven successive heads, has a life of its own, though it is doomed (11). Its ten horns represent the tributary princes or, perhaps, the governors of the provinces, that are willing to unite with it in the war against the Lamb (12—14). Before this can be, however, the horns and the monster turn and rend the woman who had been once endowed with sovereignty—the Roman legions utterly destroy Jerusalem (16—18). Then we learn what is thought of this destruction in heaven. First a bright angel declares the fact (xviii. 1—3); then a voice calls God's people to come out of her and to leave her to her doom, the Jewish Christians are bidden to regard themselves no longer as Jews (4—8), and then the same voice records the mourning of the princes (9, 10), the merchants (11—16), and the sailors (17—19) over her desolation, while heaven and her victims exult because justice has overtaken her (20). Then a mighty angel shews by a sign that her desolation is final (21—24), and the heavenly host sing Hallelujah (xix. 1—3). The elders and the living creatures take up their song, and a voice from the throne echoes it (4, 5). Here again a great crisis in the revelation is over. But the whole judgement has not yet been fully declared, nor its fruits made known. The Christ has yet to vindicate His sovereignty against the blasphemous pretensions of Rome. He is not yet wedded to His Queen. So the heavenly hymn rises yet again; but this time it is to herald the Bridal of the Lamb (6—8), and a prophetic voice declares the blessedness of His invited guests (9, 10). The feast itself is not yet. There is stern work to do first. Heaven opens, and the Lamb appears as a warrior, mounted, armed, and crowned, surrounded by His soldiers, and bearing the names of 'Word of God,' and 'King of kings and Lord of lords' (11—16). The monster gathers his forces for the battle and is overcome—the Church is stronger than the empire—and it is cast, together with the false prophet, into the lake of fire (17—21). Two out of the three arch-foes are now overcome. Only the Dragon remains, the purely spiritual foe, who had used the powers of Rome to gratify his ancient hatred against God. And he, too, meets his match. As the apostate Israel had set him free (ix. 1, 11), so the faithful Church would master, chain, and cast him back into the abyss for 1000 years (xx. 1—3). During his confinement the saints are seen in their true position as reigning over the earth with a sovereignty over which death has no power (4—6). But he must be yet more decisively overthrown. So he would be let loose once more to gather his forces against the city of God in order that his new host might be destroyed and he himself cast with his old allies into the lake of fire (7—10).

Meanwhile the great white throne is already set up, and the Lamb sits on it in judgement on the old world, judging the dead so that all, even those who had not known Him after the flesh (*cf.* Matt. xxv. 34), might, if they were worthy, share the reign of His saints (*cf.* *v.* 6), and casting the unworthy, with the two great terrors of the heathen world—death, and the shadow world beyond it,—into the lake of fire (11—15). And now the light breaks in upon a new world, a new heaven, the Father's home, and a new earth from which the power that isolated His children from one another has disappeared, and on which the new Jerusalem can rest,—the outward symbol of God's abiding presence among men, and a pledge from Him of the removal of the primeval curse on death and toil (xxi. 1—4). This vision is confirmed by the words of Him that sitteth on the throne, 'the Beginning and the End,' who offers the new life to all who thirst for it, and the new inheritance to all who have the courage to enter in and take possession (5—7). For the fearful and the foul there is nothing but the fire (8). When this voice ceases, one of the same angels that had revealed the foulness of the apostate Jerusalem is appointed to reveal the beauty of the faithful Bride (9; *cf.* xvii. 1), and St John sees the new Jerusalem glowing with the light of God's presence in the midst of her, protected by a mighty wall and by angel guardians, yet open towards every quarter, and combining apostles and patriarchs in one compact structure (10—14). The form of the city is a perfect cube, like the form of the Holy of Holies (15—17). Every variety of precious stone found a place in the foundations; the gates were pearl and the pavement gold (18—21). God Himself and the Lamb supplied the place of shrine and light and lamp (22, 23). Her influence spread far beyond herself; heathen nations felt the blessing of her light; and earthly monarchs brought her their choicest offerings. None but the unclean found her portals shut (24—27). Through her streets flowed the Water of life; and the Tree of life, now at last open to all, grew on either bank, bearing all the year its various fruit, and even with its leaves healing the nations. And there, through all the ages, shall be the throne of God and the Lamb, and His consecrated servants shall serve Him, illuminated by His presence and sharing in His throne (xxii. 1—5). Now at last the revelation of Jesus Christ is complete. He has shewn Himself to us as the living Lord and Judge of His Churches, as the Deliverer and Avenger of His Saints, Lord of all the kings of the earth, and Judge of quick and dead; and now we see Him eternally one with the Father on His throne in the New Jerusalem.

The book ends with a solemn declaration of the divine source of the revelation, though it come through human channels (6—9), and with a command to make it known (10, 11), in view of the nearness of the advent described and the blessedness of the reward (12—15). Then Jesus Himself adds His authorization, and the Spirit and the Bride pray for the coming (16, 17). Then John adds a solemn declaration of the necessity of faithful dealing with the words of the communication (18, 19). Jesus once more asserts the truth of the proclamation, and John prays for its fulfilment (20). The book closes with the Grace (21).

V. BIBLE HISTORY.

1. OLD TESTAMENT (AND APOCRYPHA).

a. EXTERNAL HISTORY OF ISRAEL TO THE CLOSE OF THE CANON OF THE OLD TESTAMENT.

By the Rev. A. CARR, M.A., late Fellow of Oriel College, Oxford.

(1) GENESIS—ABRAM TO JOSEPH.

The beginning of the Hebrew nation must be sought in Ur of the Chaldees, where Terah, the father of Abram, dwelt with his family. Recent discoveries have disclosed many facts about the condition of Ur, its population—its rulers—its trade—its arts and literature. The site of Ur is identified with the modern Mugheir, now 150 miles from the Persian Gulf, but in the days of Abram a busy seaport town, and the capital of one of the petty kingdoms into which Chaldea was divided. The original population (called in the monuments the people of Shumir and Accad, that is of Southern and Northern Babylonia) was Turanian, and so connected with the modern Chinese, Mongols, Turks and Finns. But at a very early period an invasion of Semites brought in a higher civilisation, and a religious system founded on a worship of the heavenly bodies which, though polytheistic on one side, dimly recognised a supreme God. The Semites became the ruling class in Chaldea, and to these the family of Terah belonged.

In Gen. xv. 7 the migration of Terah and Abram from Ur to Charran (Haran) is ascribed to a divine call, "I am the Lord that brought thee out of Ur." But it is permissible to associate a call like this with the presence of external events. And in this instance the conquest of Southern Chaldea by Khudur-Nankhundi, king of Elam, the father of Khudurlagamar (Chedorlaomer, Gen. xiv.), who desecrated the ancient temples, and disturbed the religion of the country, is an event which probably synchronized with the call, and would supply a motive for the migration from Ur. It is also to be noted that this movement occurred at a time of general restlessness in these regions of the ancient world.

Terah, with Abram and Sarai and his grandson Lot, "went forth from Ur of the Chaldees to go into

the land of Canaan, and they came unto Haran and dwelt there." The reason of this interruption in the journey is not given. But at Haran—the Charræ of the Roman and Parthian period—Terah was still in Chaldean territory, which he may have been loth to leave.

It was at Haran that, after the death of Terah, Jehovah—(more properly Yahveh)—henceforth the Covenant name of the God of Israel—called Abram to resume the interrupted journey to Canaan, which now became the land of promise: "I will make of thee a great nation and will bless thee." Abram was accompanied by Sarai and his nephew Lot, together with "the souls he had gotten in Haran."

The passage (from *'Eber* 'to cross') of the Euphrates according to some authorities gave the name to the Hebrew nation. Abram's first restingplace in the land of Canaan was at the oak of Moreh near Shechem, where he built an altar. Here Abram received a second promise from Jehovah, "unto thy seed will I give this land." Proceeding south Abram built a second altar between Bethel and Ai. Thence pressed by famine he sought refuge in Egypt.

This visit of Abram to Egypt strikes the attention as an instance of contact between the two earliest civilisations of the world. By some authorities this visit is placed in the 12th dynasty, by others with greater probability at the time of the Hyksôs or Shepherd kings, who may have been like Abram Semites. (See however p. 110.) In this former case the favour shewn to Abram was not due to any tie of race or kinship but chiefly for his wife's sake whom, by a craftiness which would commend itself to Orientals, he represented to be his sister. The discovery of the fraud entailed the expulsion of Abram from the land.

Returning to Bethel Abram and Lot separated in order to secure wider pastures for their increasing flocks; Abram remaining in the *Negeb* or South Country, Lot descending to the fertile plain or Valley of the Jordan. Such a separation as that is a frequent occurrence for the same reason among the Bedouin tribes at the present day. The quiet settlement of Abram and Lot in the choice pastures of the land seems to imply a sparse population.

Modern research tends to shew that the Canaanite who 'was then in the land' is to be identified with the non-Semitic Hittite race; of which more is said below. See also the Appendix on *The Nations surrounding Israel*, p. 110. Indeed the names of Canaanite, Hittite and Amorite seem to be used interchangeably of the same people (comp. Gen. xiv. 13, xxiii. 2, 3, xxiv. 3). The separation from Lot is followed by a third blessing from Jehovah. The land in all its extent is promised to Abram and his seed for ever. Abram now settled by the oaks of Mamre in Hebron, where he again raised an altar to Jehovah. Meanwhile Lot is carried off as a prisoner of war by the victorious armies of Chedorlaomer (Khudur-lagamar) and his allies—confederate Chaldean princes—who had invaded the Jordan Valley to crush a revolt of the cities which for thirteen years had been subject to his rule. Abram was powerful enough with the aid of three Amorite chieftains to smite the armies of Khudur-lagamar, probably by a night attack, and to rescue Lot. Then ensued the meeting with the mysterious priest-king Melchizedec, who blessed Abram and received tithes from him (see Heb. vii.). This description of Melchizedec receives illustration from Chaldea, where royalty seems to have been developed out of the priesthood, and the rulers to have borne like Melchizedec the twofold attributes of priests and kings.

Once more the promise is confirmed in a remarkable way. The faith of Abram, who is still without an heir, seems ready to wane; but Jehovah bidding him see in the stars of heaven an emblem of his countless seed, Abram's faith revived, "he believed and it was counted to him for righteousness" (Rom. iv. 3). Then, after a prescribed sacrifice, in which all sacrificial animals were included, the future of the race of Abram is revealed in a vision, and the promise of dominion again renewed. Before the heir of the promise is born the covenant of circumcision—the seal of the elect nation—is enjoined. The promise becomes more explicit, and as a further sign of divine favour the names of Abram and Sarai are changed to Abraham and Sarah. And at length in express terms three angelic visitors predict the birth of Isaac.

Abraham's next movement is further south to the court of the Philistine king, Abimelech, whom he deceived, as he had before deceived Pharaoh, in regard to the relationship of Sarah.

Isaac the son of the promise is born to Abraham and Sarah in their old age. Hagar and her son Ishmael are driven forth. Abraham making a covenant with Abimelech digs the well hence called Beer-Sheba (well of the oath).

Three points of interest stand out in the circumstances attending the burial of Sarah in the cave of Machpelah. (1) The contact with the Hittites, whose empire extended, as recent discoveries have shewn, from the Euphrates to the extreme north-west of Asia Minor; whose kings contended on equal terms with the kings of Egypt or Assyria; whose love of literature may be traced in the name of the Hittite Kirjath-Sepher ('city of books'); and whose art is evident by the curious sculptures found at Carchemish one of their capitals, and elsewhere. (2) The bargain with Ephron recalls the contract tablets of Ur (Mugheir), which record dealings of a similar character. (3) The purchase of a special place of sepulture finds a parallel in the sepulchral vaults of brick where the wealthier citizens of Ur placed their dead. One city Erech or Warka in Lower Chaldea is literally a city of the dead, being filled with such places of sepulture, where the bodies are placed in jar-shaped earthenware coffins.

Isaac now takes to wife Rebekah daughter of Bethuel, whom Abraham's steward Eleazar had brought for him from his kinsfolk still dwelling in Padan-Aram.

Abraham dies, and the quiet life of Isaac succeeds. His home is in the south country, beside the well Beer-lahai-roi. Jacob like his father Isaac seeks a wife from the ancestral Haran. During the journey he sees a vision at Bethel, 'House of God' (comp. the Chaldean Babel or Babilu, 'Gate of God'), and there receives a renewal of the blessing and promise made to Abraham and Isaac. At Haran Jacob married two wives, daughters of his uncle Laban; one, Leah, through her father's fraud, the other, Rachel, by his own choice. Eleven sons were born to Jacob in Haran. But like Abraham Jacob left Haran by a direct call of Jehovah: "Return to the land of thy fathers and to thy kindred." The home return became of necessity a flight from his father-in-law. Jacob was overtaken by Laban at Mount Gilead. But the dispute was happily ended by a covenant ratified by a heap of witness, Galeed, and by sacrifices.

Another obstacle seemed to bar the return of Jacob. His brother Esau, now a formidable chieftain, met him on the way at Mahanaim. At night Jacob wrestled and prevailed with One whom he recognised as divine. From him he received a blessing and a new and significant name Israel ('he that striveth with God'). The scene of the divine conflict was called Peniel.

The meeting with Esau proved friendly, and Jacob went on in peace to Shechem (Gen. xxxiii. 18, R. V.).

There he purchased a parcel of ground and built an altar, calling for the first time on the God of Israel—His new and sacred name—El-Elohe-Israel. A treacherous act on the part of Simeon and Levi produced a feud with Shechem. And, in obedience to divine command, Jacob went southward to Bethel, and there built an altar to the God who had appeared at Peniel. At Bethel the promise of the elect race was solemnly renewed.

At Ephrath or Bethlehem Rachel died in giving birth to Benjamin. The narrative turns aside (Gen. xxxvi.) from the history of the chosen seed to enumerate the descendants of Esau.

(2) JOSEPH TO JOSHUA.

The interest of the closing chapters of Genesis is centred in the history of Joseph. It is a career which determined and symbolized the future of Israel.

At the close of the book of Genesis Joseph appears as the chief of his race, who has dominion over his brethren. The 'house of Joseph' is the leading family (Gen. l. 7, 8). The next book opens without any trace of this supremacy either in Joseph or in his descendants. A period of three hundred and fifty years had passed, during which the numbers of Israel had increased with marvellous rapidity: "the land was filled with them." But the Israelites no longer enjoyed the honourable condition of free settlers—they had become a nation of slaves threatened with the danger of absorption into the mixed population of Egypt. Signs of this had appeared under the Hyksôs. In the mourning for Jacob the Canaanites had seen only the mourning of the Egyptians (Gen. l. 11). But events occurred to check the process of fusion. "There arose a new king over Egypt which knew not Joseph." The interpretation of this expression must be sought in the monuments. By one of the frequent dynastic changes in the land of Egypt the Hyksôs, grown degenerate through disuse of war, had given place to a new and powerful line of kings. The process of change however had been gradual. For a hundred years or more powerful princes of Upper Egypt had struggled against the supremacy of the Hyksôs. The final stroke was dealt by Ahmes, founder of the 18th dynasty, about 1700 B.C., who drove out the Hyksôs with great slaughter, pursuing them as far as to the borders of Palestine. The Israelites, hateful from their close relations to the shepherd race, were forced into the service of their conquerors. It was not however till the 19th dynasty that the oppression became unbearably harsh. Meantime, although the history of Israel was for the most part summed up in the daily monotonous tasks of slave labour on public works, such slavery was not inconsistent with wealth in flocks and herds, and possibly in stores of other kinds, or with the acquisition of skill in the various arts known to the Egyptians, such as metallurgy, gem-engraving, dyeing and weaving. There was some sort of organization too in the growing nation. We read of 'elders and officers of the people' (Ex. iii. 16), and when the Hebrews left Egypt, they left it in martial array.

The same period was an epoch of great and extended conquests for the Egyptian armies. Thothmes I., grandson of Ahmes, the first to break through the isolation of Egypt, made campaigns in Western Asia and beyond the Euphrates to the north, and in Nubia to the south. His daughter Hatasu controlled the government during the reign of her brother Thothmes II. and during the first 17 years of Thothmes III. The years of her supremacy were astir with commercial enterprise and with the erection of magnificent buildings. And yet her name, ordered by her successor to be erased from the monuments, has survived only by the accident of a workman's negligence. Thothmes III. carried out the aggressive policy of his father and pushed his conquests into Asia. He fought the Syrians (Rutennu of the monuments) at Megiddo on the plain of Esdraelon, destined to be the scene of many a decisive conflict in the history of Israel. In Mesopotamia he reduced the Hittites and the Assyrians to submission. Vast numbers of captives and spoils from the conquered peoples were carried into Egypt. Tribute too poured in to this great conqueror from Arabia and the Upper Nile. Thothmes III. is also distinguished by the number and grandeur of the temples which he enlarged or erected. His name is preserved on monuments now transferred to Rome and Constantinople, to New York and London.

The 18th dynasty lasted another century. Temples, colossi and obelisks at Thebes, Luxor, Karnak and elsewhere belonging to this period are among the most famous and enduring works of Egyptian art. One of two colossal statues of Amenhetep III. was celebrated by Greek and Roman writers, by a curious corruption, as the Vocal Memnon and associated with the legend of Memnon, son of Tithonus.

Under Amenhetep IV. or Khu-en-aten a monotheistic cult known as disk-worship was introduced into Egypt. Though in fact only one of the many forms of sun-worship, the principle which it contained of One supreme, powerful and living Being, shews an affinity to the truth, which may have grown out of Hebrew influence. In some external observances this worship seems to have affected the Hebrew ritual. Certainly the downfall of the disk-worshippers and the persecution of the Hebrews coincided in date, and were probably due to the same cause. The last king of the 18th dynasty overthrew the religious system of his immediate predecessors.

The 19th dynasty, a momentous epoch for Israel, began with a mighty struggle between Egypt and the Hittites. Seti I. and Ramses II.—the Pharaohs of the oppression—conducted campaigns in those parts of Syria and Palestine which had been devastated by Thothmes III. And though victories were gained and acts of royal daring were recorded on the monuments, no permanent conquest was achieved. The Hittite power remained unbroken. An alliance was concluded on equal terms with Ramses who married a daughter of the Hittite king. As a measure of defence on the north-eastern frontier Ramses II. constructed a wall from Pelusium to Pithom—in itself a sign of weakness and insecurity.

The great age of foreign conquest had passed for Egypt; but no monarchs have had grander conceptions of architectural splendour than Seti I. and Ramses II. The pillared hall at Karnak, and the palace-tombs, remarkable both for their beauty and for the thoughts of death and the unseen world which they embody, are the grandest of Seti's monuments. Ramses II. has left magnificent statues of himself. But the works of greatest interest for Hebrew history are the store cities Pithom and Pa-Ramses, in the construction of which the Israelite slaves were employed. Pithom has been discovered and identified. The name signifies 'the abode of Tum,' the setting-sun-god. The store-chambers without doors or inlets at the side are constructed with three kinds of brick, some made with straw, some with reeds or 'stubble,' some with Nile mud alone: a striking testimony to the accuracy of the Bible narrative.

No direct reference to the enslaved Hebrews is found on the splendid monuments of the 18th and 19th dynasties: but the Semitic slave population generally is represented on the monuments as engaged in brickmaking, and Ramses II. boasted that his great buildings were erected by captives and not by native Egyptians.

The rule of great builders like Seti and Ramses sufficiently accounts for the acuter phase of slavery into which the Israelites passed. But there was another cause—their numbers had become a source of danger. This danger was twofold, loss of slave labour, and insurrection; the land of Goshen being the exposed frontier of Egypt, the side on which invasion might be expected. Accordingly as a means of crushing the spirit of the Israelites, and of diminishing their numbers, tasks of extreme severity were pressed upon them. Such forced labour is carried out at the cost of many lives. But still Israel multiplied. And even the harsher measure of slaying the male children at the moment of their birth was ineffectual to check the growth of the elect nation. The edict intended for the destruction of the race became indirectly the means of its salvation. The child who is taken from the papyrus flags of the river Nile to become the son of Pharaoh's daughter, by that means gains the ascendency, culture and experience which enable him to deliver and guide his people. The life of Moses falls into three periods of forty years; (1) at Pharaoh's court; (2) in Arabia; (3) in the desert of the wanderings.

It was during the reign of Ramses II.—Sesostris of the Greeks—that Moses stirred with indignation at the suffering of his brethren "refused to be called the son of Pharaoh's daughter"; one of the noblest acts of self-sacrifice known to history. This resolution necessitated the flight into the land of Midian. There, whether on the east or west coast of the Gulf of Akabah is uncertain, Moses dwelt with Reuel, priest of Midian, whose daughter Zipporah he married. Reuel is sometimes identified with Jethro, but the identification, which depends on the rendering of the word translated father-in-law, is extremely doubtful. At the end of the uneventful sojourn in the land of Midian an incident occurred which gave rise to a fresh crisis—Moses had led the flocks of Jethro to the 'backside' or western part of the desert, where from the acacia bush which burnt but was not consumed came the revelation of the deliverance from Egypt and the promise of the land flowing with milk and honey.

This was the divine legation for Moses. It was ratified by a new name, that is, a new revelation of God, 'I am what I am,' denoting absolute eternal being—both in form and meaning nearly the equivalent of Jehovah (Yahveh), a title the full significance of which, unknown to the patriarchs, is now revealed. When Moses approaches Pharaoh we find his brother Aaron associated with him. He had doubtless shared with Moses a training in the wisdom of the Egyptians. The return of Moses to Egypt probably took place soon after the death of Ramses II. In that case the Pharaoh who refused to let the children of Israel go was Menephthah II. The character of this prince as described on the monuments corresponds with the picture drawn of him in the Bible. He had been put to the test already. A formidable invasion had taken place from the north-west of native Libyan tribes aided probably by troops from Greece and Sicily. Menephthah, 'warned in a dream by Phthah,' refuses to go to the front himself, but when victory is achieved he claims the glory of it. The same irresolution and lack of personal courage appear in the story of the Exodus.

The first demand of Moses for the release of his people only increased the severity of the oppression. They were commanded to make bricks without straw. This harsh act would in itself draw Israel more closely together, while the obstinate resistance of Pharaoh and the compliance twice given and withdrawn would in different ways train the people into readiness for their final departure. We may believe that during the few months—probably from June to April—during which the plagues continued the sense of national union, of a common cause and of trust in Jehovah, tended to unite and nerve the race for their supreme effort. The plagues seem at least in part to have been directed against the religious cult of Egypt. The account is full of local colour and even of native words.

The last plague alone directly touched Menephthah. The death of his firstborn son who shared his throne is recorded on the monuments. This blow at length broke the resistance, and Israel was delivered: "his hands were freed from the basket" (Ps. lxxxi. 6). The memory of this great deliverance never died out from national thought or national literature. It was the beginning of the national life, the type and pledge of all coming deliverances.

Before leaving Egypt the Hebrew women 'borrowed,' *i.e.* asked or claimed, of their Egyptian neighbours vessels and other articles. The incident marks more kindly relations between Israel and the Egyptian people than are generally supposed.

The precise course of the Exodus is still disputed. Ramses, named as the point of departure (Ex. xii. 37), was the royal city—the residence of Menephthah. Succoth or 'booths,' where the muster took place, is identified with Pithom, being the civil name, as Pithom was the sacred name. Succoth was the town which sprang up round the precincts of the temple of Tum. The ordinary line of march from hence to Palestine traversed by many an expedition under Thothmes or Ramses would be across the Egyptian frontier, and along the Mediterranean coast to the land of the Philistines. But this route was forbidden: "lest peradventure the people repent when they see war and they return to Egypt" (Ex. xiii. 17). The first encampment was at Etham 'on the edge of the wilderness.' At this point in obedience to the divine command the Hebrews turned back and marched southward, a course which seemed to entangle them in the land, and which encouraged the irresolute Menephthah to pursue.

Pi-hahiroth, Migdol and Baalzephon are not identified for certain; the first however was probably near the modern Ismailia, and Baalzephon ('the Lord of the North') may have been on the high land to the east across the sea. The passage was probably at a point, now dry land, where on the occurrence of high tides the Red Sea joined the waters of the Bitter Lakes. Certain conditions of wind and tide would produce the effects described in the Bible narrative. The 'Red Sea' is a misnomer—the Hebrew name *Yam Suph*, 'sea of weeds or sedge,' is characteristic, the Gulf of Suez being remarkable for the abundance and variety of its marine growth.

Here then the Hebrews with the mixed multitude to the number of 600,000 men, bearing with them the bones of Joseph and guided by the pillar of fire and by the cloud, safely accomplished the passage of two or three miles. The Egyptian host however, their chariots driving heavily in the thick mud thus temporarily exposed, perished miserably when tide and wind released the waters kept at bay for a while.

We note here that Pharaoh himself is not named as amongst those who perished. It is almost certain that he was not engaged in the actual pursuit. As previously in the Libyan invasion Menephthah left to his generals the task of meeting the enemy at close quarters. 'Warned by Phthah' he remained behind. This supposition falls in with the Egyptian records which imply the continuance of Menephthah's reign.

The monuments pass over the calamity of the Exodus in characteristic silence. But the revolt and civil war which fill up the annals of Menephthah's reign and the cessation from foreign expeditions indicate a condition of weakness such as must have followed the departure of Israel.

The next phase in the national life of Israel raises many questions. Among these are: the route taken across the wilderness—the position of Mount Sinai—the means of subsistence. The first and second are connected, and though the theory that the Hebrews followed the *Haj* route nearly due east from the point of crossing, and in the north of the Sinaitic peninsula, and that Sinai is to be sought among the mountains of Edom, has recently found able and learned support, the traditional view which takes the Hebrews southward along the western coast of the Gulf of Suez, and places Sinai in the south of the peninsula, is generally accepted.

As to the means of subsistence there is a good deal of evidence to shew that the Sinaitic region supported a far larger population than it does at present. Powerful tribes dwelling on the shores of the Red Sea had successfully resisted invasion from Egypt in former times. And at the period of the Exodus a large mining industry was carried on under Egyptian direction. The area of cultivation was then larger than it is now. But even at the present day the Bedouin grow wheat, and have abundance of dates, milk and flesh on which to subsist.

The wilderness was a mountainous district intersected with wide-spreading valleys down which sudden torrents run in winter, and in many there are perennial springs, pools and streams of running water.

The wilderness of Shur (Ex. xv. 22) is probably the same as the wilderness of Etham (Numb. xxxiii. 8), both implying the fortress wall constructed along the eastern frontier of Egypt. The term 'wandering in the desert' is misleading. The Hebrews would remain encamped like the modern Bedouin, sometimes for months, sometimes for a year, until their crops had grown. They had become a nomad tribe.

The various restingplaces on the march are for the most part identified with tolerable certainty by modern travellers—Marah, now 'Ayûn Mûsa, with many springs of somewhat brackish or 'bitter' water—Elim, where the Israelites encamped for a month, re-discovered in the Wâdy Gharandel with its streams and rich vegetation. The turn to the Red Sea from Elim (Numb. xxxiii. 10) would be taken to avoid the Egyptian garrisons stationed at the copper mines of Sarbut-el-Khadim, the position and workings of which are still known. It was the proximity of these mines, and the possibility of return to slavery and the regular rations of the slave, that made the rising discontent doubly dangerous.

In the wilderness of Sin, probably a seaside plain, the Hebrews, yearning after the flesh-pots of Egypt, were fed with manna. After passing Dophkah and Alush the host of Israel reached Rephidim, identified with the long and winding valley now called Wady Feirân, where maddened by the desert thirst (see Ps. lxiii. 1), the people 'chode' with Moses: 'Why had he brought them up out of Egypt to kill them and their children and their cattle with thirst?' At God's command Moses struck the rock in Horeb and a stream of water flowed forth. But in memory of the temptation and the chiding the place was named Meribah and Massah.

At Rephidim the Hebrews encountered their first foe, the Amalekites, and won their first victory, under Joshua, at that time Hoshea—a name of good omen. The Amalekites are first mentioned Gen. xiv. 7. Unless therefore that passage is proleptic, the tribe was not descended from the Edomite Amalek. Arab historians by a probable tradition represent the Amalekites as driven from their original seat on the Persian Gulf by the pressure of the Babylonian power. The incursion of Israel from the west threatened their hold on the Sinaitic peninsula. It was more than a struggle for springs of water or for pasturage. The words of Ex. xvii. 14 are remarkable: "Write this for a memorial in a book and rehearse it in the ears of Joshua: that I will utterly put out the memorial of Amalek from under heaven." See also 1 Sam. xv. 2, 3 and 1 Chron. iv. 43.

The friendship of Jethro, priest of Midian—the other ruling tribe in the peninsula—stands in contrast with the hostility of Amalek. Jethro, who was either father-in-law or brother-in-law of Moses, visits the Hebrew camp bringing with him Zipporah the wife of Moses and his two sons Gershom and Eliezer. On his advice Moses organizes a plan for the orderly government of the people, appointing able men to be 'rulers of thousands, of hundreds, of fifties, and of tens' (Ex. xviii. 25). This was undoubtedly a measure of great importance in the training of Israel for national life.

In exactly three months after the Exodus the camp of Israel was pitched before Sinai. The site is disputed, but the height of Râs Sufsâfeh on the north-west cliffs of Jebel Mûsa seems to answer the required conditions better than any other mountain in the peninsula. The lowest rocks rise abruptly from the plain of Er Râhâh, a wide expanse suitable for the encampment of the thousands of Israel. Through wild ravines between mighty walls of rock Moses scaled the heights of Sinai to receive the divine message: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation" (Ex. xix. 4—6).

On the third day amid thunder and lightnings and smoke like a furnace (again an Egyptian word is used) Moses conversed with God. He is charged once more to enjoin on the people to observe the bounds placed round the sacred mountain.

Again Moses ascended the mount, this time with Aaron, and the Lord spake 'face to face with the people out of the midst of the fire' (Deut. v. 4). Of the Commandments—the ten words—there given which were destined to mould the religious life of Israel and of the whole world, it is enough to note here: (1) how that in their deepest interpretation they cover the teaching of the New Covenant as well as of the Old: (2) how completely they impressed themselves on Hebrew thought and life through all the ages of their history. Even Pagan writers hundreds of years afterwards caught fragments of them from the lips of Jews. When Martial speaks of the Jew forswearing himself: "jura, verpe, per Anchialum" (*Ep.* XI. 94. 8), he is unconsciously quoting the first 'Word': while Juvenal characterizes the Jew as "metuentem sabbata" (*Sat.* XIV. 96). The same poet describes the law of Moses as written "arcano volumine" (*Sat.* XIV. 102).

The law given from Sinai—'the book of the Covenant'—is contained in Exodus xx. to xxiii. 19. Besides the ten commandments there are rules for justice, equity and purity far transcending any known ancient legislation, and regulations in regard to the Sabbatical year and the observance of the three great feasts of the Passover, of the Firstfruits, and of the Ingathering, and in regard to sacrifice and offerings.

In the Angel who is promised as the guide and protector of Israel we may discern the presence of Jehovah Himself.

The Covenant is ratified by sacrifice, and sprinkling of blood—an act of deep significance (Ex. xxiv. 7, 8. Cp. St Matthew xxvi. 28). At the sacrificial feast which followed the God of Israel manifested His presence to Moses and Aaron, Nadab and Abihu and seventy elders of Israel: 'they heard the voice of words, but saw no form' (Deut. iv. 12). After that Moses and his minister Joshua went up into the mount of God, and were in the mount forty days and forty nights (Ex. xxiv. 13—18).

During the forty days on Sinai the pattern of the Tabernacle is presented to Moses (Ex. xxv. 1—xxxi. 11). As in other instances of divine illumination the elements of human culture and association are to be taken into account. Many of the details are influenced by Egyptian art. The materials are such as the special circumstances of time and place would suggest. Artificers of known skill, Bezalel, grandson of Hur, and according to Josephus husband of Miriam, of the tribe of Judah, and Oholiab, of the tribe of Dan, were appointed to the work. Each of them was inspired with divine wisdom "to work in all manner of workmanship." The special task of Bezalel was the carved work in metal, wood or stone, that of Oholiab the coverings and curtains of the tent.

The people were called upon to make freewill offerings of dyed wool, fine linen, skins of rams and of seals or porpoises (not badgers' skins), wood, oil, incense and precious stones. The number, variety and costliness of the offerings are explained partly by the spoils taken from Amalek, partly by the gifts of Egypt. And it may also be supposed that during the earlier and less oppressive years of the Egyptian bondage the Hebrews were allowed to trade on their own account, while their large flocks would enable them to barter with the desert caravans.

The most sacred deposit in the sanctuary, or innermost chamber of the tabernacle, was the ark of the Covenant—a box or coffer (Heb. *aron*) of acacia wood covered with gold. It was the motive for the sacred dwelling and its central object. Above it was the mercy-seat and over that the Cherubim with wings that met. And there in an awful sense was the actual presence of Jehovah dwelling with His people.

It was the Ark of the Covenant containing the 'book of the law,' the visible sign of the compact between Jehovah and His people, and therefore closely associated with the election and sanctification of Israel.

While this scene went on among the cliffs of Sinai, the people in the plain below, weary and distrustful in the long absence of Moses, demanded of Aaron that he should make them a god (Ex. xxxii. 1, R.V. marg.) to go before them. Aaron yielded. With his own hands he fashioned a molten calf from the golden rings which the people offered, built an altar to the idol and proclaimed a feast. He spoke indeed of 'a feast to the Lord.' But it was in fact the Egyptian worship of Mnevis or Apis thinly veiled.

Moses intercedes for his brethren, averting the just wrath of Jehovah. He chooses rather to be their mediator than on the ruin of Israel to be the founder of a new nation. But as he descends the flanks of Sinai, not the front of the mountain facing the plain, he hears the sounds of revelry. Drawing near to the camp in his anger he brake the tables of stone, "the work of God," written on both sides, resembling probably the inscribed tablets from Babylonia and Egypt. The golden calf is ground to powder and strewed upon the water. The tribe of Levi execute a more terrible vengeance, slaying three thousand of their brethren. Again at the passionate prayer of Moses atonement is made and the sin forgiven (Ex. xxxii. 32).

But for the moment it appeared as if the Covenant had been broken. The Lord will not Himself go up with the host: He will send an angel before them. Moses removes his tent (according to LXX., *q. v.*) apart from the camp. But the people shewing signs of penitence the mediator once more pleads for his people, and finds grace.

Again Moses ascends the mount, this time alone. A fresh revelation is made of Jehovah as: "Keeping mercy for thousands, forgiving iniquity and transgression and sin" (Ex. xxxiv. 7). The Covenant is solemnly renewed with a special warning against idolatry. "And he wrote upon the tables the words of the Covenant, the ten words" (Ex. xxxiv. 28). Descending to the plain Moses addressed the people, his face shining with reflected glory as he spoke, after which he put a vail upon his face (Ex. xxxiv. 33. Comp. 2 Cor. iii. 12—15). (The curious mistranslation of the Vulgate in Ex. xxxiv. 29, "ignorabat quod cornuta esset facies," gave rise to the representation of Moses with horns on his forehead.)

After this the Tabernacle is constructed in accordance with the pattern given on Sinai.

One point in the significance of Sinai as the scene of the giving of the Law may be noted here. It was an ancient sanctuary dedicated to the Babylonian moon-god Sin, from whom the name is derived. The new and purer religion proceeds from a stronghold of an ancient cult; just as the truth about the Christ was first confessed at Cæsarea Philippi (Paneas), where a temple of the deified Augustus was built close to a sanctuary of Pan.

Before leaving Sinai Moses by divine command takes a census of the people. The means of doing this had been already furnished by the contribution of half a shekel from each adult male for the erection of the sanctuary (Ex. xxxviii. 25—28). The total number of those "able to go forth to war in Israel" was six hundred and three thousand and five hundred and fifty.

The encampment at Sinai lasted for rather more than a year (Numb. i. 1). It was a critical and momentous epoch for Israel as a nation and as a church. There Israel made the Covenant with Jehovah and received the law which created and sustained its national distinctiveness.

Recent criticism has raised the question whether the whole of the Pentateuchal legislation including the priestly and sacrificial ordinances is contemporary with Moses. Briefly stated the new theory sees a simple primitive code (Ex. xx.—xxiii.), a later 'law of Deuteronomy,' put in its present form about the reign of Josiah, and a still later priestly code, not traceable in the religious life of Israel before the exile. So far as the external history is concerned it is not of great importance to determine whether the nation was guided in its development by progressive legislation or by progressive acceptance of an existing code. The former is more in accordance with the usual laws of national growth, the latter agrees with a rigorously literal interpretation of the Pentateuch, not perhaps with a deeper knowledge of Hebrew literary methods. A good deal more however is at stake than external history. And though the recent discussion has thrown some fresh light on the structure of the Bible, the difficulties raised by the new solution are perhaps as great as those which it attempts to remove.

The Israelites now strike their tents and enter the wilderness of Paran. Hobab the son of Reuel, probably brother of Jethro, whose intimate knowledge of the desert made his guidance valuable, at the request of Moses became to Israel "instead of eyes." It must not be supposed that even at Sinai the whole tribe of Israel remained encamped in one spot, certainly this would not be the case during the thirty-eight years and three months during which they 'wandered' in the wilderness. As with the modern Bedouin, detachments would go in search of pasturage in distant wâdys, returning at times to the central encampment. This custom helps to explain the difficulty sometimes raised as to the supply of food for the vast host of Israel and the mixed multitude who accompanied them from Egypt.

The march was in regular and prescribed order, the 'camps' of the tribes distinguished by standards took their appointed places around the tabernacle, and each family had its proper 'ensign' (*ath*). The special charge of the Tabernacle and of the services connected with it was committed to the Priestly and Levitical families. The few events recorded of the desert life bespeak the severe discipline still needed for Israel: "when he slew them then they inquired after him .... for their heart was not right with him neither were they faithful in his covenant" (Ps. lxxviii. 34, 37). It is the story of a generation unworthy of the promise passing away. They murmur, and "fire was kindled against Jacob," the lightning consumed those that were in the uttermost parts of the camp. The renewed craving for the plentiful slaves' fare in Egypt was again satisfied with flocks of quails driven by the south-east wind across the desert; but the graves of lust (Kibroth-hattaavah) proved how little the grace of heaven was deserved. The appointment of seventy elders was an important event; but the institution was not a permanent one, and its connexion with the Sanhedrin cannot be defended by historical proof.

At Kadesh Israel came within reach of the promised land. Modern travellers have ascertained the site of this fair spot (the En-Mishpat of Gen. xiv. 7), where water, now Ain Kades, springing from the rocks and falling in rivulets through the wâdy, produces so rich a vegetation that it is hard to realize it as a desert scene. The name of Kadesh, signifying 'holy,' as well as that of En-Mishpat—'the well of judgement'—indicates that here was an ancient sanctuary and place of judgement.

From Kadesh the twelve spies are sent forth to explore the land of Canaan, and thither they return with their report. Joshua and Caleb alone encourage an advance. The words of the other ten spies stir the rebellious spirit of the Israelites to a height. They would stone Joshua and Caleb, they would choose a captain of their own and return to Egypt. The divine sentence marks the measure of their guilt. Not one of this congregation above the age of twenty, with the exception of Caleb and Joshua, shall survive to enter the promised land. From this point the penal wandering for 38 years commenced.

But even while mourning for this heavy judgement the people of their own self-will ascend the 'mountain top' and are there attacked by the Amalekites and Canaanites and grievously defeated at a place afterwards called Hormah.

At this point of the narrative the rebellion of Korah, Dathan and Abiram is inserted, possibly out of chronological order but with logical fitness as another illustration of the rebellious spirit of the people. Korah's protest was against the priestly supremacy of the house of Aaron, also, it is conjectured, against the appointment of Elizaphan (Numb. iii. 30), who belonged to a younger branch, to be 'chief of the house of the families of the Kohathites.' Dathan, Abiram and On (named once only) as Reubenites claimed the lost rights of primogeniture—"They envied Moses also in the camp, and Aaron the saint of the Lord" (Ps. cvi. 16). The conspiracy was supported by two hundred and fifty princes of the assembly, belonging probably to other tribes. It would appear from Ps. cvi. 17, 18 that the Reubenites and their followers were swallowed up by the earth, while the flame from the altar consumed the rebellious Levites.

The authority of the priesthood was further confirmed by the dedication of the brazen censers, the plague among the rebellious people, the atonement of Aaron, and the budding of Aaron's rod.

The encampment in the wilderness of Zin was close to Kadesh. Here Miriam died; here too was a second Meribah, named from the same reason as the first, but marked by the sin of Moses the great leader, who "spake unadvisedly with his lips." Passionate anger expressed by word and act resulting in dishonour to God lost for Moses and Aaron the privilege of leading Israel into the promised land. From Kadesh Moses sends a message to Edom from his "brother Israel" asking permission to pass through his land. The refusal of Edom necessitated a more circuitous route.

The first stage in this route brings the children of Israel to Mount Hor. The name is indefinite, simply signifying 'mountain,' and the identification with the castellated summit near Petra is disputed in favour of a height now called Moderah to the north of Kadesh. Here in solemn and impressive circumstances Aaron died on the lonely summit.

The attack of the Canaanite king of Arad falls in better with the more northern position of Mount Hor. Arad is in the South Country or Negeb, 20 miles south of Hebron. This second contact with the Canaanites ended in their defeat and utter destruction, a fact commemorated in the name Hormah given to the place. Numb. xxi. 3.

Their route now brought the host of Israel by the way of the Red Sea, close to Ezion-geber, whence they marched up the Arabah according to some authorities, but more probably on the eastern side of Mount Seir to the land of Moab.

Another mutinous outbreak in the great and terrible wilderness brought upon Israel the penalty of fiery serpents—snakes marked with flame-like spots or whose poisonous bite caused acute inflammation. The incident of the cure wrought by means of the brazen serpent placed upon a pole is of deep spiritual interest from the reference made to it by our Lord (St John iii. 14, 15).

The refusal of Sihon king of the Amorites to allow a passage is met by an attack and defeat by Israel. The capture of Heshbon, Sihon's capital, once a city of Moab, is celebrated by a psalm of great vigour and beauty (Numb. xxi. 27—30). Another victory swiftly followed over Og king of Bashan. The scene of Og's defeat, Edrei (now Edra'âh), is a site of remarkable interest. Modern explorations have discovered an elaborately contrived subterranean city with streets, shops, and market-place large enough to contain a whole population.

The Israelites have now possessed themselves of the fertile pasture-lands on the east of the Jordan. They encamp at Abel-Shittim, the 'Acacia meadow' beyond the Jordan, at Jericho. They had vanquished the redoubtable race of the Amorites, who had previously wrested from Moab a portion of their territory extending southward to the river Arnon.

The Moabites witnessing the fall of their formidable conquerors understood the nearness of their own danger. There is some evidence to shew that Balak the son of Zippor, king of Moab, was a Midianite chieftain who had acquired the lordship over the Moabites in their weakened condition. His recourse to Balaam was a counsel of despair. The narrative of this soothsayer's intervention is full of interest—his home, Pethor on the Euphrates—his knowledge of Jehovah—his mixed and vacillating character—his shameful policy and his miserable end are deeply instructive, but only partially touch the external history of Israel. The star to come out of Jacob and the sceptre to rise out of Israel had a nearer fulfilment in the victories of Israel age after age over the warriors of Moab 'the sons of tumult' (Numb. xxiv. 17), and a later one in the days of the Messiah. Up to this time the new generation of Israel had displayed a spirit very different from that of the generation who perished in the wilderness. They had met with the success of a vigorous disciplined race. Their fall came through the licentious worship of the Moabite gods. They joined themselves to Baal-Peor, who is possibly to be identified with Chemosh 'the vanquisher,' the special god of the Moabite race. The zeal of Phinehas in slaying the offending Israelite prince, and in interceding for the guilty people, "was counted unto him for righteousness unto all generations for evermore" (Ps. cvi. 31). This act of *zeal* (kanna) must be noted as one fruitful in example in the history of Israel. See St John ii. 17; St Matt. x. 4.

In a census taken of the people in the plains of Moab, Caleb and Joshua alone remained of the six hundred thousand who were numbered at Sinai. Two decisions (Numb. xxvii. 7 and xxxvi. 6, 7) in the case of the daughters of Zelophehad gave occasion for important rules in the law of inheritance and of tribal property which would determine similar cases in after years.

One task of solemn vengeance remained for Moses to accomplish before his death. Midian as a nation had sinned in the most flagrant and shameful way which it is possible to conceive. Their extermination was the act of the wrath of God. The arrangements and conduct of the expedition mark vividly its judicial character. If the severity of the judgement seems to need explanation it may be remembered that divine judgement by war stands on the same level as divine judgements by pestilence or famine or death in the wilderness. The solution stated briefly is to see here the moral law acting with the same inflexible consequences as the laws of nature.

The immense spoil was divided between those who went out to war and those who remained in the camp, a five-hundredth part being first dedicated for an offering to the Lord.

The first step towards a division of the conquered territory among the tribes of Israel was now taken by assigning the districts east of the Jordan to Reuben, Gad and the half tribe of Manasseh, *i.e.* the families descended from Machir (Numb. xxxii. 40). The assignment however was made on the condition that these tribes should aid their brethren in the campaign on the western side of the Jordan.

At the same time three cities of refuge were named in the territory of the two tribes and a half; Bezer, Ramoth in Gilead, and Golan (Deut. iv. 43). Three others afterwards appointed on the western side were, Kedesh, Shechem and Hebron (Josh. xx. 7, 8).

The death of Moses is variously described as taking place on Mount Nebo or on Pisgah. Nebo is probably named from the Babylonish deity—the god of literature—the divine interpreter to men of the will of the gods—a suggestive association. Pisgah is 'the height' or 'summit.' Both are points in the range of the Moab mountains. The precise scene of this great event is still unknown; and yet endeavours have been made to describe and picture the very localities which presented themselves to the dying prophet's eye. But the pathos and meaning of the death of Moses are quite independent of such local particulars. It was a great work ended on the brink of a larger accomplishment. And yet there was a fitness in the moment of his departure. The Jordan was the limit of a definite crisis in history which was determined by the work of Moses. With him an epoch closed, with his successor a new one began.

(3) THE CONQUEST OF THE LAND OF CANAAN. JOSHUA.

The narrative in this book, which extends from the death of Moses to the death of Joshua, contains little external history, but it is the story of a great change in the character of the people. Those who hitherto had led the life of nomads now became a settled nation. The events which preceded their settlement have already been enumerated (p. 39).

The whole length of the sacred and memorable land of which they took possession does not exceed 140 miles; its breadth varies from 40 to 50 miles; its area is about equal to that of Wales.

The same seven nations (iii. 10) possessed the land who held it hundreds of years before, in the time of Abraham. But since then the armies of Egyptian conquerors had repeatedly swept through the land and had been the cause of at least one great change. Everywhere strongly fortified towns had sprung up, with walls 'reaching to heaven.' Those of Lachish, lately exposed by excavation, shew a breadth of 28 ft. with all the indication of great height.

The invasion under Joshua is marked by considerable military skill. Instead of making the attack, as before, by attempting to force the difficult mountains of Southern Palestine, strongly defended by walled towns, Joshua directs his invasion towards the comparatively undefended East.

There seems no doubt that the reputation of the people had preceded them. Of this there is evidence in the story of Rahab, whose words to the spies shew that the fame of Israel and the name of Israel's God were known. "Swear unto me by the Lord" (ii. 12), is her entreaty, after she has enumerated the mighty works whose hearing had made the hearts of the people to melt. She who thus sought safety afterwards married the Israelite Salmon, and thus found a place in the ancestry of David and of the Christ.

The spies return with good news; and the army prepares to cross the Jordan, at the season of harvest, when the impetuous river, 'the descender,' rushing down its tropical valley with a fall of 60 ft. to the mile, increased in volume by the melting snow of Hermon, seemed to render a passage impossible. The spies must have crossed by swimming, and no other mode was then available. On this, as on other occasions, Jehovah intervened for the salvation of the elect people. But though the narrative recounts these interventions, it lays no less stress on all the human means which were employed in the conquest.

At Gilgal,—so called from the 'rolling away' of the reproach,—the neglected rite of circumcision was renewed, and the people thus again brought into covenant with Jehovah celebrated the Passover for the first time in the land of promise.

A march of seven or eight miles across the level Jordan valley brought the host of Israel to Jericho—the city of palm trees. Once on each of the following six days the Israelites went round the Canaanite stronghold, and on the seventh day they compassed it seven times. Then at the sound of the trumpet "by faith the walls of Jericho fell down" (Heb. xi. 30). The rich spoil was dedicated to the Lord. All living beings within the city were destroyed save Rahab and her house. Jericho was laid under a curse: no fortified city was hereafter to rise on its site.

On the heights above stood Ai and Bethel. The first attack on Ai ended in a repulse; which was traced to the sin of Achan, who had transgressed by appropriating to himself from the spoil of Jericho gold and silver and a Babylonish garment (Heb. a mantle of Shinar). When the crime was expiated by the death of Achan and his children and by the destruction of all his goods, Ai was taken by a stratagem rendered possible by local conditions traceable to this day—a wide valley or *Arabah* (viii. 14) to the north, where the main body was posted, and on the west a ridge behind which the ambush of 5000 men could be securely placed.

After the conquest of Ai the march from that place to Shechem—a day's stage in a modern traveller's journey—met with no opposition from the Canaanites. It brought Israel to the centre of the land of promise, and to scenes memorable in the history of the Patriarchs.

Here Joshua carried out the command given to Moses (Deut. xxvii.). By three solemn acts he conveyed to Israel the lesson and the true historical meaning of the conquest. It was a renewal not only of the covenant of Sinai, but also of the covenant with Abraham and Jacob.

1. A copy of the law—probably the decalogue is meant—is inscribed on plastered stones and placed on Mount Ebal.
2. An altar of unhewn stones is raised and offerings made to the Lord God.
3. The blessings and curses of the law are solemnly recited by the Levites (or by Joshua himself; see Josh. viii. 34, 35), standing in the valley between Ebal and Gerizim, the six tribes on Ebal answering Amen as the curses were pronounced, and the six on Gerizim responding in like manner to the blessings.

It was probably now that the bones of Joseph which had been carried from Egypt were laid in the piece of ground purchased by Jacob (xxiv. 31, 32).

The conquest of the land was achieved by two campaigns, one in the south, the other in the north. In the former the most remarkable event was the battle of Beth-horon. Five chieftains were leagued against the Gibeonites, who, by subtlety, had made peace with Joshua.

Against them, with characteristic swiftness, Joshua marched up the passes from his camp at Gilgal, at night, and came suddenly on the kings encamped before Gibeon. The battle of Beth-horon, which followed, was one of the most important in the history of the world. It decided Joshua's southern campaign. The few lines of local description present the scene with the utmost vividness. The fight was at Gibeon (x. 10): the pursuit, first on the ascent to Upper Beth-horon ('place of caves'), then in the descent to Lower Beth-horon. At this point it was that a fierce hailstorm fell upon the fleeing enemy and slew more than the sword had slain.

It was then that Joshua spoke in words given in poetical form in the Book of Jasher ('the record of the upright'). It can hardly be doubted that misconception has arisen from pressing the poetical language of the Book of Jasher into the prose of actual fact; and that it is not necessary to suppose a stoppage in the revolution of the earth. It is indeed contended, with much probability, that the meaning of the phrase has been misunderstood, and that Joshua's prayer was not for a lengthened day, but for continuance of the darkness of the storm,—'Sun, stand thou still,' which is literally, 'Sun, be thou silent,' would mean, 'cease to shine'—a condition more favourable than the light of noon to the armies of Israel. The darkness would have the same effect on the Amorites as the eclipse at Pydna, or the dark thunderstorm at the river Crimesus, or as the strange darkness which fell upon the combatants at the battle of Evesham. For an able argument in support of this view the reader is referred to a work by the Rev. A. Smythe Palmer, entitled, *A Misunderstood Miracle*.

The entire subjugation of Southern Palestine followed on this victory.

The land here won by Israel was familiar to Egyptian conquerors, from whose records it appears certain that the Hebrews destroyed nations far in advance of them in wealth, culture, and the arts of civilisation. Hebron, whose ruin is described in a single line, was one of the seats of Hittite refinement; the name of Debir—the sacred city—otherwise called Kirjath-Sepher, the city of books, indicates a literary centre, in which a library of inscribed tablets, such as have been found in Assyria and Babylonia, had a place in one of its temples. But it is equally certain that flagrant vices characteristic of advanced pagan civilisation prevailed to an extent which called down the just wrath of heaven.

The swiftness of Joshua's movements had prevented a hostile combination of Northern and Southern Canaan against the invaders. The north was left to struggle alone. Jabin, king of Hazor, headed a confederacy which was especially formidable to Israel from the number of its chariots. Their muster was at the waters of Merom. But while they were still unprepared for battle, possibly in a night attack, Joshua fell upon them like a thunderbolt, as the word implies (xi. 7). The victory was decisive, and Northern Palestine was largely subdued thereby.

There remained however both large tracts of country, as well as separate cities, which were in the possession of the Canaanites. And though, after these great victories, Joshua proceeded to allot the land to the various tribes, the trans-Jordanic contingent was dismissed, and it was left to each tribe to expel its own enemies.

The notes of Joshua's final addresses were those of his own life, strength, courage and obedience. The watchword for national policy was separateness, to be maintained by prohibition of alien marriages. At Shechem, where the second of the addresses was given, the argument is drawn from history, especially the history of the conquest. There Joshua renewed the Covenant of Sinai, and wrote the words of promise in 'the book of the law of God,' and for a memorial set up a great stone 'under the oak which was in the sanctuary of Jehovah.'

Joshua died at the age of one hundred and ten.

The force of his influence is shewn in the obedience of Israel as long as any of the elders who had overlived Joshua still survived.

At this time the burial of Joseph is recorded, though it probably occurred earlier. His body, embalmed in Egyptian fashion, had been carried through the wilderness, and in the Holy Land, during the seven years of the conquest.

(4) THE PERIOD OF THE JUDGES.

With the Judges the history of Israel enters into a new phase. Joshua had no true successor. For a time the national unity is lost or slenderly maintained. Great figures with partial authority come upon the scene and then vanish. But the commanding genius which controls a whole people is absent during the times of the Judges. It was a period of transition which culminated in the reforming work of Samuel and in the settled monarchy that grew up under his guidance. But the two distinctive notes of the kingdom, consolidation of the tribes, and hereditary succession, are traceable even under the Judges. Tribal combinations were formed under each great leader, and in the case of Gideon the principle of hereditary monarchy was all but reached. On the other hand that which seemed to be the essential idea in the period of the Judges,—the right of the strongest to rule,—lay at the root of the Hebrew monarchy. Saul and David secured their authority by the claim of conquest as much as Barak or Gideon.

While the political condition of Israel was disturbed and the national cohesion lost, religion had also ceased to act as a central force. The Sanctuary at Shiloh was doubtless not without influence. But it was not the only place where sacrifice could be offered. Nor is sacrifice any longer exclusively a priestly function. The chief of the clan or the head of the family sacrifices to Jehovah without rebuke. Gideon, Manoah and Samuel are instances of this use. The rule is theocratic in name, but the observance of the law is difficult to trace. And yet this period is one of the most interesting and instructive of the many portions and many modes in which the divine revelation was given (Heb. i. 1). It is the history of God's purpose working for salvation when humanly speaking Israel was in grievous danger of being crushed or assimilated by the heathen nations around. No book perhaps has inspired history more than this, or more keenly stimulated the struggle for religious freedom in after ages.

The first task of the several tribes was to complete the conquest within their own borders. Judah, partly with the aid of Simeon, reduced many cities to submission and possessed the hill country, but "could not drive out the inhabitants of the valley, because they had chariots of iron." Benjamin fails in like manner to expel the Jebusites from Jerusalem. Manasseh, Ephraim, Zebulon, Asher and Naphtali shewed the same leniency or weakness in regard to many towns within their borders. And Dan was forced back into 'the mountain' by the Amorites, who maintained themselves strongly in the south (Judges i. 36).

The disciplinary character of the oppressions is explained in ch. ii. The nations were left to prove Israel. The judge raised from time to time as a deliverer bore a prophetic character. "The Lord was with the judge" (*v.* 18). Disobedience to him implied breaking away from the Covenant (*v.* 17).

The Israelites having fallen into the idolatrous cult of Baal and Ashtoreth or Astarte (Istar of the inscriptions) were for eight years oppressed by Cushan-rishathaim, king of Mesopotamia (Heb. *Aram*-Naharaim = Syria of the two rivers). Othniel, Caleb's youngest brother, the first judge and deliverer of Israel, "went out to war" and prevailed against Cushan-rishathaim.

After the 'rest' of forty years renewed idolatry brought upon Israel an invasion of Moab aided by Ammon and Amalek. For eighteen years Eglon king of Moab oppressed the land. Ehud the left-handed Benjamite slew the tyrant by an act of treachery. His true title to fame however lies in the crushing defeat of Moab at the fords of the Jordan, the result of which was peace for eighty years.

Shamgar who achieved the exploit, probably at this period, of slaying six hundred Philistines with an ox-goad is not formally reckoned among the judges, though the expression 'the days of Shamgar' found in Deborah's song implies some kind of eminence.

The great struggle with the northern Canaanites produces one of the most memorable episodes in Hebrew history. Israel lapsed into evil after the death of Ehud, a testimony to his influence for good: and the Lord sold them into the hand of Jabin ('the wise' or 'prudent') king of Canaan. It is the reverse of redeeming them from the hand of the enemy. Jabin's stern rule supported by a formidable army in which nine hundred chariots of iron were the most dreaded force, lasted for twenty years. His headquarters were at Harosheth of the Gentiles, a name signifying 'a forest district,' or, according to others, 'a smithy' or 'iron foundry.' Deborah, the prophetess who judged Israel in those evil days, summoned the people to resist. Barak ('lightning') promised to lead the host if Deborah would go with him.

Zebulon, Naphtali and Issachar were foremost in the battle; Ephraim, Benjamin and Manasseh sent detachments.

Barak descended from Mount Tabor at the head of ten thousand men. The swelling of the river Kishon, and the storm of rain, contributed to the Canaanite defeat. Jabin fled on foot from the battle. Heber the Kenite had settled with his clan in the north of Palestine. In his tent Jabin sought refuge. There he fell by the hands of Jael, Heber's wife, who, perhaps to escape the charge of treachery, offered not water but curdled milk or *lubban*, and then slew the guest as he slumbered for weariness. This deed, which cannot be characterized here, must be measured by a standard of morality far below the Christian code.

The next invasion was still more harassing. For seven years, season after season, hordes of Midianites with the Amalekites and nomad tribes called 'the children of the East' poured into the land of the Israelites, who were forced to take refuge in the caves or mountain fastnesses. The deliverer this time was Gideon, a Manassite dwelling at Ophrah. The circumstances of his call—the secret threshing of corn in the winepress at Ophrah—the destruction of the image of Baal, and of the Asherah (wrongly translated 'grove' in A.V.), a wooden image for licentious worship—the quaint humour of the name Jerubbaal—the signs given and the gathering of the host—present a vivid picture of the times. Strong in his faith Gideon reduces his army to three hundred men, the bravest and wisest of the thirty-two thousand who had gathered round him. Adding by a singular stratagem to the terror of a night attack he throws into utter confusion the countless forces of the enemy. There is much in the rapid decision of Gideon, in his high courage and even in the plan of a night attack, to remind us of Joshua. The Ephraimites summoned by Gideon seized the fords of the Jordan at Beth-barah and here intercepted the fugitives, and slew the petty chieftains, Oreb and Zeeb (the 'raven' and the 'wolf'). The pursuit was continued, and in a great battle at Karkor, east of the Jordan, Zebah and Zalmunna, the kings or highest sheiks of the Midianites, were captured and slain by Gideon, whose own brother these chieftains had previously put to death.

After the victory Gideon proceeded to take cruel vengeance on the men of Succoth and Penuel, who had refused supplies of food to the pursuing armies. The fierce wrath of the Ephraimites, who had been called late to the battle, was calmed by the address of Gideon. His answer is a model of conciliatory speech.

The victorious judge refused the supreme power offered him by the grateful tribes. But he fell into graver sin than the assumption of royalty would have been. At Gideon's request the gold earrings taken from the Midianites were thrown into a garment or *hyke*, and presented to him. Out of these was made an ephod of great costliness, which became the object of a superstitious worship.

Gideon died in a good old age, and was buried at Ophrah. The restraint which he exercised in Israel is proved by the sudden outbreak into lawlessness and idolatry which followed his death. They "made Baal-berith (Baal of the Covenant) their god."

The story of Abimelech, son of Gideon by a Shechemite woman, is not strictly a continuation of the history of the judges. It is an episode like the two narratives at the end of the book vividly illustrating the character of the times. It marks the tendency towards the monarchy, and, on the other hand, it marks the evil of usurped power, it is an anticipation of the swift changes and blood-stained annals of the northern kingdom. Aided by his father's prestige and by the influence of his Shechemite kinsmen, Abimelech is made king—the first mention of the title in Hebrew history; though the name Abimelech itself involves it. The whole movement is Canaanite rather than Israelitish in its incidents. It is supported by silver from the temple of Baal-berith, and Abimelech's first step is to slay seventy of his brethren upon one stone at Ophrah. The youngest, Jotham, who alone escaped, uttered from the top of Mount Gerizim the famous parable of the bramble and the trees, indicating with shrewd and characteristic humour the meaning of Abimelech's success. For three years Abimelech was 'prince' over Israel (ix. 22, R.V.). His influence, however, extended little beyond the walls of Shechem, and even there his rule was disputed. Gaal, the son of Ebed, organized a revolt in the absence of Abimelech, who had, however, left Zebul in charge of his interests in the city. It was probably a rising of the Israelites against the Canaanite population (ix. 28). On his return Abimelech retook the city and burnt the tower of Shechem, a hold or fortress which was also a sanctuary of Baal-berith, in which a thousand men and women had taken refuge. Abimelech perished at the siege of Thebez. The city was captured, and, while he was attacking the tower, a woman cast a piece of a millstone on his head and slew him.

Of the two next judges the records are scanty. The most interesting point in the account of Tola is that, though of the tribe of Issachar, he dwelt in Mount Ephraim. With Jair, the narrative of the Judges turns to Gilead. Tola arose to "save Israel" (x. 1, R.V.); but no mention is made of any deliverance under Jair.

Israel now sinks deeper than ever into idolatries of every kind, and for eighteen years is oppressed, on the west by the Philistines, on the east by Ammon. The weight of the invasion fell upon Gilead. More is told us of the early history of Jephthah than of any other judge. It is a history often repeated in wild unsettled times. The bold adventurer stung by personal wrongs becomes the attractive leader of lawless men. But Jephthah exhibits higher qualities than those of the bandit chief. The parley with Ammon shews both moderation and shrewdness. His historical argument is not only interesting as a diplomatic answer, but also as an indication of the way in which the Hebrew traditions were retained, even in the rudest ages.

The victory over Ammon, achieved by a faith infused by the Spirit of Jehovah (xi. 29), was decisive. The cruel act which followed, the living sacrifice of Jephthah's daughter, cannot be explained away, unless plain words are misleading indeed. The view which substitutes perpetual virginity for the more cruel fate is comparatively recent. Both the rash vow and the act of sacrificial cruelty point to Phœnician influence.

In dealing with Ephraim, who professed indignation because they had not been summoned to war, Jephthah displays the same calmness in argument as with Ammon, and the same might and decision in battle. The Ephraimites were defeated, and, besides those who fell in battle, many were slain in cold blood at the fords of the Jordan. In all forty-two thousand perished.

Of the three judges who followed Jephthah, Ibzan, Elon and Abdon, no notable acts are recorded. Ibzan ruled at Bethlehem (whether the city in Judah or that in Zebulon, Josh. xix. 15, is meant, is uncertain), Elon belonged to the tribe of Zebulon, Abdon to that of Ephraim.

It may be mentioned here that in a list of judges given 1 Sam. xii. 11, the name of Bedan occurs, which is not recorded elsewhere. A probable explanation is that Bedan is a false reading for Barak, the two names having a close resemblance in Hebrew characters.

The Philistines had now become the most formidable adversaries of Israel. It was long before their power was crushed. The deeds of Samson did little even to keep it in check, and yet they were such as to encourage his fellow-countrymen, and to pave the way for future resistance. Samson was born to the work. He is the first Nazirite named in the Bible. He received the measure of inspiration needed for his special work. The brute force of the Philistines was held back by the still mightier strength, courage and subtlety of the Israelite, whose joyousness and humour are characteristic of the popular leader. Though his sins were grievous and coarse, his repentance was deep and his faith true. A striking element in Samson's career is the single-handedness of his efforts. He has no support from his fellow-tribesmen, and he asks for none. He was a mixed character. Like other heroes of faith in this book, and like the nation of Israel itself, Samson was moved by opposing influences.

The two narratives at the end of the book of Judges seem to be added in illustration of the character of the times, and of the inter-tribal relations. They belong to the internal history of Israel. The book of Ruth is in the same category.

The movement of a portion of Dan to the north was preceded by the mission of spies, as in the national invasion of Canaan. The report being favourable, the six hundred warriors go forth to capture the unsuspecting city of Laish, henceforth called Dan.

On their march—and this is the most remarkable point in the narrative—the Danite warriors visit the house of Micah on Mount Ephraim, and there take captive a Levite named Jonathan, a grandson of Moses himself (xviii. 30). With Jonathan the Danites carry northwards the molten image, the teraphim and the ephod with which he had executed the rites of an idolatrous worship. It is a proof of the religious confusion in Israel that Jonathan and his sons were priests to the tribe of Dan "until the day of the captivity of the land,"—a reference probably to the oppression by the Philistines; see 1 Sam. iv. 21, 'the captivity of the glory of Israel'; or, as some think, to the captivity by Shalmaneser and Sargon.

The detail with which the story of the outrage at Gibeah is told points to the deep impression it made on the national conscience. A Levite, returning home from Bethlehem with his concubine, whom he had recovered there, lodges at Gibeah. There his concubine receives shameful treatment, and dies. Desire of vengeance for the crime knits together Israel as one man (xx. 11). And, when Benjamin refuses to deliver up the guilty for punishment, a war ensues. The Canaanite sin appearing in Israel incurs the penalty of the Canaanites. The first success is with the Benjamites, but in the end they are all but annihilated. Six hundred alone survive. But in order that the tribe should not utterly perish, wives are provided for them, partly from the virgins who are spared from the sack of Jabesh-Gilead (a town sentenced to destruction because its inhabitants had failed to appear at the muster of Israel), partly by the seizure of maidens celebrating a dance at Abel-Meholah.

The mention of Phinehas (xx. 28) fixes the date of this occurrence in the first generation after Joshua's death. While the crime itself implies the swift and ruinous influence of contact with the Canaanites, the sense of right in Israel shews that saving characteristics still exist.

The book of Ruth is a link between the Judges and the monarchy. With it commence the annals of the house of David. It is also valuable as a picture of quiet pastoral life, and of faith in Jehovah in an era of bloodshed and apostasy. There is a further contrast to the book of Judges in the exhibition of peaceful relations with Moab—one of the oppressing nations. The sons of Naomi, an Ephrathite woman left a widow in the land of Moab, marry daughters of that country. The sons, Mahlon and Chilion, dying, Ruth, Mahlon's widow, clings to her mother-in-law, when she seeks her old home in Bethlehem. In passing to a foreign country Ruth did not lose sight of her native land. The blue line of the Moab mountains is plainly seen from the rocky platform on which Bethlehem stands. Boaz, one of the chief citizens of Bethlehem, by right of kinship takes Ruth to wife. And, from that union, springs the line of David, and of the Messiah. The genealogy (iv. 18—22) shews that Salmon, who fought under Joshua, was the grandfather of Obed, and that Obed was the grandfather of David, important data for the chronology of the whole period.

(5) SAMUEL AND THE BEGINNING OF THE KINGDOM.

There is no abrupt transition from the books of Judges and Ruth to the books of Samuel or Kings. Eli, who comes before us as high priest in the opening of the book of Samuel, himself belongs to the line of Judges. And the oppression of the Philistines existing in Samuel's time is the same oppression against which Samson contended, and in connexion with it Samuel's position first becomes prominent.

A man of God had already pronounced the doom on Eli's house. It was Samuel's first prophetic task to report the judgement—the forfeiture of the priesthood, which that house had brought to shame. It was a message which required truth and courage, and one which is characteristic of the prophetic office in relation to the priesthood throughout Hebrew history. After this "all Israel knew that Samuel was established to be a prophet of the Lord," 1 Sam. iii. 20.

The divine word was soon fulfilled. Israel had made a desperate attempt to check the advance of the Philistines. The ark of God was brought into the field accompanied by the sons of Eli. But the Philistines were victorious, Hophni and Phinehas were slain, and the evil tidings coming to Shiloh caused the death of Eli and his daughter-in-law, wife of Phinehas. This victory opened the way for the Philistines into the very heart of the country. Shiloh was probably taken and sacked: "He forsook the tabernacle of Shiloh, the tent which he placed among men...Their priests fell by the sword, and their widows made no lamentation," Ps. lxxviii. 60—64.

The ark was carried to the Philistine cities—Ashdod, Gath and Ekron. But at Ashdod Dagon, the fish-god, fell from his pedestal. At Gath and Ekron the people were attacked by tumours, a symptom of the Oriental plague, and the fields were overrun by mice (1 Sam. v. 6, LXX.). In a 'deadly panic' the ark was restored to Israel. In the account of the occurrence at Beth-shemesh the text seems to require correction. From a reading in the LXX. it may be inferred that a certain number of priests were slain for profanely gazing on the ark, which was now fetched by the men of Kirjath-jearim (Ps. cxxxii. 6), and placed by them in the house of Abinadab on a hill in or near their city. For twenty years the Philistine oppression continued. But Samuel now appeared as judge and deliverer. Israel, assembled at Mizpah, was attacked by the enemy. The fight took place close to the scene of the battle of Aphek. While Samuel offered a burnt-offering and cried unto the Lord, a thunderstorm broke over the Philistine army, which was 'smitten before Israel.' A stone raised as a trophy and called Eben-ezer (stone of help) gave the name to this battle.

The request for a king, made through the elders of the people, was a natural one. It was forced on Israel at the time by the old age of Samuel, the perversity of his sons, and the fear of renewed oppression by the Philistines and Ammonites (ch. xii. 12). A sense of unity, order and protection had grown up under Samuel's rule, and it was felt that the absence of a permanent chief placed the Israelites at a disadvantage with their enemies and checked the administration of justice. Beyond this they did not look. They failed to grasp the higher ideal of the theocracy.

When the divine will was known Samuel undertook to guide his people through the political crisis. The incidents narrated (ch. ix. 1—x. 17), Saul's introduction to Samuel, his honourable reception at the first, his anointing, the gift of prophecy and 'the changed heart' (ch. x. 9), explain the choice which Samuel proposes to the people. When the choice is made it is ascribed to Jehovah (x. 24), and Samuel shews himself in the character of a founder by telling the people 'the manner of the kingdom,' and writing it in the book. It was an addition to the sacred library in the sanctuary.

As with the judges, however, the true foundation of Saul's power rested on success in war. The defeat of Nahash, king of the Ammonites, and the rescue of Jabesh-Gilead gave the requisite prestige to the monarchy. The people made Saul king at Gilgal; according to the LXX. Samuel anointed Saul there to be king (xi. 12—15). In his last address to the people, as judge, Samuel continued his protest against the kingdom. It was 'a wickedness,' and yet Jehovah would not forsake His people for His great name's sake (1 Sam. xii. 22). The oppression of the Philistines had now reached the point of the utmost distress and scorn (xiii. 6, 19—22). But the area of the struggle was almost confined to the district of which Beth-el was the centre, extending westward to the passes of Beth-horon, and eastward to Gilgal and the Jordan valley. Chiefly by the valour of Jonathan the Philistines are smitten from Michmash to Aijalon.

And now, at Samuel's bidding, Saul turned his arms against the Amalekites and drove them in defeat from Havilah to Shur, probably the fortified wall defending the north-eastern frontier of Egypt. But this great victory which might have strengthened Saul's kingdom was stained by an act of disobedience, and the solemn deposition of Saul followed as a consequence of his sin. And, though his reign continues, from this moment the historical interest is fixed on the rise of David.

The steps by which David rose to power are described with a minuteness which indicates the importance of his place in Hebrew history. An introduction to Saul puts him at once in a prominent position. But whether this introduction first occurred after the slaying of Goliath, or previously to that, when the king's fits of melancholy madness were soothed by the presence of the shepherd boy skilled in the use of music, is made uncertain by a double line of tradition preserved in the Hebrew text. In the LXX. version, which here probably represents a purer text, the narrative is consistent and clear.

David's victory over Goliath gave him the prestige of a Samson or a Jephthah. The women of Israel praised him in song (xviii. 7). The educational value of the act for Israel lay in the faith which prompted it. "The battle is the Lord's, and he will give you into our hand" (xvii. 47). Externally regarded, the achievement was a danger to the monarchy. And it is this fact which gives the supreme charm to the drama in which the disinterested friendship of Jonathan, and the jealous antipathy of Saul, are the chief springs of action.

The dramatic element appears in another way. Every scheme for David's destruction results in his advance. The hidden divine purpose works itself out in spite of hostile plans. His removal from the court enables David to win the love of all Israel and Judah, because he went out and came in before them (xviii. 16). The dowry demanded by Saul for his daughter Michal, intended to place him in jeopardy, brought him fresh renown (xviii. 20—30). The actual attempts on David's life by Saul forced him into armed opposition, and created for David a band of devoted followers, whose fortunes depended on Saul's ruin.

The noticeable points in David's flight from Saul were: the visit to Nob (see St Matt. xii. 4); his refuge in disguise with Achish, king of Gath; and his friendly relations with Moab (xxii. 3). While contending with each other both Saul and David continue the war against the Philistines, whom David defeats at Keilah. Both at Keilah and at Ziph David is exposed to the treachery of his enemies. At En-gedi Saul falls into the power of David, but is spared, and for a moment is seized by remorse (xxiv.). At this point the death of Samuel is recorded. The short notice states that the whole nation joined in mourning for the lost leader.

Once again David spares the life of Saul, whom he has surprised asleep in the camp. And, though a friendly colloquy follows, David is obliged once more to seek refuge with Achish. This time David comes at the head of a small army, and is welcomed as a valiant ally against Saul. The city of Ziklag is given to David as headquarters. Here David has a difficult part to play. While attacking the Amalekites and other hostile tribes he has to keep up the pretence of fighting against Israel as an ally of the Philistines (xxvii.). In his final campaign against Israel, Achish forces David to accompany his army. The distrust of the Philistine chiefs however saved David from this dilemma. The decisive battle between Saul and the Philistines was fought at Gilboa, a mountain which rises out of the plain of Jezreel. Here Saul and Jonathan were slain and the defeat was disastrous and complete.

While these events were going on David had returned to Ziklag, and there recovered his wives and other captives from the Amalekites, who had sacked the city in his absence.

From this point David shews consummate policy in reconciling the partisans of Saul. The Amalekite who brings the news of Saul's death, professing to have dealt the fatal stroke himself, meets the doom of a murderer by David's command. He laments the fate of Saul and Jonathan in a dirge of exquisite pathos and delicacy. He sends a greeting to the men of Jabesh-gilead for their care of the bodies of Saul and his sons.

Ishbosheth, son of Saul, supported by the valour of Abner, reigned for two years at Mahanaim. But in a battle at the pool of Gibeon Abner's forces were defeated by Joab, and the power of Saul's house was crushed. Abner, received into favour by David, was treacherously slain by Joab.

The ultimate result of David's conciliatory measures was his acknowledgment as king by all the tribes. The elders of Israel anointed him king in Hebron.

David had reigned seven years and a half at Hebron. He now proceeds to fix the seat of his power in Jerusalem. The city, still in possession of the Jebusites, a Canaanite tribe, seemed to be impregnable. But Joab succeeded in making an entrance through a subterranean channel ('the gutter,' 2 Sam. v. 8) constructed for the water supply of the city during a siege. The channel has been recently rediscovered, and Joab's feat has been repeated. But it is probable that he was aided by a confederate Jebusite.

David now strengthens his power by alliance with Hiram, king of Tyre. The Philistines are defeated in two battles in successive years on the plain of Rephaim, near Jerusalem. In the first of these engagements the 'gods' of the Philistines were captured and burnt by David. The second, in which the Philistines were driven back from Geba, north of Jerusalem, to Gezer in the south-west was even more decisive.

In 2 Sam. viii. a general account is given of David's wars. The Philistines were subdued. David took from them 'the bridle' or control of their mother city (*or* took Metheg-ammah). The Moabites suffered more cruelly. After defeat two-thirds of their warriors were put to the sword. No reason for this extreme measure is given. A Jewish tradition supposes the treacherous murder of David's parents.

In the north-east, the district between the Orontes and the Euphrates, Saul's campaign against Zobah was renewed, and Hadadezer ('whose help is Hadad,' the Syrian sun-god) suffered defeat. The shields of gold on the servants of Hadadezer were brought to Jerusalem. The Syrians of Damascus, allies of Hadadezer, were likewise defeated and became tributary to David. The defeat of Hadadezer induced his adversary, Toi king of Hamath, on the Orontes, to send costly gifts—vessels of gold, silver and bronze, wherewith to win the friendship of David. Inscribed stones recently found at Hamath point to a Hittite nationality. From this place probably came those Hittite warriors of whom there were several in David's army.

The difficult statement, 2 Sam. viii. 13, is corrected by the LXX. version of the passage and also by 1 Chron. xviii. 12, and by the title of Ps. lx. From these authorities it appears that David after the conquest of the Syrians either returned in person or sent Joab or Abishai to avenge a raid made by the Edomites during his absence. The result was their utter defeat in the Valley of Salt.

David's victories however did not secure peace. Two fresh wars spring up. The first is with Ammon, whose new king has grievously insulted David's envoys. Ammon hires Syrian mercenaries—here first mentioned in the Bible—for the vast sum of 1000 talents of silver (1 Chron. xix. 6). The allied host is arrayed before Medeba (1 Chron. xix. 7, 9). Joab with the choicest troops puts the Syrians to flight. The Ammonites seeing this flee before Abishai. But even so the Syrians are not crushed. Hadadezer collects an army from beyond the Euphrates. In a second campaign David utterly defeats Shobach, the Syrian general. The Ammonites now withdraw to Rabbah, their capital, prepared to stand a siege.

At this crisis David remaining in Jerusalem falls into the grievous sin which is the beginning of the disastrous close of his reign. Uriah, possibly one of the Hittites of Hamath, is doomed to die beneath the walls of Rabbah. His wife, Bath-sheba, is taken into David's harem and becomes the mother of Solomon.

The end of David's reign was clouded over with civil and domestic war. The formidable rebellion of Absalom followed by the rising under Sheba the son of Bichri, ominous of the division between Israel and Judah, and finally the struggle of Adonijah for the kingdom (1 Kings i.), involving the disloyalty of Joab and Abiathar, were signs of divine wrath against David.

The Second Book of Samuel closes with two incidents which have raised questions of some difficulty. The recurrence of a famine three years in succession is divinely assigned as a punishment for the cruelty of Saul to the Gibeonites. The expiation demanded by the Gibeonites and granted by David was the execution of seven of Saul's sons. In the first we trace the principle of the identity of a people with its ruler, in the second that of the unity of the family. By that ancient code the child suffers justly for the father's crime.

The second incident was the census of Israel taken by David. It was a provocation of Satan (who is mentioned here only in the historical books), 1 Chron. xxi. 1. Clearly the sin was not in the act, but in the motive for the act. The pestilence which followed was not only a penalty for David's sin, it was also a punishment for national transgression (2 Sam. xxiv. 1).

The sacrifice on Araunah's threshing-floor consecrated the future site of the Temple. The reading in the Heb. text, which implies that Araunah was a former king of Jebus, must probably be abandoned.

(6) THE REIGN OF SOLOMON.

After securing the safety of his kingdom by the execution of Adonijah and Joab, and the banishment of the high priest, Abiathar, Solomon still further strengthened his position by his marriage with Pharaoh's daughter. The Egyptian king who thus made affinity with Solomon was probably Pi-netchem II., who reigned at the close of the 21st dynasty.

For Israel it had important results. A traffic sprang up between the two countries. Chariots and horses were the chief exports from Egypt, the international market being apparently fixed at Tekoah (see 1 Kings x. 28, LXX.). Egyptian influence may be traced in the increase of royal state and especially in the size of the harem. The architectural splendour of Solomon's reign was undoubtedly partly due to Egyptian conceptions. The very form of the Temple as a whole with its courts, its porch and the two conspicuous pillars standing like obelisks in front of the porch ('*at* the porch,' R.V.), was Egyptian in character. So too were the lions on Solomon's throne, and the pillared hall of the house of the forest of Lebanon. Solomon's kingdom was, in fact, moulded on the system of the great empires. For the moment it seemed possible that Israel would be added to the list of these, and play a very different part in the history of the world.

For administrative purposes the land of Israel was divided into 12 districts which were not conterminous with the tribal territories. Each of these in turn supplied a month's provision for the royal household.

The empire extended from Tiphsah (Thapsacus) on the Euphrates to the river of Egypt (Wâdy el Arish), and from Dan to Beersheba—the extent promised to Abraham and to Joshua.

Under Solomon Israel became a great commercial nation. By the help of Hiram, king of Tyre, a merchant navy was constructed at Ezion-Geber, at the head of the Gulf of Akabah, for trade with Arabia, and even with India; Ophir, thought to be a port on the Arabian coast, being the chief *entrepôt*. The ships of Tharshish or Tartessus, in Spain, probably indicate the class of vessel, rather than the line of commerce. The building of Tadmor in the wilderness (2 Chron. viii. 4) points to a caravan traffic across the eastern desert. It is clear that the wealth of Israel at this epoch was enormous, exceeding probably that of any other contemporary eastern monarchy.

The friendship of Hiram, king of Tyre (a dynastic name, like Pharaoh), was of the utmost advantage to Solomon. His subjects were the most skilful craftsmen of the day in stone and metal work. His forests and quarries in the Lebanon supplied the materials needed for the Temple and palaces in Jerusalem. On the other hand Solomon's tribute of corn and oil gave the stores of which there was scanty supply on the narrow strip of fertile land on the Phœnician coast (comp. Acts xii. 20).

The visit of the Queen of Sheba—a region in Southern Arabia—whose wise inquisitiveness is praised by Christ, is another instance of the attractiveness of Solomon's court. Her motive may have been partly religious (see LXX. version of 1 Kings x. 1), but chiefly she came "to hear the wisdom of Solomon." The visit is also an additional proof of the commercial intercourse between Arabia and Israel (see Ps. lxxii. 10, 11).

The erection of the Temple was the culminating event in Solomon's reign. The wealth got by tribute and commerce, and the preparations made by David, aided by the Tyrian alliance, enabled Solomon to build the house of the Lord with the greatest magnificence and skill.

Forced labour on a large scale was used for this great work. 150,000 Canaanites were condemned to bondservice, while 30,000 Israelites also by forced levies laboured in monthly courses; and though these levies are distinguished from the slave labourers—the Canaanites (cp. 1 Kings v. 13 and ix. 20—22, and 2 Chron. viii. 7—9), it was a feature of the new monarchy which must have ominously recalled Egyptian bondage. Huge substructures enlarged the area on which the Temple was to be built. Timber and stones already dressed were conveyed on floats to Joppa, and thence to Jerusalem, so that the building rose without sound of axe, hammer or chisel. The Sanctuary, even to its sloping roof, was formed on the model of the Tabernacle or 'tent of meeting.' Other parts, as has been observed, bear the impress of Egyptian influence. The building of the Temple was a recognition of the theocracy, a sign that the Lord was ruling Israel. The religious danger lay in the thought that the presence of the Most High was confined to "temples made with hands" (Acts vii. 48). The Temple, however, was destined never to prove a strong rallying-point for the nation. The privilege of Jehovah was violated within sight of His sanctuary. Solomon had transgressed the covenant by marriage with alien wives, to a great extent probably as a matter of state policy. As a consequence the idolatries of many nations sprang up in Jerusalem. High places arose on the slopes of the Mount of Olives, on which sacrifices were offered to Ashtoreth, Milcom or Molech, and Chemosh.

Solomon learned the judgement of God on his sin by an immediate message. The magnificent empire laboriously built up should be destroyed and divided. Not, indeed, in his own day, but in the time of his son. But already signs of disunion and decline begin to appear. Adversaries who had been plotting against Israel throughout the reign of Solomon now become formidable. Of these, Hadad, an Edomite prince, had escaped to Egypt from the slaughter of his fellow-countrymen by Joab, after whose death he returned to Edom with plans of vengeance. In the north, after the defeat of Hadadezer by David, Rezon, a Syrian chieftain, had made himself king in Damascus, and there waited his opportunity to levy war on the son of his conqueror. But by far the most formidable adversary was Jeroboam, the son of Nebat. An Ephraimite (R.V.), charged with the oversight of his fellow-tribesmen in their forced labour, he easily turned the growing disaffection and the old tribal jealousy to the purposes of his own ambition. And when the prophet Ahijah foretold success, Jeroboam, fearing to remain in Solomon's power, fled, like Hadad, to Egypt. The ruling monarch was Shishak or Sheshonk, a prince of Semite descent, and founder of the 22nd dynasty. His support of Jeroboam was a reversal of his predecessor's policy; and greatly assisted the cause of Ephraim in its revolt against Judah.

(7) THE DIVISION INTO TWO KINGDOMS.

On the death of Solomon, after a reign of 40 years, Jeroboam was recalled to be the spokesman of the ten tribes, and when Rehoboam's answer held out no promise of lightening burdens, the threatened breach took place, and Jeroboam was crowned king of Israel, as distinct from Judah, at Shechem.

With this, the prospect of a great united empire of Israel was shattered for ever. But, in truth, the element of disunion had always been present. Ephraim and the northern tribes had taken little part in the maintenance of the kingdom, and the separation could only have been postponed by a firm ruler with a conciliatory policy. The choice of Shechem, as the meeting-place for the election of Rehoboam, was in itself significant of change, and of the temper of Ephraim.

The first act of Rehoboam was to prepare for war against Israel. But the prophet Shemaiah was empowered by divine command to forbid the conflict: a striking proof of prophetic influence. The next measure was to erect fortresses in the south against the expected invasion of Sheshonk (Shishak). The invasion was probably concerted with Jeroboam in Egypt. One after another the fortresses fell before Sheshonk's army. Jerusalem yielded without resistance, and the treasures of the Temple and of the king's house were carried to Egypt. An inscription at Karnak recording this inroad mentions the conquest of Levitical and Canaanite cities in the northern tribes, a proof that those cities resisted Jeroboam's authority.

The cession of priests and Levites as well as of pious Israelites to Judah was another source of weakness to Jeroboam's kingdom.

Rehoboam's reign was stained by the licentious cult of the Canaanite deities, Baal and Ashtoreth, and though moments of repentance are recorded, the worship of Jehovah was all but forsaken.

Jeroboam, who in the language of the Bible made Israel to sin, transgressed (1) in the perversion of Jehovah-worship, (*a*) by setting up golden calves as objects of worship at Dan and Bethel, (*b*) by making priests 'from the ends of the people,' *i.e.* from among all the people (R. V. 1 Kings xii. 31, see also 2 Chron. xiii. 9), (*c*) by instituting a feast of his own devising on the fifteenth day of the eighth month; (2) secondly, in the actual worship of the Asherim or wooden images of Asherah (1 Kings xiv. 15).

Abijah (Abijam in Kings), Rehoboam's successor, gained a decisive victory over the forces of Jeroboam though the latter was superior in numbers, and apparently in strategy (2 Chron. xiii. 13, 14).

Abijah was succeeded by Asa, 'whose heart was perfect all his days.' He raised the army to a high state of efficiency, and determined to shake off the yoke of Egypt. The fortresses destroyed by Sheshonk were rebuilt. And in one of the most memorable and decisive battles ever fought by Israel, Zerah the Æthiopian (Osorkon II. of the monuments) was utterly defeated in the valley of Zephathah. It was a victory of faith; see the prayer of Asa (2 Chron. xiv. 11). The enemy were 'broken before Jehovah.' Its consequences were lasting. For more than two centuries and a half there was no invasion from Egypt.

The hostility of Baasha was checked by Asa's alliance with Ben-hadad who made a diversion by attacking the northern cities of Israel.

Asa now by the advice of the prophet Azariah wrought a great religious reform, removing the high places, the Asherim and the sun-images (2 Chron. xiv. 5), deposing the queen-mother Maacah and destroying the idol which she had made, and in a solemn assembly of the two tribes entering into a covenant to seek the Lord God of their fathers.

In Israel swift changes had been taking place. Jeroboam had been succeeded by Nadab, whom Baasha smote while besieging Gibbethon. Elah the son of Baasha was slain by Zimri, one of his officers, and his race exterminated. The conspirator enjoyed a reign of seven days. Omri, captain of the host, then besieging Gibbethon, proclaimed king by the army marched against Tirzah, when Zimri in despair burnt the house over him and died. Omri, after a four years' struggle with Tibni, who was supported by half Israel, secured the kingdom, and founded a strong dynasty, the fame of which spread widely. In the Assyrian inscriptions the kingdom of Israel is Mât Humri, 'land of Omri.' For his capital he built Samaria, destined to have a long history.

His son Ahab, who did evil in the sight of the Lord above all that were before him, succeeded in the 38th year of Asa. His marriage with Jezebel, daughter of Ethbaal, king of the Sidonians, was full of disaster both for Israel and Judah, soon linked through her by ties of marriage,—the worship of Baal and Asherah was established in Israel (1 Kings xvi. 32, 33; 2 Kings iii. 2), and measures were taken to exterminate the prophets and the religion of Jehovah (1 Kings xviii. 13).

The most formidable external power at this time was Syria, whose king Ben-hadad II., at the head of a powerful confederacy, contended for equality with Assyria. Against this power Ahab fought at first singlehanded. The remarkable incidents of the war are narrated in 1 Kings xx. After the victory of Aphek (6 miles east of the Sea of Galilee) Ahab allied himself with Ben-hadad. A defeat of their united forces by Shalmaneser II., mentioned in the Assyrian inscriptions, broke up the alliance, and brought about the coalition which now took place between Ahab and Jehoshaphat.

It was now that the alliance was formed between Israel and Judah after a separation of 70 years, the political motive being probably the necessity of uniting against Syria and the more formidable kingdom of Assyria. The alliance was cemented by intermarriage between the royal houses. Jehoshaphat went down to Samaria, and the question of peace or war was discussed in a remarkable scene, in which Micaiah appears as the one true prophet of Jehovah. Jehoshaphat was then 'enticed' (Heb. 2 Chron. xviii. 2) to go up to Ramoth-gilead. But the attempt to recapture the city from Syria ended in disastrous defeat. Ahab was slain and his army scattered. On his return Jehoshaphat was met with a rebuke from the prophet Jehu for this unholy alliance (2 Chron. xix. 1—3).

On his return Jehoshaphat resumed his reforms. Making a progress through his kingdom he brought the people back to the Lord God of their fathers. He also made a reform of the judicial system (2 Chron. xix. 5—11).

A formidable invasion by "the children of Ammon and Moab and Mount Seir" failed from internal dissension, the hostile army breaking into two divisions, which fought and destroyed one another. The valley of Beracah, now Bereikût, preserves the memory of the thanksgiving for this victory.

After Ahab's death Jehoshaphat, in conjunction with Ahaziah, built ships at Ezion-geber which were wrecked near that port, and Jehoshaphat gave up the enterprise, which from the first was displeasing to Jehovah, 2 Chron. xx. 37.

Ahab was succeeded by Ahaziah. Like his father he was a worshipper of Baal. The two chief events of his reign were, the joint maritime expedition with Jehoshaphat, and the revolt of Moab (2 Kings i. 1). The latter has a special interest from the supporting evidence of the Moabite Stone. Possibly the cause of Mesha's unchecked success was the illness of Ahaziah, who lingering for some time died from the effects of a fall through a lattice in his palace at Samaria. His mission to Baal, god of Ekron, brought on his messengers the consuming fire of heaven at the word of Elijah.

His brother Jehoram succeeded him. Securing the aid of Jehoshaphat and of the king of Edom he continued the war against Moab. A victory predicted by Elisha drove the king of Moab to the desperate act of sacrificing his son as a burnt-offering on the walls of Kir-hareseth. Jehoshaphat died after a reign of 25 years. His son Joram succeeded, a weak and idolatrous king. Instantly Edom rose against him, and though Joram beat back the invading army, Edom recovered its independence (2 K. viii. 20). Libnah (one of the priests' cities) also revolted, and the Philistines and Arabians made a raid into Judah, stormed and sacked Jerusalem and carried captive Joram's wives and children, except only his youngest son Ahaziah (Jehoahaz, 2 Chron. xxi. 17), who soon afterwards succeeded, Joram dying of a loathsome disease (2 Chron. xxi. 18, 19).

Ahaziah joined Jehoram king of Israel in the attempt to recover Ramoth-gilead. Jehoram was wounded and returned to Jezreel. In the absence of Jehoram, Jehu, captain of the Israelitish army, is anointed king by one of the sons of the prophets at Ramoth-gilead, and acknowledged by his fellow-officers and the whole army. Instantly the new king drove to Jezreel. Meeting the two kings in Naboth's vineyard he slew Jehoram. Ahaziah too was wounded at Samaria and died at Megiddo. Jezebel was flung from a palace window and devoured by the street dogs. Ahab's seventy sons slain in Samaria, and the forty-two 'brethren' (strictly nephews, 2 Chron. xxii. 8) of Ahaziah slain by Jehu brought to an end the massacre of Ahab's house.

Jehu founded a new and powerful dynasty in Israel, which lasted for more than a hundred years. He began his reign by a great act of zeal for Jehovah, in which he was joined by Jehonadab the son of Rechab. The Baal-worshippers summoned to meet as for a great act of service in the temple of their god were slain to a man by Jehu's orders. But Jehu's zeal was unreal or short-lived. He sinned like Jeroboam, and "the Lord began to cut Israel short." The trans-Jordanic region fell into the power of Hazael the Syrian king. The hostility of Hazael is explained by Assyrian inscriptions, which shew Jehu to have been a tributary ally of that power which was pressing Syria from the east.

In Judah for a while Athaliah daughter of Jezebel was supreme. But by a skilfully executed plot she was deposed and slain. Joash, called to the kingdom, ruled well during the life of the high priest Jehoiada; after that he lapsed into sin and even sanctioned the murder of the high priest Zechariah (see St Matt. xxiii. 35). During this reign the pressure of Hazael was bought off by the treasures of the Temple.

The reign of Jehoahaz, son of Jehu, is distinguished only by the severity of the Syrian oppression. Hazael and Ben-hadad III. 'made them like the dust in threshing.' Ben-hadad however was not a great king like Hazael; and Jehoash, the son of Jehoahaz, recovered from him the cities which Hazael had taken. Jehoash was also victorious over Judah. Amaziah had succeeded his father Joash, and organized a strong army with which he overthrew the Edomites in the Valley of Salt. Elated with this victory he challenged Jehoash, king of Israel, to fight. Jehoash, after a vain endeavour to decline the combat, invaded Judah, defeated Amaziah, took him prisoner at Beth-shemesh, and carried off the treasures from the Temple in Jerusalem. The defeat came as a penalty on Amaziah's faithlessness to Jehovah, which also brought about his death. For when he turned from the Lord a band of conspirators caused him to be slain at Lachish. The conspiracy was not directed against the dynasty, for Uzziah (Azariah) succeeded his father, and reigned for 52 years, at first righteously. His wars were prosperous against the Philistines and Arabians. Ammon also became tributary. He repaired the walls of Jerusalem broken by Jehoash, and rebuilt Elath without resistance from Edom. Uzziah "loved husbandry," and cut out cisterns for his cattle. His army was carefully organized, equipped and furnished with engines of war. At the close of his reign he transgressed by sacrilegiously offering incense in the Temple and was struck with leprosy.

Jeroboam II., the ablest of the kings of Israel, succeeded Jehoash. By him, evil though he was, the Lord saved Israel. He recovered Damascus and Hamath, according to the word of Jonah, and restored the dominion of Israel from Hamath to the Sea of the Arabah (the Dead Sea). In these successes Jeroboam was aided by the ever-growing power of Assyria.

The evil line of Jehu ended with Jeroboam's son Zechariah, who succeeding after an interregnum of 11 years was slain by Shallum "before the people."

Jotham succeeded Uzziah, and like his father ruled righteously. He was a great builder, both in Jerusalem and in the hill country and forests, where he raised cities, fortresses and towers. He repressed a revolt of the Ammonites, and in his later years fought against Rezin, king of Syria, and Pekah, king of Israel (2 Kings xv. 37).

The succession of good kings of Judah was broken by Ahaz, who transgressed like the kings of Israel, making molten images of Baalim and sacrificing his own son in the fire to Molech. For this God's wrath fell upon him. He suffered defeat from the confederate kings of Israel and Syria. In this war 200,000 Judæan captives were released by Israel on the admonition of the prophet Oded. The Edomites and Philistines, probably in alliance with Israel and Syria, also rose against Judah. In his distress Ahaz sought the aid of Tiglath-pileser II. king of Assyria, who after the conquest of northern Israel (2 Kings xv. 29) took Damascus and slew Rezin (see Is. vii. 14—17). Towards the end of his reign Ahaz sank still deeper in idolatry and died unhonoured after reigning 16 years.

Shallum, the murderer of Zechariah, after one month of power was slain by Menahem, who ruled in his stead. In this new dynasty Assyria was hostile to Israel. An invasion by Pul, now identified with Tiglath-pileser II., had to be bought off by the payment of 1,000 talents. This vast sum was exacted from the rich men of Israel. Menahem secured the succession for his son, Pekahiah, who however reigned two years only. One of his captains, Pekah, slew him and reigned in his stead. Pekah and Rezin, king of Syria, now allied, made war on Judah, intending to place a Syrian usurper on the throne of David. Their success was only partial, and soon completely reversed by the advance of Tiglath-pileser. Pekah lost the kingdom, as he had gained it, by a military revolt, being deposed and slain by Hoshea, who was probably supported by Assyrian influence. Hoshea, however, though at first tributary to Shalmaneser IV., broke from the alliance and sought the aid of So (Shabakah), first king of the 25th Egyptian dynasty. Shalmaneser at once laid siege to Samaria, but died before its capture, which was achieved by his successor, Sargon. Israel was then carried into captivity in settlements in the region of the Euphrates and of Media. The inhabitants thus deported formed, however, but a small proportion of the ten tribes.

Thus closed the history of the Northern Kingdom. The divine motive for the fall of Israel is given in 2 Kings xvii. 7—23.

The country was gradually populated by settlers from Hamath and the cities of Babylonia and other parts. In the wasted land lions, formerly common, began again to increase. Attributing this to the God of the country the new colonists summoned a priest of Israel to instruct them in the law of the Lord. But the various cults of the imported nations continued to co-exist with a degraded form of Jehovah-worship.

(8) FROM THE FALL OF SAMARIA TO THE FALL OF JERUSALEM.

Hezekiah succeeded to the throne of Judah five years before the fall of Samaria. He immediately proceeded to carry out a religious reform by the suppression of idolatry and by reconstituting the Temple services. His external policy commenced by rebellion against the king of Assyria, probably Shalmaneser, and by a defeat of the Philistines (2 Kings xviii. 8). He then prepared to meet the threatened invasion of the Assyrians by repairing and strengthening the city walls, and by stopping and concealing the watercourse of Gihon and introducing the stream by an underground passage into Jerusalem, thus cutting off the water supply from a besieging army.

A cuneiform inscription describes Sargon as 'the subduer of Judah,' to which Isaiah probably refers (ch. x. 24—32). The immediate cause of this invasion was possibly the embassy of Merodach-baladan, king of Babylon, to Hezekiah (2 Kings xx. 12).

Sennacherib succeeded Sargon in 705 B.C. Three years afterwards he invaded Judah and other states in alliance with Egypt. On this occasion Hezekiah submitted and paid a tribute (2 Kings xviii. 14). Nevertheless the Assyrian Tartan or commander-in-chief appeared before Jerusalem demanding a surrender. Then encouraged by Isaiah Hezekiah and his people defied the Assyrian army, which was divinely destroyed by a pestilence before it could come to the city or "cast a bank against it."

After Hezekiah's death came the long and evil reign of Manasseh. He began by restoring the idolatries destroyed by Hezekiah; his son (or children, 2 Chron. xxxiii. 6) was offered in the fire to Molech. In consequence of his sin he was taken captive to Babylon by Esarhaddon, but restored on his repentance, when he appears to have made some show of reformation (2 Chron. xxxiii. 15 f.). Amon, son of Manasseh, sinned like his father and died by the hand of assassins after a reign of two years.

With Josiah there was a return to righteousness. While still young he made a thorough reformation, which extended to the northern tribes; he restored the Temple, destroyed idolatrous images, put down the false priests—the *chemarim* (2 Kings xxiii. 5), and celebrated a great Passover. The book of the Law laid up in the Temple, and lost in the period of confusion, was rediscovered and solemnly read before king and people.

Josiah became involved in the war between Assyria and Egypt and, though Pharaoh-Neco disclaimed enmity, met him in battle at Megiddo and was defeated and slain. Neco reached the Euphrates and returned to Egypt in triumph, but three years later he was completely overthrown at Carchemish by Nebuchadnezzar, general for his father Nabopolassar. In this reign Judah with other nations suffered from an incursion of Scythians, who descending from the Russian steppes spread ravages far and wide.

Jehoahaz, Josiah's second son and immediate successor, was deposed by Neco, and carried to Egypt, where he died. Neco placed Jehoiakim (Eliakim) on the throne, exacting from him a heavy tribute. After Neco's defeat at Carchemish, Jehoiakim was subject to Babylon for three years and then rebelled. He was harassed by Moab, Ammon, and other vassal nations. In the reign of his successor, Jehoiachin, Nebuchadnezzar invaded Judah, and took Jerusalem and the chiefs of the people into captivity. Zedekiah, Josiah's youngest son, was appointed vassal king. He reigned eleven years, and then, allying himself with Pharaoh-hophra, king of Egypt, and rebelling against Assyria, brought about another siege of Jerusalem. The king and his men of war broke from the city, but were captured. Zedekiah was blinded, and taken captive to Babylon. Jerusalem was laid waste, the Temple and the royal palace burned to the ground. With the exception of a few poor inhabitants, left to cultivate the land, the population was deported to Babylon. Gedaliah, appointed ruler over those who remained, was murdered within two months: after which many of the Jews, among them Jeremiah, fled to Egypt, settling in Tahpanhes, a frontier town on the caravan route between Syria and Egypt, the site of which, now known as *Kusr el Bint el Yehudi* (the palace of the Jew's daughter), has recently been discovered (see Jer. ii. 16 and xliii. 1—7). In Babylon, Evil-Merodach, who had succeeded Nebuchadnezzar, shewed kindness to Jehoiachin (with whom he was probably for a time fellow-prisoner), taking him out of prison, and setting his throne above the thrones of the kings that were with him in Babylon (2 Kings xxv. 27—30).

(9) THE BABYLONISH CAPTIVITY.

For the second time in their annals the history of Israel became the history of a subject race in a foreign land. The position of the Jews, however, was that of colonists rather than of slaves. The epoch cannot be said to have been marked by external events. But the Jewish race displayed its remarkable power of assimilation and adaptation to circumstances; and many Israelites rose to high positions in the state under their Chaldæan and Persian masters.

(10) THE RETURN.

The return of the Jews was decreed by Cyrus, now shewn by the monuments to have been a king of Elam, not of Persia, in the first instance, and a polytheist, not a Zoroastrian. Gobryas, the general of Cyrus, entered Babylon without resistance. The Chaldæan dynasty, of which Nabonidus was the last king, with Belshazzar his son in command of the army, was overthrown, and a new era dawned for the Jews.

The decree for the Return was an act of policy extended to other nations also, whose disaffection might prove a danger to the state.

The first Return across the desert from Babylon to Jerusalem was under the high priest Jeshua, and Zerubbabel, a prince of the royal line. Attempting to rebuild the Temple the returned exiles met with the bitterest opposition, especially from the Samaritans, whose association in the work Jeshua and Zerubbabel declined. The disturbed condition of the Persian Empire, in which sedition was rife, gave weight to the charges against the Jews. It was not till the second year of his reign that Darius felt himself secure and at peace. The decree of Cyrus was found on a roll at Ekbatana, and the work of building was allowed to proceed; the hostile rulers, Tatnai and Shethar-boznai, being compelled to help on the work, which was completed in the 6th year of Darius. Between this date and the seventh year of Artaxerxes Longimanus (Ezra vii. 8), in which Ezra went up to Jerusalem, there is an interval of 57 years, a period full of general historical interest, but a blank in the history of the returned Jews.

But in the land of their exile a momentous event occurred. At Susa (Shushan), the Persian capital, Haman, probably of Amalekite descent, a high court official, stung by an affront from the Jew Mordecai, obtained a royal decree for the destruction of the Jewish race throughout the Persian empire. Esther, however, niece of Mordecai and queen of Xerxes, succeeded not only in reversing the decree, and thus delivering her people, but also in exacting vengeance by the slaughter of thousands of their enemies.

The Feast of Purim became the memorial of this national deliverance.

In 458 Ezra the scribe, of the high-priestly line, headed a second migration to Judah. He was armed with authority to "set magistrates and judges which may judge all the people that are beyond the river"; he carried with him gifts from his fellow-countrymen and from the king and his counsellors, and had power to exact aid from the royal treasurers west of the Euphrates. The object of his mission was "to teach in Israel statutes and judgements" (Ezra vii. 10).

His first act of reform was to effect a separation of the Jews from their foreign wives.

Fourteen years after this Nehemiah, cupbearer to Artaxerxes, hearing of his brethren's distress came with the king's authority as governor to Jerusalem. Under him the Jews, in spite of opposition from Sanballat, Tobiah, Geshem, and other enemies, repaired the city walls. Jerusalem became once more a fortified city.

Nehemiah then proceeded to reform abuses. The richer Jews had exacted usury of their poorer brethren, taken their lands on mortgage, and even caused their children to be sold into slavery. Then followed a solemn recitation of the Law by Ezra, and afterwards a continuous instruction of the people therein. On a solemn Fast Day the ancient covenant was renewed, and the Law more authoritatively than ever became the rule of life for Israel.

After these reforms Nehemiah returned to the Persian court for a while, but in the 32nd year of Artaxerxes again came to Jerusalem, where grave evils had re-appeared. The Temple was desecrated by the presence of Tobiah; Levitical dues and tithes had been neglected, the Sabbath was profaned, intermarriage with the heathen had sprung up again. With the greatest vigour Nehemiah testified against these corruptions and once more wrought reform.

Here the Old Testament history somewhat abruptly ends, but the work of Ezra and Nehemiah was soundly and deeply laid, and effected lasting results in the new development of the history of Israel.

b. EXTERNAL HISTORY OF ISRAEL BETWEEN THE CLOSE OF THE CANON OF THE OLD TESTAMENT AND THE BIRTH OF CHRIST.

By the Rev. A. CARR, M.A.

The history of the Jewish people from the death of Ezra to the death of Herod the Great includes what is in many ways the greatest period of their national life, one in which their special characteristics were displayed in a series of striking events, in new developments of religious and philosophic thought, and in a minute elaboration of their judicial system. More than any other period it gives proof of the high qualities of the Hebrew race, their policy, astuteness, courage, and faith.

This period too, it must be remembered, was the immediate precursor of the Messianic epoch. The religious sentiment of the Jews in the time of Christ, whether in its purer and higher aspect or in its cruder or more popular form, was not the pre-exilic religion of Israel, but that religion as it was modified, chastened, and enriched by the experience of the Captivity, the stern discipline of the Return, and the manifold vicissitudes of the four hundred years of struggle for national existence. The thoughts and hopes which filled the minds and stirred the imaginations of the contemporaries of Christ were more directly moulded and inspired by the reforms of Ezra and the achievements of the Maccabees than by the heroes and prophets of an earlier generation. It is therefore a grave historical mistake to place the Jew of the New Testament in close juxtaposition with the Jew of the Old Testament, and to neglect the causes and elements of diversity.

Without a knowledge of the intervening period no proper estimate can be made of the Saviour's attitude, or that of His apostles, to the Mosaic law, or to the sects, or to foreign domination. Without such knowledge it is impossible to understand the Temptation of our Lord, or the popular hopes and disappointments which His career produced. And if a study of these centuries is necessary to a true understanding of Messianic times, it is equally needful for a comprehension of the spread of Christianity afterwards.

The Greek language, which the Jew had made his own during this period, the Greek philosophy, which he partly assimilated, the wide diffusion of his race throughout the Roman empire, the influence which he exercised in almost every great city of the civilised world, are incidents of considerable account in the founding of the Church and the spread of Christianity.

The return of the Jews to Palestine was due partly to the policy and partly to the gratitude of the conqueror.

In all probability the Jews had aided Cyrus in his attack on Nabonidus; and that very incident shewed him the danger of admitting a conquered and alien race to settle in the province of the people who had humiliated them.

Accordingly 42,360 Jews, or, if that number represent the heads of families, 200,000 Jews crossed the desert to Jerusalem. A large majority of the nation remained behind to become the nucleus of the *diaspora* or 'dispersion' which afterwards played an important part in the history of Christianity.

But the Jews who returned differed widely from their fathers of 50 years ago. The Judah which was carried into captivity was monarchical; when national life revived, it was under the rule of a priestly caste. The later history of the Jewish kingdom before the Captivity was stained by the sins of international division, of idolatry, of neglect of the Law; it was distinguished moreover by perfect freedom of intercourse with surrounding nations.

All this was changed. A passionate, even a servile devotion to the Law, and a zeal for monotheism, had replaced the former neglect of the Law and the tendency to idolatry; and from henceforth the policy of Judah was determined by a stern isolation and exclusiveness combined with a revived spirit of patriotism, which sought to recognise in the returned exiles once more an undivided Israel. The policy of separation was carried out by the suppression of intermarriage with foreign races, and by a strict enforcement of the enactments of the Law.

Moreover the Jews who returned under Ezra brought back with them the institution of a new Feast, which completely harmonized with the new principles. The Feast of Purim had been founded to commemorate a great national deliverance, and the vengeance of the Jews on a hated population. It was an inspiring national memory, destined to work itself out in fresh results.

Ezra and Nehemiah, Zechariah and Malachi had strongly influenced the people in the direction of obedience to the Law and the undivided worship of Jehovah. Their work, especially the work of Ezra, the reformer, the exponent and the codifier of the existing Law, formed the basis and foundation of the succeeding age.

For convenience of treatment the whole period between the Old and New Testaments may be divided into three sections:

(*a*) The Period of Subjection and Silent Growth.
(*b*) The Maccabean Rule.
(*c*) The Herodian Dynasty.

(*a*) *The Period of Subjection and Silent Growth.*

Throughout the first of these periods, from the death of Nehemiah, *c.* B.C. 415, to the accession of Antiochus Epiphanes, B.C. 175, Israel played no independent part in history. Their country, first under the domination of Persia, fell with the other provinces of that empire into the hands of Alexander. After his death, B.C. 323, it became by turns subject to Egypt and to Syria. But though powerless by any national effort to determine its own external destinies, Israel was gathering strength, and by internal organization, by intellectual effort, and by a variety of spiritual development, was preparing itself for the great part which it was destined to play in moulding the future of mankind.

It was in this blank and silent period that the institutions, the sects, the forms of religious thought with which the N.T. has made us familiar, were beginning to take shape.

In religious thought a deeper sense of the Unity of the Godhead, a firmer grasp of Messianic hopes, a distinct belief in the ministry of angels, a fuller recognition of a future life and of the immortality of the soul, were characteristic of the Jews of the Return. With such enrichment of religious thought, due at least in part to the conquering monotheistic race, with the tradition of a great deliverance, and a passionate attachment to the divine Law of his forefathers, adapted to modern needs and codified by the later scribes, and with a fervid spirit of patriotism closely linked and almost identified with the purified national religion, the Jew entered on his new career.

The decaying Persian government probably interfered very little with the internal administration of Judæa, which was now vested in a line of hereditary high priests. At the same time Jews must have served in the Persian armies, and have taken a share in the great movements of the world. They must have fought at Cunaxa, Issus, and Arbela. It was part of their education to be involved in wider interests and to come in contact with many nations.

In the first generation after the Return the Jewish population was probably inconsiderable. Israel was in the position of a military colony surrounded by enemies who were exasperated by their attitude of social and religious exclusiveness. But it is clear that their numbers grew rapidly. Their chief rivals, the Samaritans, seem never to have spread widely, and even in the north the Jewish element soon outnumbered the rest of the population.

Of the high priests few were distinguished. During part of the period, down to the pontificate of Onias III. (B.C. 195), the dates of the high priests cannot be determined with certainty.

John, or Jonathan, third in descent from the high priest Eliashib, anticipated the violence of a later age by the murder in the Temple precincts of his brother Joshua, who had intrigued against him in complicity with the Persian governor Bagoses (B.C. 367).

The remarkable story given by Josephus (*A. J.* XI. viii. 5) of the meeting between the high priest Jaddua and Alexander (B.C. 332), though characteristic in many ways both of the Jew and of the Macedonian conqueror, is open to grave historical suspicion in its details. The leading statements, however, may well be true that Alexander received the high priest with unexpected reverence and kindness, that he granted favours to the Jews in different parts of his dominions, and that many Israelites served in the Macedonian armies on favourable terms. It is worthy of note that Jaddus is the last high priest mentioned in the Canon of the Old Testament (Neh. xii. 11, 22).

One name among those who enjoyed the dignity of the royal priesthood is treasured with peculiar devotion. The portrait of Simon the Just, in the 50th chapter of Ecclesiasticus, is the ideal picture of a great High Priest, the stately and revered leader of a hierarchical Court. Words seem to fail in describing the divine and majestic ceremonial of the Temple service, in which the central and commanding figure is Simon the Just († B.C. 291). It is a description which embodies the conception of a later age, and is a splendid and unique representation of priestly government in its most imposing aspect.

By the refusal of another high priest, Onias II. (B.C. 250), to pay the customary tribute to Egypt, the virtual independence of Judæa was all but lost. It was secured by the address of the high priest's nephew, Joseph, who himself became the collector of the royal taxes in Judæa, and founded a family which rivalled in influence the high-priestly line, and played an important part in the national history.

About fifty years later (B.C. 160), a step was taken calculated to render the Alexandrian Jews independent of Jerusalem. When Onias V., son of the high priest deposed by Jason, fled to Egypt, he besought Ptolemy Philometor to concede to him a disused shrine of Pasht (the cat goddess), at Leontopolis in the nome (*or* district) of Heliopolis (On), as a site on which to build a temple, which should be to the Jews of Alexandria what the ancient sanctuary was to their brethren in Jerusalem. Onias was encouraged in his design by a curious distortion of a passage in Isaiah (xix. 18, 19), which was supposed to foretell the foundation of a Jewish temple in Egypt. Philometor, who, according to Josephus, "committed his whole kingdom to Jews," granted the request. But though richly endowed by royal bounty the temple, more like a fortress than a sanctuary, does not appear to have achieved celebrity or to have alienated the Alexandrian Jews from the house of the Lord at Jerusalem.

When the successors of Alexander contended with one another for the various portions of the dismembered empire, the position of Palestine exposed it to attack alike from Syria and Egypt. It became the battle-field and the prize of victory for opposing powers. "The Jews," says Josephus, "were like a ship in a storm; they were tossed by the waves on both sides."

The capture of Jerusalem by Ptolemy Lagides (Soter), B.C. 320, was one of many instances in which the strict observance of the Sabbath brought defeat on the Jews. But what seemed at first a disaster led ultimately to favourable results. Thousands of Jewish captives were taken to Alexandria. There Ptolemy Philadelphus, who succeeded his father Ptolemy Soter in B.C. 284, was stirred to take a genuine interest in the history and literature of Israel. He purchased the freedom of 120,000 Jewish slaves. At the same time he took measures to have the records of the Jewish people added to his magnificent library. The result was the translation of the Hebrew Scriptures into Greek.

The story of the Septuagint Version is obscured by fabulous incidents. Though the miraculous consensus of seventy independent translators may be discredited; and though the origin of the version may be attributed to the religious necessity of the Alexandrian Jews, as well as to the instance of Ptolemy, the historic fact of this great literary work remains. It would be out of place to estimate fully here the influence of the Septuagint on religious thought, and especially on the language of the New Testament. But it may be well to note that to the great majority of Jews, and to the early Christian Church, the Septuagint was the channel through which the teaching of the Old Testament was conveyed. Its influence on language may be compared with the influence of the English Bible on our own tongue. But the work of the Septuagint was even greater. It was the most effective instrument in throwing down the partition wall between Jew and Gentile. It was the first memorable instance of a religion disclosing its secrets to the curiosity or reverence of alien races. The Septuagint accomplished the supremely difficult task of creating a new religious phraseology, and of transferring religious terms out of their native setting into a language teeming with ideas at variance with the religion which was being interpreted.

The Græco-Egyptian monarchs also promoted this interchange of Hebrew and Hellenic influence by planting Greek settlements in Palestine itself. Many of the towns distinguished by Greek names, such as Paneas, Ptolemais, and Scythopolis, owe their origin or reconstruction to this epoch.

The same favour which was shewn to the Jews by the Ptolemies in Egypt was extended, according to Josephus, to their brethren in Syria and Asia by the Seleucid dynasty. Seleucus Nicator granted to many Jews privileges of citizenship equal to those enjoyed by their Greek and Macedonian fellow-subjects. The continuation of this policy under the Roman government explains the instances of the Roman franchise granted to Jews in the Christian era. The friendly relations between Judæa and the Greek dynasty in Egypt which had subsisted since the battle of Issus (B.C. 301) were broken by an outrage of Ptolemy Philopator (B.C. 217) in the Temple precincts, followed by a cruel persecution of the Jews in Alexandria. These acts threw the Jews upon the Syrian alliance.

Under the rule of Seleucus Nicator, Syria, with Antioch for its capital, had become a powerful kingdom. Antiochus the Great increased its strength to the point of rivalry with Rome. After some alternations of success, the struggle between Egypt and Syria ended in the victory of the latter. Palestine was included in the conquests of Antiochus, and now became a Syrian province.

It was under Seleucus IV., the successor of Antiochus, that the crisis came. Intestine division at this, as at many other crises in Jewish history, was the cause of disaster. Simon, probably the son of that Joseph who had retrieved the indiscretion of the high priest Onias II., disputed with his successor, Onias III., the control of the Temple treasury, and, as the quarrel deepened, appealed to Apollonius, viceroy of king Seleucus. Heliodorus, the Syrian envoy and royal treasurer, so the story runs, advanced to plunder the Temple, when on a sudden an armed warrior, of divine and terrible aspect, rode against the intruder, who was flung to the ground. Two heavenly attendants scourged him as he lay. Thus was the sanctity of the Temple vindicated.

(*b*) *The Maccabean Rule.*

Notwithstanding this intervention, the Hellenizing party continued their intrigues, and on the accession of Antiochus Epiphanes, B.C. 175, Jason, brother of Onias III., obtained the high-priesthood by bribery. His name of Jason, the Græcised form of Joshua, was itself typical of the Hellenizing movement now in vogue. A strong effort was made to break through the exclusiveness of Israel. The manner, the dress, the language of the Greek, even the Greek gymnasium with its distinctive games, were introduced under the shadow of Jehovah's Temple. At the head of the Hellenizing faction was the high priest Jason, who, after displacing his brother Onias III., was in his turn thrust from his position by the victory of Menelaus. This unseemly rivalry brought on Jerusalem an invasion by Antiochus, who was returning (169 B.C.) from an expedition to Egypt. The calamity was a terrible one. Thousands of Jews were slain and carried captive, the Temple was pillaged and profaned, its sacred treasures, the golden candlestick, the altar of incense, even the veil of the Sanctuary, were carried off. A Syrian garrison was posted in a fort overlooking the Temple courts.

But a still more sweeping destruction is imminent. Antiochus resolved to obliterate the distinctive position of Israel. Its nationality was to be destroyed. The religion of Jehovah was to be merged into the cult of Jupiter Capitolinus, or of Zeus Olympius, or into the lascivious rites of Syria. This persecution of Antiochus was an extraordinary fact, quite alien from the usual tolerant spirit of paganism. It was an attempt to unite his empire in the links of a Catholic paganism.

The abolition of Israel seemed an easy task, well within the power of the Syrian general Apollonius, with his army of 20,000 men.

But Antiochus had miscalculated. Among his measures had been the order to erect altars to Zeus in every important place throughout the Holy Land.

At the little town of Modin, not far from the historic site of Beth-horon, resistance began. A renegade Jew was about to offer the unhallowed sacrifice at the bidding of the Syrian king's emissary, when Mattathias, an aged priest belonging to the family of Asmon or Chasmon, who had himself refused to do the impious act, stepped forward and slew in his zeal both the sacrificers and the royal officer.

Mattathias was the father of five sons, of whom all were distinguished, and three in succession guided Israel with consummate skill and valour in the mighty struggle now beginning.

The followers of Mattathias fled to the mountains and caves, but a bloody vengeance fell upon them. Thousands of unarmed fugitives were slain on the Sabbath day.

Accordingly it was resolved henceforth to disregard the Sabbatical rule, which would have exposed the pious Jews to unresisted slaughter.

One of the most memorable incidents in this persecution was the death by cruel torture of a mother and seven sons. Their dying utterances express a confident belief in the Resurrection and in everlasting life. The light of immortality had never shone so clearly as in this dark hour of national need.

The death of Mattathias soon followed. But his last words inspired national feeling for many generations to come. Zeal for the law, the Temple and the covenant, and the example of the heroes of the nation who had given illustrious proof of this zeal, became the guiding lines of Jewish history.

Judas, the first to bear the name of Maccabæus, or 'the hammerer,' was appointed to succeed his father. Under his leadership repeated victories crowned the valour of the soldiers of zeal. The way was opened to Jerusalem; the ruined Temple was restored; the sacred courts cleared of the bushes with which they had been overgrown, and the desecrated altar was pulled down and reconstructed. When all was finished, the feast of the dedication of the new altar was celebrated with great rejoicing, and became henceforth the historical memorial of the third signal deliverance of Israel.

The triumph of the Jews was bitter to the ever-watchful foes around them. Accordingly the next task of Judas was to turn his arms against Edom and Ammon, and against 'Galilee of the Gentiles.' Sending his brother Simon to the north, Judas himself crossed the Jordan, and delivered the Jews who were beset in the fortresses of Gilead.

In the year 164, Antiochus Epiphanes died, and was succeeded by his son Antiochus Eupator.

The tide of Maccabean success was checked for a moment by the advance of a vast army led by the Syrian general, Lysias. But the temporary defeat was marked by an act of conspicuous valour. Eleazar, surnamed Avaran, or the 'Beast sticker,' the fourth son of Mattathias, creeping beneath one of the largest and most richly decked of the elephants, slew it and perished by its fall.

For a time there was a lull in the conflict, during which a romantic friendship sprang up between Judas and Nicanor, one of the most skilful of the opposing generals. The friendship, however, was soon interrupted by the intrigues of Alcimus, who had been appointed high priest by the Syrian king.

Judas and Nicanor once more met in battle. Victory was again with the Maccabeans; Nicanor was slain; and one of the Temple gates, called by his name, marked the place where his members were savagely exposed.

The treaty which Judas concluded at this time with Rome is not only one of the most interesting instances of historical contact, but is characteristic of that policy by which, from time to time, Israel saw its advantage in fostering the rivalry of opposing empires.

Rome was to be the counterpoise to Syria, as Assyria had been the counterpoise to Egypt, or Persia to Babylon.

The advantage, however, was not immediate; for notwithstanding the promises of the Roman Senate, Judas was once more unassisted in battle, and exposed finally to defeat and death at Eleasa, probably the modern Bir-ez-zeil.

Jonathan and Simon, the brothers of Judas, now took the lead of the patriotic party. After a short struggle Bacchides gave up the contest and made peace with the Maccabees, a result which may probably be in great part attributed to the Roman alliance.

The dispute for sovereignty between Alexander Balas and Demetrius, who had succeeded Antiochus Eupator (B.C. 162), gave the Jews an opportunity, of which they availed themselves. Jonathan took the side of Alexander, who in turn bestowed the high-priesthood on Jonathan, an important precedent, which placed the nomination to the high-priesthood in the hands of the sovereign power, and which vested the titular, as well as the real, authority in the Asmonean family.

It may be noted, however, that by some even among the most fanatical opponents of foreign influence this radical change in the principle of succession to the high-priesthood was viewed with disfavour and suspicion.

The immense concessions of Demetrius were offered in vain; and his general Apollonius, now governor of Cœle-Syria, suffered defeat from Jonathan.

But Alexander Balas in his turn was defeated by Ptolemy Philometor, and soon afterwards slain in Arabia. Demetrius II. now (145 B.C.) succeeded to the Syrian throne. Jonathan seized the opportunity of laying siege to the hostile garrison which had continued in Jerusalem since the days of Antiochus Epiphanes. Meantime Demetrius made overtures of peace on favourable terms, which were accepted by Jonathan, who even rescued the Syrian king when his own subjects rose against him in Antioch. But the promises made by Demetrius of withdrawing the garrisons in Judæa were violated.

Another revolution, planned and fostered by a Syrian adventurer named Tryphon, placed Antiochus, son of Alexander Balas, on the throne. One of his first acts was to enter into friendly relations with Jonathan, who proved his loyalty by twice successfully repelling an invasion of Palestine by the faithless Demetrius. At the same time Jonathan strengthened his position by sending embassies to Rome and to Sparta.

Never, perhaps, had the name of Israel been so formidable as at this moment, when a base act of treachery deprived it of its trusted chieftain. Jonathan was inveigled into the fortress of Ptolemais and eventually slain by Tryphon, who was now conspiring against his master Antiochus VI. (*circ.* 144). Simon now placed himself at the head of the Maccabean party. Tryphon caused the boy king Antiochus to be put to death, and contested the Syrian crown with Demetrius, with whom Simon now entered into close alliance. Demetrius, however, was taken prisoner by Arsaces (Mithridates); and Tryphon exercised a limited and precarious authority for a while, until he was put to death by Antiochus Sidetes, brother of Demetrius (*c.* B.C. 139), who now succeeded to the Syrian throne.

The reign of Simon was remembered as a peaceful and prosperous time, when "every man sat under his vine and his fig-tree, and there was none to fray them." Almost the last trace of foreign dominion had disappeared with the reduction of the Syrian garrison in Jerusalem. From the first year of Simon's reign a new era began, from which legal documents were dated, and the sovereign privilege of coining money was granted to the Jews by the Syrian king (B.C. 142).

Antiochus Sidetes, with the accustomed perfidy of the Seleucidæ, feeling secure of victory, threw over his former friend and ally, and demanded the restitution of the stronghold from which the Syrian garrison had been expelled.

The cause of Israel, however, still prevailed. Judas and John, the sons of Simon, gained a decisive victory over Cendebeus, the viceroy of Antiochus.

The national gratitude to Simon was expressed by the erection of a brazen tablet in the Temple, recording the absolute power entrusted to him. He was to be "their governor and high priest for ever until there should arise a faithful prophet." The reservation is remarkable. But certainly no Jewish ruler had ever had a like honour paid to him, and none had possessed authority so ample and so despotic.

The first book of the Maccabees ends with the treacherous murder of Simon and two of his sons at Dok, probably the modern Ain Duk (B.C. 135).

John, surnamed Hyrcanus, escaping a plot laid against him by the assassins of his father, succeeded to the high-priesthood and to the Maccabean chieftainship, B.C. 135. His reign was marked by the rebuilding of the fortress on the Temple area at Jerusalem, known in later days as the Castle Antonia. John also distinguished himself in war by the conquest of two inveterate enemies of Israel—the Edomites in the south, and the Samaritans in the north—both events of considerable importance in Jewish history. In the northern campaign the rival temple on Gerizim, and the city of Samaria itself, were razed to the ground.

The ascription of the prophetic gift by his contemporaries to John, so meagre in the evidence given, may be regarded rather as a yearning for the recovery of a lost privilege than as indicating a fact.

The three sons of John Hyrcanus who rose to power were Judas, Mattathias, and Jonathan, or, as they were named in accordance with the prevailing Hellenic taste, Aristobulus, Antigonus, and Alexander Jannæus. Aristobulus, the eldest son, was the first to assume the title of 'King of the Jews,' a name previously unknown to Hebrew history, but destined to carry with it a sacred and enduring significance.

His second brother, Antigonus, was admitted to a partnership in the kingdom. But, by a cruel intrigue, the jealousy of Aristobulus was roused, and Antigonus was slain by the royal guards in an underground passage leading to the castle afterwards called Antonia. Swift compunction followed the commission of that crime. The death of Aristobulus, which soon followed, was hastened by remorse (B.C. 106).

The reign of Alexander Jannæus (B.C. 105—78) was disturbed by war and revolt. Reverses in battle, the employment of foreign mercenaries and the opposition of the Pharisees, made him unpopular with his subjects, who rose against him. The rebellion was suppressed with rigorous cruelty. And in the end Jannæus succeeded in extending the limits of his kingdom. Ituræa had been added to the Jewish dominion by Aristobulus, and under Jannæus most of the Greek towns on the west, and the settlements of Moab and Gilead on the east of the Jordan, acknowledged the sway of the Asmonean kings.

On the death of Alexander Jannæus, the government was carried on by his widow, Alexandra, who, acting on the shrewd advice of her dying husband, yielded herself to the guidance of the Pharisaic party. Hyrcanus, her elder son, a man of feeble character, was appointed high priest; her second son, the able and vigorous Aristobulus, chafed by the female rule and the influence of the Pharisees, after vain protests against his mother's policy, seized a number of strong places, and gathered round him a formidable body of adherents. At this juncture Alexandra, who had won popularity by a discreet management of affairs, died after a reign of nine years (B.C. 69).

(c) *The Herodian Dynasty.*

The end of the Asmonean dynasty is closely involved in the rise of the Herodian family to power.

Antipater, or Antipas, the father of Herod the Great, was a rich Idumean, an ardent partisan of Hyrcanus, and bitterly opposed to Aristobulus. Hyrcanus, yielding to his brother's stronger character, had resigned his dignities. But, instigated by Antipater, he revived his claims, and pleaded them against his brother before Pompey, who was then at Damascus, B.C. 63. Pompey eventually decided in favour of Hyrcanus, whom he restored to the office of high priest. But Hyrcanus became henceforth little more than a puppet in the hands first of Antipater, afterwards of his son Herod.

Meantime Aristobulus attempted a faint resistance, but soon surrendered himself to the victorious Pompey, who now laid siege to Jerusalem. The horrors of internal faction broke out within the walls. The scrupulous observance of the Sabbath, not for the first time in Jewish history, gave an advantage to the enemy. A terrible massacre followed the capture of the city. Then ensued an act of sacrilege which was never forgotten or forgiven by the Jews. The Gentile conqueror entered the holy of holies, expecting to find some visible symbol of the mysterious Eastern cult. In the words of the Roman historian, he found nothing.

By the Roman settlement, carried out under Gabinius, the ancient limits of Palestine were divided into five separate and independent governments—the seats of which were respectively at Jerusalem, Gadara, Amathus, Jericho, and Sepphoris. "So the Jews," says Josephus, "were now freed from monarchic authority and governed by an aristocracy." The Jewish captives who had been carried to Rome were, by an unusual exercise of humanity, permitted to settle in large numbers on the right bank of the Tiber—an event which carried with it far-reaching consequences in the history of the Jews and of the Christian Church.

The most distinguished of the captives, however, Aristobulus and his sons, Alexander and Antigonus, made their escape. The two first, after varying fortunes, passed out of Jewish history. But Antigonus and his sister-in-law Alexandra, and the two children of Alexander, Aristobulus and Mariamne, remained to play their part in the closing tragedy of the Asmonean house. Hyrcanus, its nominal chief, was now completely subordinate to the Idumean Antipater, who, by the favour successively of Pompey and Julius Cæsar, became a Roman citizen and Procurator of Judæa. When Herod succeeded to his father's position, the only change was that through the feebleness of age Hyrcanus sank into deeper insignificance, while the brilliant ability of Herod, both in war and peace—his capacity for rule—his address—his noble presence and his powerful friendships at the Roman Court, gave him an ascendency which his father had never enjoyed.

One member of the Asmonean house, however, made a desperate effort to check the advance of Herod. The only possible counterpoise to Rome at this epoch was the Parthian empire. For a moment the defeat of Crassus at Carrhæ (B.C. 53) inspired the East with extravagant hopes. To this power, therefore, Antigonus had recourse in order to effect the ruin of Herod, the *protégé* of Rome. Hyrcanus, the nominal chief of the Maccabean race, together with Phasael, Herod's brother, was inveigled into Parthia. Phasael shortly afterwards died. Hyrcanus was summoned to be high priest and king in the Jewish colony at Babylon, where he was treated with the greatest consideration. Herod himself fled to Rome; and there, by the favour of Antony and Octavianus, he was recognised as 'King of the Jews,' B.C. 40. Jerusalem was once more captured by the Roman armies. Herod ruthlessly massacred the party opposed to him. Antigonus, king and priest though he was in the estimation of the Jewish nation, was scourged and crucified, in circumstances of cruel indignity, at Antioch.

Herod now (B.C. 38) strengthened his position still further by allying himself with the dynasty he was striving to supplant. Mariamne, daughter of Alexander and granddaughter of Aristobulus II., who inherited all the beauty and all the courage of her race, became the wife of the Idumean adventurer. Herod recalled Hyrcanus to Jerusalem, not, however, to fulfil the office of high priest, for which he was incapacitated by a personal blemish inflicted on him by Antigonus, but to be the guest and friend of Herod. To the office of high priest Herod first appointed Hananel, who, like Hyrcanus, belonged to the Babylonish colony. Soon, however, in accordance with the popular voice, he instituted to that office Aristobulus, the brother of Mariamne, a youth seventeen years old, who possessed the noble features and majestic bearing which seemed to be an heritage of the Maccabees. When, dressed in the high-priestly robes, in the bloom of youthful beauty, Aristobulus ascended the altar of sacrifice, every eye was attracted But the very hopes which his appearance stirred in the friends of the Maccabean house proved fatal to him. While bathing with other youths in the luxurious warm baths of Jericho, he was held under the water and drowned by Herod's Gallic mercenaries. Other victims now followed; among whom the aged Hyrcanus was put to death under legal forms.

But the most tragic sacrifice of all remained to be consummated. Mariamne had just cause for resentment, not only from the deaths of her beloved brother Aristobulus, and of her grandfather, Hyrcanus, but also from a sentence of death which Herod had left to be executed against her in case of the failure of his mission to Augustus Cæsar after the battle of Actium. The mission succeeded. Augustus continued the friendship which his rival Antony had bestowed on Herod. But Mariamne had learnt the secret of the fatal order, and received her husband coldly on his return (B.C. 29). The occasion was seized by Herod's own mother and sister to rouse and foster suspicion. Mariamne was doomed; and died with serene courage. But with scarcely an interval, Herod's passionate love revived. He was filled with the keenest remorse, which he strove to deaden by every device, even by the fond pretence of regarding her as still living and present in the household. Mariamne left two sons, Alexander and Aristobulus. Their attitude of just and irreconcilable hatred to their mother's murderer made them easy victims to the continued intrigues of the Herodian house. They too perished; and with them the history of the Maccabees may be regarded as closed: for the fortunes of their descendants became merged in the history of the Herodian house.

Herod's closing years were marked by fresh cruelties, and by ever-growing pains of remorse. Though the massacre of infants at Bethlehem is unnoticed by the Jewish historian, it is too closely paralleled by similar acts in Herod's career to leave room for any historic doubt. Indeed, it is an act which might have been inferred if it had not been recorded. But what lends a special interest to it in this connexion is the light thrown upon it by its historical setting. It was the precise juncture of time when from despair of an Asmonean heir, and from hatred of Herodian tyranny, the ancient hope of a prince of the house of David might be expected to revive.

Before Herod's own end came, Antipater, his son by his Idumean wife Doris, was added to the list of his victims. In this case the fate was deserved by one who had plotted the ruin of others. Even at the last, when the agonies of death were upon him, Herod arranged a general slaughter of the leading men of the country, imprisoned by the tyrant's orders in the hippodrome of Jericho. The order was given, but was not executed. After vainly seeking a cure in the sulphur baths of Callirhoe, Herod, king of the Jews, died at Jericho, and was buried in the Herodium, a fortress which he had built in the earlier years of his reign.

The memory of Herod is so inextricably connected with the one or two closing incidents of his reign recorded in the Gospels, that it is difficult to disengage it from that absorbing association, and to present his career and position as they must have appeared to his contemporaries.

To the Greek and Roman, Herod was perhaps the most striking figure in the Eastern world. He was the friend and ally of Cæsar, from whom he had received a kingdom, and towards whom he displayed a profuse and noble gratitude. His rule was inspired by the example of Rome, and it was to Rome that he sent his sons to be educated under the roof of a distinguished noble, Pollio, the friend of Virgil and of Augustus.

To the Greek he appeared as the lover and patron of Hellenic authors and philosophers. He was appointed perpetual president of the great Olympic festival, which he had re-endowed and restored to its former splendour. He introduced the games of Greece and the shows of the Roman amphitheatre into the cities of Palestine; cities in which the stately architecture of Athens or of Corinth honoured the name and the divinity of Cæsar.

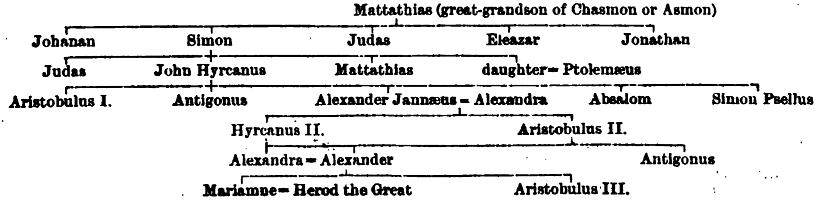
By the Jew he must have been regarded in various aspects. Fierce hatred must for the most part have pursued the Idumean upstart who ruled by the overthrow and slaughter of the beloved family of the Maccabees; who was the destroyer of the 'light of the world' by the massacre of the Sanhedrin and of the learned men of Israel; who in his youthful campaigns had slain by the sword thousands of Galilean patriots; who did violence to the ancient spirit of Jewish exclusiveness by foreign innovation; and whose cruel and capricious despotism, supported by a barbarian soldiery, brought fear and insecurity upon Israel.

On the other hand, there were some who, in the powerful prince who had conciliated the favour of the successive rulers of the world, and who by the steady support of Rome had placed the Jewish race high among the nations of the world, thought they saw the promised Deliverer of Israel. This was one of the aspirations which, apart from mere mundane hopes, gave life to the Herodian party.

But by far the greatest work of Herod as king of the Jews, and one which with some went far to atone for his crimes and cruelty, was the rebuilding of the Temple at Jerusalem. This magnificent structure, its courts, its stately colonnades or porches, its precious gifts, are described below (p. 154). It was a work which created genuine admiration and enthusiasm, and did much to give prestige to the Herodian dynasty.

After the death of Herod the Great the influence of Rome became dominant. It was no longer difficult to discern the signs of the times. Throughout its recent history of four hundred years, Israel had maintained a chequered independence, at one time through the conflicts of contending empires, at another by the intestine divisions of the paramount power, each of which in turn courted the support of the Jews by promises of freedom. But Rome had crushed all her rivals, civil war had ceased, and she was left free to rule the subject nations with undivided force. For this reason, when Israel, inspired by past successes against great empires, opposed a last desperate resistance to Rome and failed, there was no longer hope of national recovery.

GENEALOGICAL TABLE OF THE MACCABEES.



RELIGIOUS MOVEMENTS OF THE PERIOD BETWEEN THE CLOSE OF THE OLD TESTAMENT AND THE BIRTH OF CHRIST.

JEWISH SECTS—SCRIBES, PHARISEES, SADDUCEES, ESSENES, ZEALOTS.

The joint work of Ezra and Nehemiah had been to complete the Torah, or Law, and to enforce obedience to it. Historically, that work followed the lines of Josiah's reform, like that its whole force was directed against idolatry, and like that it tended to centralization of worship at Jerusalem.

The result was the foundation of Judaism. The Law was set forth as a complete system by which men should live. By the Law was understood in a special sense the Pentateuch, every word of which was regarded as inspired, and an immediate revelation to Moses. The Prophets (including the historical books) held a secondary place in the Canon.

From the first the Law needed explanation and development. This need called into existence a body of interpreters who were termed Sopherim or Scribes. Ezra had collected and edited all that survived of the sacred writings of the Jewish people. The Scribes explained and applied the rules of the Torah to special cases as they arose. Hence came that development or 'hedging round' of the Law which resulted in the body of minute Rabbinical rules of conduct. Eventually, though not at first, the decisions of the Scribes had the force of law. They *bound* men with burdens. In this way the Scribes were recognised as the legislators and the judges of Israel.

The first Scribes were priests. That the priest's lips should keep knowledge was a rule of the order. Soon, however, the study of the Law spread outside the circle of the priesthood, and a separate, even an antagonistic, body of Sopherim began to teach. And when in the Hellenistic period many of the priests addicted themselves to heathen culture, the Scribes, who were not included in the priestly order more than any others, attracted the respect and reverence of the people. The Scribes were designated by various names, Sopherim, or literary men, lawyers, learned in the Torah or Law, teachers of the Law. Their learning had a wide range; mathematics, natural science, astronomy, geography, the history and the languages of the surrounding nations, were all required for a full exposition of the Law in its wider sense, and came within the limits of a Scribe's study. The estimation of the Scribes, and of the learning they professed, was high among the Jews. 'Study is more meritorious than sacrifice'; 'A scholar is greater than a prophet'; 'You should revere the teacher even more than your father,' were among the sayings which illustrate this enthusiasm for the teaching of the Law. Titles of honour, such as lord, and master, and Rabbi, came into vogue in the generation preceding the Christian era.

The Scribes, as an organized and associated body —a college of learned men—are probably to be identified with the Great Synagogue, an institution referred to, but not clearly explained, in the Rabbinical writings. To the Great Synagogue—the central college of Scribes in Jerusalem—must be referred the origin of synagogues, widely spread in Jerusalem itself, in the towns and villages of Palestine, and in most of the important cities of the Roman Empire into which the Jewish dispersion had flowed.

The Synagogue was, in its original intention, more a house of instruction than a house of prayer. It was the chief means by which the teaching and influence of the Scribes were extended, and by which the enactments of the Law were interpreted and enforced. The Synagogue was, in fact, a church, a school, and a court of justice.

Among the enthusiasts for the Law there was an inner circle, whose exact obedience and purity of life distinguished them above all others as specially representative of the national impulse towards zeal for the Law and separateness. To these the name of **Chasidim,** 'the pious,' was given. The Chasidim seem to have given rise, more or less directly, to two schools, sects, or orders—the Pharisees or 'separatists,' and the Essenes.

Although these sects, together with the rival faction of the Sadducees, do not appear under those appellations until the reign of John Hyrcanus, it is not to be supposed that their origin dates from that late period. The different tendencies which afterwards took shape under familiar names originated at the time of the Return, or even earlier.

The Pharisees were the popular party—the men who distinguished themselves in that enthusiasm for avoidance of pollution from persons or things which was now the characteristic of the whole nation. Their belief included the doctrine of immortality and the resurrection of the body, and the existence of angels and spirits; in the question of the freedom of the will, they inclined to fatalism; as religious teachers, they upheld the authority of oral tradition as of equal validity with the written law.

The name of **Sadducees** has been traced either to Zadok the high priest in Solomon's time, or, with less probability, to Zadok a disciple of Antigonus of Socho, whose teaching, derived from Simon the Just, was wrested into a denial of future rewards and punishments. They were rather a caste than a sect. Admission to the Pharisaic party was not only open but eagerly welcomed; whereas the priestly and aristocratic Sadducees were rigidly exclusive, and insignificant in point of numbers.

In their treatment of religious questions the Sadducean scribes held to the letter of the Mosaic revelation, and denied the authority of the oral tradition: they taught complete freedom of the will in moral action: they were opposed to the Pharisees as to the belief in angels and spirits; they refused also to accept the doctrine of immortality as a deduction from the Pentateuch. Politically, the Sadducees were as a party open to foreign influences, and it was through them that Hellenic culture spread in Israel. Such a policy could have little weight of resistance against the overwhelming tide of patriotic enthusiasm stirred and ruled by Pharisaic guidance. Eventually the party of the Synagogue and of the new learning prevailed over the party of the Temple and of ancient custom.

Less conspicuous in public life, and dwelling principally in secluded settlements on the shores of the Dead Sea, the **Essenes** nevertheless exercised a considerable influence, and represented, though in an extreme fashion, one tendency of the post-exilic reform. Although the name, like that of the Pharisees and Sadducees, appears late in history, the type of asceticism practised by the Essenes may be regarded as part of the same movement from which Pharisaism originated. The Essenes are not mentioned in the New Testament, nor is it probable that there is any trace of their influence on Christian life and teaching at that early period, many of the practices which the Essenes followed, celibacy, isolation, silence, ceremonial ablutions, abstinence from animal food, being common to most forms of asceticism. Some tenets which the Essenes professed were derived from Persian influence, such as a dualistic theory of good and evil, the symbolism of light, the adoration of the sun, and the worship of angels. But it was in regard to the sacrificial system that the Essenes separated most widely from the ordinary religious life of the Jews. The Essenes abstained from sacrifices, and from the Temple worship, and refusing to acknowledge the Aaronic priesthood or the Levitical order, they had priests and ministers of their own.

The **Zealots** can hardly be reckoned as a separate party, at any rate at this epoch. They represented one extreme side of the Pharisaic movement as the Essenes represented another. At first the points of difference may have been small. It required the stimulus of the Maccabean struggle to ripen their 'zeal' into the fanaticism of later times.

Through the influences and the means of discipline here briefly traced the nation was trained in a wonderful and exceptional manner for the determined assertion of national independence. Never had the *morale* of a military race reached a loftier height. The Jew possessed—by whatever name we call it, faith, zeal, enthusiasm—a spirit of divine strength which alone enabled him to 'overcome the armies of the aliens.'

APPENDIX ON THE NATIONS SURROUNDING ISRAEL.

BY W. ROBERTSON SMITH, D.D., PROFESSOR OF ARABIC, CAMBRIDGE.

The most comprehensive list of foreign nations known to the Hebrews is that given in Gen. x. in the form of a genealogical table of the descendants of Shem, Ham and Japheth. The descendants are nations not individuals (vv. 5, 20, 31), and broadly speaking they form three geographical groups, the northern nations (Japhet), the southern nations (Ham), the middle nations (Shem). Of the northern nations Madai represents the Medians and Javan the Ionians. Eastern peoples called all the Greeks Ionians, and under this general name our chapter also includes Kittim (Cyprus), Dodanim—or rather, as it is read in 1 Chron. i. 7, Rodanim (Rhodes), and the remoter lands of the Mediterranean, *viz.* Elishah (perhaps the Laconian coast and islands) and Tarshish, that is Turdetania in south-western Spain, which was known in the East at an early date from the Phoenician trade and colonies beyond the Straits of Gibraltar. The other names of the northern group are more or less obscure, but, so far as they can be compared with Assyrian and Greek data, point to Asia Minor and Armenia. Gomer corresponds to the Assyrian Gimir in Asia Minor, probably in Cappadocia which is called Gamir in Armenian; Tubal (Assyrian Tabal) and Meshech (Ass. Muski) are identified with the Tibareni and Moschi of Herodotus, in the mountains S.E. of the Black Sea. Tubal and Meshech appear again in Ezek. xxvii. 13 as trading with Tyre in bronze and slaves. Togarmah (*ibid.* ver. 14) supplied horses and mules, which would suit either Armenia or northern Asia Minor. Magog in Ezek. xxxviii. is the land of Gog, which appears along with other nations of the far north as the last and most formidable enemy of Israel and is generally taken to mean the Scythians; but it is not certain that the geographical horizon of the Hebrews extended north of Asia Minor across the Black Sea.

Of the southern nations in Gen. x. 6, 7, Cush is the dark-skinned race of Eastern Africa south of Egypt; to Cush ver. 7 reckons also the peoples of S. Arabia (Yemen), which from very early times had a close connexion with Africa and sent forth colonists to it. Mizraim is the usual Hebrew name for Egypt; Phut, which is repeatedly mentioned by the prophets, is taken by ancient and probably sound tradition to mean the Libyans; and Canaan, the pre-Hebrew population of Palestine, includes the Phoenicians. The details in vv. 8—19 appear to belong to a document originally distinct but not less ancient or valuable than the main scheme of the chapter.

In the account of the middle nations or sons of Shem critics also distinguish two sources; the main scheme of the chapter embraces only vv. 22, 23, 31. Here the nations included are Elam (Elymais and Susiana) on the Persian Gulf, Asshur (Assyria) north of Babylonia and mainly east of the Tigris, Arphaxad (Arrhapachitis), Lud (Lydia) and Aram, that is the Aramaeans or Syrians, to whom are reckoned in detail a variety of minor peoples whose places cannot be determined with any certainty. This narrow scheme covers the whole range of Hebrew geographical knowledge down to the time of the Captivity, and many of the remoter nations were known to the old Hebrews only through the Phoenician traders; as may be seen by comparing Gen. x. with Ezek. xxvii. The further East lay quite beyond their horizon; thus India (Sind, Heb. Hoddu) is first mentioned in Esther i. 1; for though Solomon's fleet on the Red Sea brought back Indian wares it is not certain that it went further than the ports of S. Arabia, which from an early date were depots for the merchandise of India and East Africa; and though some have supposed that Ophir is really the Malabar coast, it is at any rate reckoned as part of S. Arabia in Gen. x. 29. In what follows we may confine ourselves to those foreign nations that had an influence on the history of Israel.

The land of Israel, from its geographical position, holds a very important place in the history of the ancient world. If we leave out of account the extreme East, which had a quite separate existence, we find at the dawn of history two great centres of empire and civilisation whose origins are lost in the twilight of extreme antiquity. One of these was in the lower valley and Delta of the Nile, the other in the alluvium of the Euphrates-Tigris valley. In each case a broad tract of very fertile country nourished a dense population and produced that superfluity of the means of life which encourages luxury and makes the progress of the arts possible. And in each case the absence of natural barriers in the shape of mountains and deserts, separating tribe from tribe and city from city, led at an early date to the formation of great kingdoms, rich and strong enough to engage in schemes of foreign conquest. Thus Egypt on the one hand, and Babylonia and Assyria on the other, are the main factors in the oldest history of Western Asia. Between them lay Syria and Canaan, broken up by natural causes into a number of small nations quite unable to cope with these empires, and therefore exposed by turn to the influence of each of the great powers, and forming the battlefield on which they ultimately disputed for sovereignty. All communication, whether in peace or in war, between the rival empires of the Nile and the Two Rivers had to pass through Canaan, which was traversed from north to south by the trade routes connecting Asia with Africa. For the huge triangle of the Syro-Arabian desert, with its base of 900 miles from Suez to the head of the Persian Gulf, and its apex 400 miles to the north, cut off communication in a straight line between Babylonia and Egypt, and forced the traffic from east to west to ascend the Euphrates till it fell into the routes leading southward to Canaan from the Mesopotamian uplands. Of these the lower crossed the Euphrates at the ford of Thapsacus (Tiphsah, 1 Kings iv. 24) near the modern Rakka, and thence passed in a south-westerly direction, mainly through deserts, by way of Rezeph (2 Kings xix. 12, now Rosafa) and Tadmor or Palmyra (1 Kings ix. 18), to Damascus. The other road left the Euphrates higher up, at Carchemish (Europus, now Jerabis), struck the valley of the Orontes, and ascending that river reached Canaan by way of Hamath (now Hama) and Baalbek, whence one road leads to Sidon and another to Damascus. The entrance into Canaan proper from Damascus was at Laish or Dan, and here before the Hebrew conquest there was an independent trading settlement (Judg. xviii. 7, 27). Canaan itself was traversed from north to south by several great routes, inland or along the coast, converging at Gaza, and entering the desert at Raphia, whence there were four marches to the Egyptian frontier at Pelusium (Exod. xiii. 17). Thus between Canaan and Egypt there lay only a short desert, offering no great obstacle to invasion, while between Canaan and the Assyrians and Babylonians the way was long and circuitous, and great cities had to be conquered before the empire of the Two Rivers could come into touch with Palestine. Hence the relations of

Canaan with Egypt go back to patriarchal times, while Assyria hardly came into direct contact with Israel till the eighth century B.C.

The kingdom of **Egypt**, or in official style of "Upper and Lower Egypt," the former answering to the Biblical Pathros, and having Thebes for its capital, while the latter embraced the Delta and the district of Memphis (Noph, but in Hosea ix. 6 Moph), was formed by the union under a single sovereign (the Pharaoh, *i.e.* "Great House") of a number of districts or *nomes* which were often divided by local jealousies and even by religious antipathies. The internal policy of the Pharaohs through many centuries was directed to overcome these forces of disunion and strengthen their own prerogative by a well organized central administration and by the elaboration of a state religion, which united all the local gods in a single pantheon, or even represented them as merely various forms of the supreme sun-god Ra, whose offspring the Pharaohs claimed to be. The person of the sovereign was clothed with sacred dignity, church and state were closely knit together, and the priests formed a most influential class and a chief stay of the throne (*cf.* Gen. xlvii. 22). Under strong sovereigns this system had marvellous success; the nobles were kept under control and the peasants, always industrious and frugal, drew riches for their masters from a soil of surpassing fertility. This wealth, together with the system of forced labour, which was not too oppressive if confined to the season when agriculture was suspended, enabled the rulers to execute great public works, canals for irrigation, strong cities for defence, and royal monuments—especially tombs and temples—that are still among the wonders of the world. The state religion was much occupied with thoughts of the life after death, and Osiris, the god of the dead, is the most prominent of all Egyptian deities. The safety of the soul after death was believed to depend on the care taken of the dead body. Hence the practice of embalming and the pains spent on providing safe and splendid tombs. The great pyramids themselves, the oldest of Egyptian monuments, are only the tombs of early kings whose chief care in this life was to provide homes for themselves in the life to come.

The system of Egyptian statecraft, allied as it was with religion, and elaborated through many centuries by subtle princes and priests, moulded the national life into rigid forms and produced a unique and very imposing civilisation as conservative and self-sufficient as that of China. The prosperity of a state in which everything depended on the sovereign and on the bureaucracy and hierocracy around him, while the mass of the people were little better than contented serfs, stood on no sure basis, and the history of Egypt is marked by frequent changes of dynasty, and sometimes by periods of prolonged disorder, in which the kingdom was ready to resolve itself into a number of mutually hostile principalities. But the inhabitants always readily fell back into their habit of abject submission to the Pharaoh, who was adored as a personality more than human, and the wealth and imposing organization of the kingdom gave it a great name in the world, and considerable defensive strength, long after its expansive force was gone, and its institutions really effete and unfit to cope with new emergencies. In the 13th century B.C. Egypt was visibly a decadent power, yet five hundred years later Isaiah vainly preached to his countrymen its helplessness as a stay against the tide of Assyrian conquest (Is. xxx. *seq.*).

The Pyramid builders, who reigned at Memphis at least three thousand years before Christ, were followed by a series of princes who reigned with great splendour in Thebes. Then came a time of decay and foreign invasion, when the land was conquered by the Hyksos or Shepherd Kings. Who these were is unknown; to judge by their portrait statues they were not Semites, and in manners they became quite Egyptian. But they probably came from the East and opened a way into Egypt to many Semites, especially Canaanites, for from their time the signs of Canaanite influence on the Egyptian language and religion are multiplied. The chronology of the time is too vague to allow of any certainty, but it is not impossible that it was under the later Hyksos that the Hebrews settled in Goshen. The Hyksos were at length expelled by a revival of the Theban kingdom (17th dynasty); their last stronghold fell before Ahmes (Amosis) the first king of the eighteenth dynasty, and then Egypt entered on a career of Asiatic conquest under a series of warlike kings. Thothmes III., the greatest king of this dynasty, was master of all Syria, advanced victoriously to the Euphrates and even took tribute from Mesopotamia; and the cuneiform tablets found at Tell el-Amarna, containing despatches from Mesopotamian princes to later Pharaohs, shew that Egyptian influence was dominant as far as the Euphrates for several generations after the victories of Thothmes. There was no organized Egyptian empire in Asia, the Pharaohs being content to form alliances with the local sovereigns and receive gifts from them. Gradually, as the 18th dynasty drew to a close amidst internal troubles, the foreign influence of Egypt was narrowed, and the Cheta formed a power in Coele-Syria (the Orontes valley) which seems to have been allied with Egypt on equal terms, while Canaan and Phoenicia were still dominated by Egyptian influence.

The name of **Cheta** (Assyrian *Chatti*) seems to be the same as the Biblical *Heth*. The Hittites were a branch of the Canaanites (Gen. x. 15; Ezek. xvi. 3), and in the Bible the name includes all the Canaanite (as distinguished from the Aramaean or Syrian) nations that lay north of Canaan from the Orontes to the Euphrates (1 Kings x. 29; 2 Kings vii. 6). In the times of the Hebrew kings the Aramaeans predominated in the southern part of this district; their power however seems to have been of comparatively recent origin, and in old times the Canaanite population reached from the boundaries of Palestine to Carchemish on the Euphrates. But at Carchemish and Hamath sculptured monuments have recently been found of a type which is not Semitic and which re-appears in Asia Minor. The race which erected these monuments seems to have spread from Cappadocia, and at some period descended upon Syria and penetrated as far as Hamath. Now the great empire of the Cheta, which met Egypt on equal terms, apparently drew its armies not merely from Syria but from more northern lands, and the features of Cheta warriors on the Egyptian monuments resemble those on the monuments of Hamath and Carchemish. Thus it seems probable that the power of the Cheta empire, in a region which both before and after this time was divided between a multitude of small Semitic states, was due to the temporary domination of invaders from Asia Minor who had made the Canaanites their vassals.

The rise of a new dynasty in Egypt under Seti I. and Ramses II. led to fresh schemes of Asiatic conquest, and to a long and bitter war with the Cheta. The Egyptian monuments claim brilliant victories, but peace was at length made between Ramses and the king of the Cheta, and was followed by an alliance of the two powers on equal terms as before. Though Ramses was unable to renew the conquests of Thothmes, his reign of 67 years was splendid, and its latter peaceful part was marked by many great public works. Having so much to do with Asia, he lived and built much in the eastern Delta, especially at Zoan. Many writers identify him with the Pharaoh of the oppression, for whom the Israelites were compelled to build the store-cities of Pithom and Raamses (Exod. i. 11), and his son Merenptah (Menephtah) with the Pharaoh of the Exodus. But though Egypt rapidly declined from the reign of the latter sovereign, it retained its power in Palestine for several generations, and the Bible knows nothing of Egyptian power in Canaan at the time of the conquest. Fifty years after Merenptah's death we still find a vigorous and martial Pharaoh, Ramses III., who, among other exploits, rescued Egypt from an invasion in which the Syrian nations took part, but, as it would seem, only in the train of conquering immigrants from Asia Minor and other northern regions who had first broken up the kingdom of the Cheta and swept south through Canaan. Egypt held her own for the time, but at such cost that she never regained her old strength, and soon ceased to have anything to do with Canaan. Then, it would seem, the Hebrews entered from the east and occupied the inland parts of the country, when the Canaanites were weak and divided, while probably about the same time the **Philistines** from Caphtor (Amos ix. 7), *i.e.* from Crete and perhaps also from Caria, began to occupy the sea-coast south of Phoenicia. For the Purosata or Pulosata appear among the enemies of Ramses III.; and their name is plausibly identified with that of the Philistines. The power of the Philistine league with its five cities, Ashdod, Gaza and Ascalon on the coast, Gath and Ekron inland, was on the increase during the time of the Hebrew judges, and in the days of Saul they threatened to become lords of Canaan. At this time, whatever their original race, they were thoroughly Semitic in language and religion. On the other hand the fact that they did not, like the Canaanites and Hebrews, practise circumcision, seems to shew that they had never come under Egyptian influence. Though their power was broken by David they retained their national independence till they were conquered by Tiglath-pileser in 734 B.C., and even after this date were ever the foremost in revolt against their foreign lords.

From the Hebrew and Philistine settlements down to the era of Assyrian conquest in the 8th century B.C. Egypt had little influence in Canaan. Solomon allied himself by marriage with a Pharaoh, probably the last sovereign of the 21st dynasty, and had his help in conquering Gezer, one of the last strongholds of the Canaanites on the Philistine border, while Shishak (Sheshonk), the first Pharaoh of the following dynasty, and a man of foreign origin, made a raid on Rehoboam of Judah, and also (as the monuments tell us) on Jeroboam's kingdom, but effected no permanent conquest. In truth Egypt was now an effete power; the dynasty of Shishak gradually fell to pieces, the land was divided among local princes, and in the early part of the 8th century Upper Egypt fell under the sway of the Ethiopian (Nubian) kings of Napata.

The period of Egyptian influence in Syria, from the expulsion of the Hyksos to Ramses III., was not less than four or five centuries. Its permanent results appear in Phoenicia, the only part of Palestine which was not conquered either by the Hebrews or by the Philistines. **Phoenicia** is the coast land between Lebanon and the Mediterranean, extending from the Philistine territory of Ekron to the mouth of the Orontes. The Phoenicians were Canaanites and called themselves so, and their speech differed only dialectically from Hebrew, or as the Bible calls it, the language of Canaan (Is. xix. 18). Holding the sea-coast, and devoting themselves from an early period to fishery, trade, and manufacture, they became the great commercial people of antiquity, distributing the wares of Egypt and Babylon, as well as their own manufactures (especially glass and purple stuffs), to the whole world, and planting trading stations or colonies all over the Mediterranean, and even at Tarshish in Spain beyond the Straits of Gibraltar. The colonization of N. Africa and Spain began soon after the Hebrews entered Canaan, and may have been aided by the Canaanites dispossessed by Israel, but Carthage, the greatest of all Phoenician settlements, which ultimately disputed the sovereignty with Rome, was not founded till 814 B.C. and is not mentioned in the Bible. The commercial greatness of the Phoenicians was firmly established in the time of Egyptian domination, and they always kept up close commercial relations with Egypt (*cf.* Is. xxiii. 3). Their arts and civilisation shew many marks of Egyptian influence, and it was from Egypt that they learned to make glass and enamel. Probably also the old Semitic alphabet, which came to the West through the Phoenicians, and so is known as Phoenician, was derived from the Egyptian hieroglyphics. The influence of Egypt on the civilisation of the Hebrews, which was much less than is often supposed, and has left no perceptible traces on their religion and laws, seems to have been all at second hand, through the Phoenicians and Canaanites; for the Hebrew herdsmen in Goshen, on the borders of the Delta, were much less fit than the city dwellers of Canaan to learn from a settled people with an old and complex civilisation.

The Phoenician civilisation itself was only in part Egyptian. The Canaanite stock to which they belonged and which the Egyptians, when they first entered Asia, found in possession of all Palestine and Coele-Syria, was one branch of that great group of kindred nations which we call Semitic and which also embraced the Arabs, the Babylonians and Assyrians, the Aramaeans, and the Hebrews; in short, all the nations of Arabia, Syria, and the valley of the Euphrates and Tigris as far as the Armenian mountains. Babylonia was the seat of an independent and very ancient culture, and the Canaanites, who both in language and religion have points of intimate contact with the Babylonians, owed much to this native Semitic civilisation. As the Canaanite Hittites in old times touched the Euphrates, the way was open for continued intercourse with Babylonia, with which the Phoenicians maintained a steady trade, and whence probably they derived a chief source of their wealth—the art of making a purple dye from the shell-fish called murex.

The Israelites in Canaan soon formed friendly relations with the Phoenicians, who supplied a market for their wheat and other produce (Ezek. xxvii. 17). This alliance was profitable to both parties and was carefully maintained by the ablest Hebrew kings, David, Solomon, Ahab. All through Canaan the traders were not Israelites but Phoenicians; in Hebrew a "Canaanite" means a tradesman (Hos. xii. 7), and there was a colony of Phoenician merchants outside the walls of Jerusalem down to the days of Josiah (Zeph. i. 11). The Phoenicians constituted a number of small states ruled by the kings of the great cities, but the Hebrews had most to do with the people of Tyre and Sidon, who are called Sidonians from the name of their first capital, though in the time of David the seat of the kingdom had been transferred to the island city of Tyre, the most famous of all the Phoenician towns. Hiram I. of Tyre, son of Abibaal, the ally of David and Solomon (969—936 B.C.), was a great prince who did much for the adornment of his capital and rebuilt the temples of the two chief Tyrian deities, Melcarth, the Baal of Tyre, and his female partner Astarte. His alliance with Israel resulted in the temporary opening of the Red Sea to a joint navy of the two powers which gave a new trade-way to S. Arabia and perhaps to India. The next king of Tyre mentioned in the Bible is Ethbaal or Ithobal (1 Kings xvi. 31) the father-in-law of Ahab, who was priest of Astarte, and came to the throne by slaying his predecessor in a time of much internal disorder. His reign was long and prosperous (887—855 B.C.), but the end of Tyrian greatness was near. The Assyrians were approaching the Mediterranean, and from 876 onwards the Phoenicians found it prudent or necessary to appease them by occasional payments of tribute. From the middle of the following century however Assyria aimed at permanent conquest, and Tyre had its full share in the bloody and persistent warfare that ensued, suffering a five years' siege from Shalmaneser, about the same time as the siege of Samaria (724—720 B.C.). The Assyrian power on the Mediterranean coast was never thoroughly consolidated; revolts broke out from time to time, and about 650 B.C. Phoenicia seems to have been again independent, but with crippled resources and power; her Spanish colonies had fallen away (Is. xxiii. 10) and the Greeks had begun to press hard on the Phoenicians in the islands of the Mediterranean and to supplant Tyre in the Egyptian trade. Still Tyre was strong enough to resist Nebuchadnezzar for thirteen years (587—574) and apparently to capitulate on easy terms (Ezek. xxix. 17 *seq.*). In 538 it passed from the Chaldaeans to the Persians, and about the same time Carthage declared its independence. The

Persians generally treated the Phoenicians with favour on account of the importance of their fleet to the empire, and left them a great measure of self-government; the extinction of Phoenician nationality may be dated from the fall of Tyre before Alexander the Great in 332 B.C.

Having spoken of the Philistines and Phoenicians, who lay between the Hebrews and the Mediterranean, we must now look at the other near neighbours of Israel. At one time the Canaanites or (as some of the Old Testament documents call them) the Amorites held all Palestine on both sides of the Jordan as far as the desert. In the time of Moses they still held the district of Gilead on the left bank of the river, but east and south of Mount Gilead the ancient Zamzummim and Emim (Deut. ii. 10 *seq.*, 20 *seq.*) had already been displaced by the children of Lot, a race closely akin to the Israelites and divided into the two nations of Ammon and Moab. The **Ammonites** were settled east of Mount Gilead, from the Jabbok southwards, and in the time of the Judges they laid claim to the Israelite settlements in Gilead (Judg. xi.), but were repulsed by Jephthah and again by Saul (1 Sam. xi.), and finally reduced to subjection by David (2 Sam. x. *seq.*), after a war in which the Aramaeans made common cause with them. They regained their independence, however, soon after David's death and maintained it, as allies of their Aramaean neighbours and bitter enemies of Israel, till they fell under the power of Assyria and Chaldaea (Amos i. 13 *seq.*; Zeph. ii. 8; 2 Kings xxiv. 2; Ezek. xxv. 2 *seq.*). Nor were they less hostile to the Jews after the Captivity (Neh. iv.; 1 Macc. v.). Even under foreign rule the obstinate little nation retained its individuality for two centuries after Christ, till it disappeared absorbed by the advance of the Arabs. The capital Rabbath Ammon received a Greek colony and the name of Philadelphia from Ptolemy Philadelphus, but the old name reappears in the modern Amman. The **Moabites** to the south of Gilead were a larger nation, extending beyond the Arnon to the Wady 'l-Ahsa in the Arabah south of the Dead Sea. In the time of the Judges they acted with the Ammonites against Israel, and like them they were subdued by David (2 Sam. viii. 2) and revolted soon after, but were again reduced by Omri. The defeat and death of Ahab at Ramoth Gilead enabled their king Mesha to throw off the yoke once more. Jeroboam the Second subdued them for a time (2 Kings xiv. 25, *cf.* Is. xv., xvi., quoted by Isaiah from an older prophet, who seems to refer to Jeroboam's victory), and they then passed successively under Assyrian and Chaldaean rule, always retaining a bitter hatred to Israel. They were finally swallowed up by the Arabs, whose gradual advance on these regions is already foreshadowed in Ezek. xxv. 8 *seq.*

The revolt of the Moabites after the death of Ahab (2 Kings i. 1) is known to us in more detail from the famous Moabite Stone (found in the year 1869 and now in Paris), a block of basalt which Mesha inscribed with the record of his exploits and set up in the high-place which he built at Dibon in gratitude to his god Chemosh for the victory granted him over all his enemies. Chemosh was angry with his people and the land was enslaved for forty years; then again he led them to victory, and at the divine command Mesha smote the cities of Israel with extermination and offered their spoil to the national god. Chemosh, we see, was felt to be the true divine king of Moab just as Jehovah was of Israel; the religion is what that of Israel would have been without the spiritual teaching of the prophets.

The language of the Moabite Stone is practically the Hebrew of the Old Testament, differing from it much less than even Phoenician does. All three are Canaanite dialects; and as neither Moab nor Israel acknowledged kinship with the Canaanites, while the latter did count kin with the Aramaeans, whose language was much more remote from Hebrew, it is to be concluded that the Hebrew nations (Israel, Moab, Ammon, Edom) adopted the speech of the Canaanites after their immigration into Palestine. But the change of language probably dates from the time before the descent of Israel into Egypt, when the ancestors of all four peoples still lived side by side. The Canaanite influence on Moab is also seen in religion, *e.g.* in the worship of Baal-Peor.

Edom, which has just been named as the fourth Hebrew nation, dwelt beyond Moab in and near the Arabah or trough-like valley that runs from the Dead Sea to the Gulf of Akaba—a land mainly waste, whose inhabitants must live by their sword (Gen. xxvii. 40). Here the Edomites were preceded by the Horites or "cave-dwellers," whom they conquered (Deut. ii. 12) but did not wholly destroy. From Gen. xxxvi. 2 (where for Hivvite we must read Horite, *cf.* vv. 20—24) it appears that the Edomites intermarried with the Horites, but also with the Hittites (*i.e.* Canaanites) and with the Ishmaelites, so that they formed a sort of intermediate race between the inhabitants of Palestine and the Arabs of the Syrian and Sinaitic deserts. They were a rude and warlike people, and though conquered and almost exterminated by David rose again under Hadad in Solomon's reign (1 Kings xi. 14 *seq.*), and maintained their national existence sometimes under kings who were Judaean vassals, and sometimes, especially between the reigns of Joram and Amaziah (2 Kings viii. 20 *seq.*, xiv. 7), as an independent state. The possession of Edom was of consequence to Judah because Elath on the Gulf of Akaba was the port for the Red Sea trade, while the stronghold of Sela (Petra) was probably already an important point on the overland route to Arabia. Elath was finally lost to Judah in the time of Ahaz (2 Kings xvi. 6). The Edomite king Causmalak paid tribute to Tiglath-pileser along with his neighbours of Ammon and Moab; from his name and similar proper names of later date it has been conjectured that Caus was the national god of Edom, as Chemosh was of Moab and Milcom of Ammon. In the last days of the kingdom of Judah the Edomites were distinguished above all the enemies of the Jews for their bitter hostility (Obadiah ver. 10 *seq.*; Ezek. xxv. 8, 12 *seq.*; Lam. iv. 21) and occupied the southern parts of the Judaean country (Ezek. xxxv. 10 *seq.*, xxxvi. 5). In 1 Macc. v. 65, we find them in possession of Hebron, while their old seats had at this time been long occupied by the Nabataean Arabs. They were finally subdued and forcibly proselytized by John Hyrcanus (*ca.* 126 B.C.), and it was from one of the Edomite (Idumean) families thus incorporated with Judaism that the Herodian dynasty sprang.

On the south and east the cultivable land of Canaan passed off into deserts habitable only by nomadic tribes like the modern Bedouins, who lived partly by pasture and by the caravan trade which they guided through the wilderness, but partly also by pillaging wayfarers and making forays into the settled country. Thus southern Canaan was long harassed by the **Amalekites,** who lived in the desert of Paran between the Arabah and the Mediterranean, and at one time seem to have ranged as far north as Mt Ephraim (Judg. v. 14, xii. 15). The Amalekites were at constant war with the Hebrews from the time of Moses (Exod. xvii. 8 *seq.*), till their power was broken by Saul and David (1 Sam. xv., xxvii. 8, xxx.; 2 Sam. viii. 12) and their last remnant destroyed by the Simeonites (1 Chr. iv. 43). Some of the other tribes of this region however formed friendly relations with Israel, notably the **Kenites,** the tribe of Moses's father-in-law (Judg. i. 16, iv. 11), who attached themselves to Judah and settled in the Judaean wilderness. Some other families of S. Judah, *e.g.* the Jerahmeelites (1 Sam. xxvii. 10, xxx. 29), who were still distinguished from the Judaeans proper in the time of David, seem to have been of nomad origin. More important than these small tribes however were the great nomadic peoples of N. Arabia to the east of Canaan and the Arabah, which the Old Testament speaks of sometimes by the names of individual hordes or confederations, sometimes under the general name of "Children of the East" or, in later books, "Arabians." The **Arabians** of the Bible do not include the great trading peoples of S. Arabia, Sheba (the Sabaeans of classical authors), Dedan (on the Persian Gulf), Hazarmaveth (Hadramaut), and so forth, which in Gen. x. 26 *seq.* are reckoned as sons of Joktan. These southern or Yemenite Arabs had a great civilisation, and held in their hands the overland trade between the Indian Ocean and the Mediterranean (Ezek. xxvii. 15, 20 *seq.*) in the wares of the far East, gold and incense. To keep the caravans open they planted trading stations and colonies in the oases of N. Arabia, which are perhaps referred to in Gen. xxv. 3, for here Sheba and Dedan appear to our surprise among the tribes of N. Arabia. But in general a sharp distinction is made between the Joktanite nations and the northern nomads who were not merchants but shepherds, camel-drivers and robbers. The book of Genesis recognises two great groups of these nomads, the children of Keturah and the children of Ishmael, and regards both as akin to the Hebrews through their father Abraham. Of the Keturaeans (Gen. xxv. 1—4) the most important are the **Midianites,** a powerful confederation of tribes, from whose predatory excursions Canaan suffered much till their power was broken in their great defeat by Gideon and in another which they sustained in the Moabite country at the hand of the Edomites (Gen. xxxvi. 35). After this they are hardly mentioned, though their name was preserved down to the middle ages in the town of Madian S.E. of Elath on the Red Sea. The Ishmaelites again were originally dwellers in the wilderness of Paran (Gen. xxi. 21) and had relations of affinity with Egypt, whose influence was great in early times in that region. But Gen. xxv. 12 *seq.* (written after the Captivity) gives the name of Ishmaelites to a group of twelve tribes and nations spread over the eastern desert and extending into the heart of Arabia as far as the trading posts of Dumah (Dumaetha, now Jauf) and Tema (now Teima). So used the name practically includes all the Northern Arabs, who at the time when the list in question was written were already pressing hard on the settled peoples of Canaan and preparing to swallow up the lands east of the Jordan. Some of the tribes in the list are known to us from classical authors; Kedar answers to the Cedrei, Jetur to the Itureans (Luke iii. 1) a bold robber tribe which in the time of Christ was settled in Lebanon and the Antilibanus, while Nebaioth "the firstborn of Ishmael" is perhaps to be identified with the rich and powerful trading people of the Nabataeans, who in the time of Christ formed a great kingdom with its capital at Petra, and not only swayed all North Arabia but held Damascus. The Aretas of S. Paul (2 Cor. xi. 32) is the Nabataean king Aretas IV. The kingdom was destroyed by Trajan A.D. 106. The Nabataeans were true Arabs, but their numerous inscriptions are written in Aramaic, shewing that their civilisation was borrowed from the Aramaeans, a race whose early influence in North Arabia—presumably exercised through trading colonies in the oases—is attested by inscriptions found at Teima, of which the oldest is assigned to the 6th cent. B.C.

The **Aramaeans** (Aram, Gen. x. 22), or **Syrians** as the English Bible calls them, were not a single nation but a widespread branch of the Semitic race. Their oldest seats were in Mesopotamia (Aram-Naharaim or Aram of the Two Rivers), where in the book of Genesis we find the Syrian kinsmen of the Hebrews settled in the district of Haran (Carrhae, now Harran). From an early date there were many Aramaeans in Assyria and Babylonia, and in these countries the Aramaic language finally prevailed over the old Assyrian and was only displaced by the Arab conquest. On the other hand, the Aramaeans crossed the Euphrates and, pushing aside the old inhabitants of the Orontes valley, were settled in the time of David as far south as Damascus and Beth Rehob on the southern skirts of Hermon (2 Sam. viii. 3 *seq.*, x. 6 *seq.*). These immigrants who, according to Amos ix. 7, came from Kir (a district whose position has not been determined), were not yet strong enough to resist David, but Damascus regained its independence under Solomon and soon became the centre of a powerful kingdom, which pressed hard on Israel from the days of Ahab downwards, and reduced the house of Jehu to the last extremity. When the Assyrians advanced on Canaan the first brunt of their attack fell on the Syrians, and the relief thus given to Israel seems to be alluded to in 2 Kings xiii. 5. At length, in 733 B.C., Damascus fell before Tiglath-pileser II. and the Aramaeans lost their political independence. But their language, which was already that of a great part of the empire of Nineveh, continued to spread in the train of Assyrian and Persian conquest. Aramaic was the diplomatic speech of Palestine in the time of Hezekiah (2 Kings xviii. 26), and under the Persians it was the official language of the provinces west of the Euphrates—even of Egypt. In Palestine after the restoration the Jews themselves gradually forgot their old Hebrew and adopted Aramaic as the language of common life. The dialect called Hebrew in the New Testament is not the language of David and Isaiah, but a form of Aramaic, which at that time was the only Semitic tongue spoken in Asia outside of Arabia, and the literary language, used on inscriptions, of N. Arabia itself as far as the northern Hijaz.

We must now look at the great Eastern empires of **Assyria** and **Babylonia,** before which all the old states of Syria and Palestine fell one after another. Babylonia or Shinar (Gen. x. 10) is the alluvial country on the lower course of the Euphrates and Tigris, of which Babel or Babylon was the chief city. Assyria, or Asshur, occupied the Tigris valley to the north of Babylonia, above the confluence of that river with the great Zab. Its boundaries cannot be exactly fixed, but its centre lay on the left bank of the Tigris, where the great city of Nineveh stood, opposite Mosul. Babylon and Nineveh were long rivals, but they had a common civilisation, of which the southern alluvium was the original home. Here the oldest kingdoms were formed at a date not less remote than the beginnings of the Egyptian state, and the cities of Babylonia, as we learn from Gen. x. 10 *seq.* as well as from the monuments, were older than those of Assyria. The language of the Babylonian and Assyrian empires was Semitic, but in the southern country the Semites seem to have been preceded by another race from whom they acquired many things in their culture and religion, and to whom the origin of their peculiar cuneiform system of writing is generally ascribed. In process of time Assyria became the stronger power, and after the Egyptians retired from Mesopotamia it began to push forth beyond its original limits. In the latter part of the 12th cent. B.C. the great conqueror Tiglath-pileser I. carried his victorious arms over all the regions from Lake Van to the Euphrates, and crossing that river penetrated as far as the Phoenician coast; but these conquests were not permanent, a period of deep decline followed; the monuments are silent for more than a century, and when they speak again about the close of the 10th cent. we find Assyria engaged in re-establishing its lost sovereignty in Mesopotamia. The great conqueror Asshurnazirpal (884—860) consolidated his kingdom throughout the country of the Two Rivers to the borders of Babylonia, and took tribute from the western princes as far as Phoenicia, while his successor Shalmaneser II. made many wars beyond the Euphrates. In 854 B.C. he defeated a great confederation of Syrian states with Damascus at its head, and in 842 he took tribute from Jehu king of Israel. But for another century the Assyrians were mainly occupied in consolidating their power in the north and east, and no sustained attempt to incorporate Syria in the empire was made till Tiglath-pileser II. (745—727), after subduing Babylonia and breaking the power of the Alarodians in Armenia, engaged from 742 onwards in a series of expeditions to the west. In 738 he took tribute from Damascus and Samaria (*cf.* 2 Kings xv. 19); in 734 these powers revolted and the result of a fresh war was the destruction of Damascus, the depopulation of Gilead and Naphtali (2 Kings xv. 29), and the acceptance of Assyrian suzerainty by Judah. There was now no independent state between Assyria and Egypt, nor had the latter power, torn by war between the Ethiopians of Napata and the princes of the Delta, been able to intervene to check the progress of the victor. But when Tiglath-pileser died, the Ethiopian So or Sebech (2 Kings xvii. 4) had made himself lord of all Egypt and begun to foment a revolt in which Syria was involved, together with Philistia and Samaria, and which occupied the whole reign of Shalmaneser IV. (727—722) and the first years of his successor. The siege of Samaria. begun by Shalmaneser (2 Kings xvii. 3 *seq.*), was concluded by Sargon (722—705), a valiant prince, who smote the Egyptians at Raphia (720), and maintained and extended his borders on all sides. There was again a rising of the Philistines in 711 (Is. xx.), but once more the Egyptians failed their friends in the time of need. On Sargon's death a fresh revolt broke out through all the empire, and Merodach Baladan of Babylon sought alliances even in Judaea (2 Kings xx.). If the Egyptians had been active Assyria might have been ruined, but while they encouraged the rebels they were so slow to take the field that the new king Sennacherib (705—681) had time to crush the rising in the east and then appeared in Palestine (701). Once more the centre of the revolt lay in the Philistine country supported by Hezekiah of Judah; but the rebels could do nothing without Egypt, and the siege of Ekron was formed before an Egyptian army appeared on the scene and was defeated in a great battle at Eltekeh. All Palestine now lay at the feet of the Assyrian; one man alone, the prophet Isaiah, who had never ceased to warn the Judaeans against the vanity of their reliance on Egypt, remained undaunted and encouraged Hezekiah not to surrender his stronghold. The prophet's confidence was justified; a great disaster fell on Sennacherib's host (2 Kings xix. 35), and he was obliged to return to Nineveh, leaving Judaea humbled indeed but in possession of some measure of self-government. Sennacherib was assassinated in 681 (2 Kings xix. 37), and from this date the Bible has little to say of the Assyrians. But their power was still mighty under Esarhaddon (681—668), who invaded and conquered Egypt, and his son Asshurbanipal. The latter lost Egypt but otherwise maintained the empire in outward strength till his death *ca.* 626 B.C. After this the fall came swiftly. The Assyrians, powerful to destroy, never shewed themselves able to build up a stable political structure. They ruled by terror, crushing their enemies by fire and sword or weakening them by wholesale deportations to other parts of their empire. Their subjects never ceased to be the foes of their masters, and the whole course of the empire was marked by incessant revolts. The Babylonians in particular rose again and again, and on the death of Asshurbanipal finally recovered their independence. Meanwhile the Median tribes to the N.E. of Assyria had been consolidated into a kingdom with Ecbatana (Achmetha, Ezra vi. 2, now Hamadan) as capital, and became lords of all the Iranian tableland, Persia (to the south of Media proper) acknowledging their suzerainty. Their king Cyaxares now began to press on Assyria. For a time their progress was interrupted by a great invasion of "Scythian" nomads, who overran Asia as far as Palestine and are probably alluded to in Jer. iv.—vi. But this diversion was only temporary and left Assyria exhausted. Again the Medes advanced in alliance with the Babylonians, and Nineveh fell, *ca.* 607 B.C. Assyria proper and the northern provinces fell into the hands of the Medes, while Syria lay open to be seized by Nabopolassar king of Babylon. On this side however another claimant for empire had appeared in the person of king Necho of Egypt, who in the last days of Nineveh had advanced through Palestine to the Euphrates (2 Kings xxiii. 29 *seqq.*) and made Judah his vassal. Against him Nabopolassar sent his son Nebuchadnezzar, who in 605 smote Necho in a great battle at Carchemish (Jer. xlvi. 2). The death of Nabopolassar checked the progress of the victor, but Nebuchadnezzar advanced again as soon as he was confirmed in his kingdom, and at the close of the century was lord of all Syria to the Egyptian border. The Palestinian nations were still impatient of the yoke, and Egypt, under Necho's successor Apries (Pharaoh Hophra, Jer. xliv. 30), was still ready with offers of help. But Nebuchadnezzar's hand was too strong. Jerusalem was destroyed on a second revolt, Tyre too fell after a long struggle (Ezek. xxix. 17 *seq.*), and Egypt was humbled, though not permanently enslaved. Nebuchadnezzar's chief concern in his reign of 34 years (604—561) was however to strengthen and beautify Babylon (Dan. iv. 30), whose walls and great temple of Bel were among the wonders of the ancient world. With all this splendour the Babylonian empire was nothing more than a short epilogue to that of Assyria, ruled by the same methods and equally incapable of accomplishing anything permanent in politics. The succeeding kings from Evil Merodach (2 Kings xxv. 27) to Nabonnedus were not even great warriors, and in 538 Babylon fell almost without a struggle before Cyrus king of Persia, who was welcomed not only by the captive Jews (Is. xlv. 1) but even by the people of Babylon, and at once entered on the whole inheritance of the empire. Cyrus had already overthrown the Median empire and the kingdom of Lydia in Western Asia Minor, and on the east his conquests extended into Afghanistan, while his successor Cambyses subdued Egypt. Henceforth all Western Asia was united in a single hand, and the Jews who returned to rebuild Jerusalem had before them no possibility of political independence, and could give effect to their sense of nationality only under the form of an exclusive religious community.

One result of this was the formation to the north of Judaea of the rival community of the **Samaritans**, to whom a few words may in conclusion be devoted. The foreigners whom the Assyrians introduced into Samaria had partially adopted Jehovah-worship (2 Kings xvii. 24 *seq.*), and since the time of Josiah (2 Kings xxiii. 19) the mixed population, which no doubt included many Israelites of the lower orders, had even begun to recognise Jerusalem as the centre of their worship (Jer. xli. 5). On the restoration they desired to share the work of rebuilding the temple. But the leaders of the Jews looked askance on a mixed people of doubtful orthodoxy, and the breach so caused became final at the time of Nehemiah. In 432 B.C. a priest of Jerusalem was expelled because he had married a daughter of the Horonite Sanballat (Neh. xiii. 28), and by him apparently the Pentateuch was carried to the Samaritans, who founded a rival Mosaism with its temple on Mount Gerizim. The Samaritans like the Jews throve under the strict but wholesome discipline of the Law, which they have retained down to the present day in the original text—written in a peculiar letter—and in Aramaic and Arabic translations. With the Jews they maintained a bitter rivalry both at home and in the *diaspora*. There were Samaritan synagogues in Egypt and even in Rome under the empire; and at Cairo and Damascus, as well as in their original homes, they maintained themselves down to modern times. They are now a very small community with its centre at Nabulus (Shechem), where they still have a synagogue.

c. HISTORY OF THE PROGRESS OF REVELATION AND OF THE MESSIANIC HOPE.

By the Rev. V. H. STANTON, D.D., Fellow of Trinity College,
Ely Professor of Divinity in the University of Cambridge.

The Progress of Revelation does not consist only in the fulfilment in the New Testament of the promises of the Old. It is to be traced through changes as gradual as the coming of day, wherein we distinguish first the grey dawn, then the horizon reddening, the sky filling with light, objects becoming distinctly visible, then the first level rays of the sun which at last attain to the full splendour of noon. Naturally, in speaking of this progress our thoughts will chiefly turn to the Old Testament, before the great culmination in the manifestation of the Christ, the Incarnate Word of God. Even in the New Testament, it is true, a certain progress may be observed. Our Lord's self-revelation and the unfolding of all the divine knowledge which it was the purpose of His coming to communicate, were gradual during the years of His Public Ministry. After His Resurrection and Ascension it was the work of His apostles, primarily, by the aid of the Divine Spirit, to enter into and set forth the full meaning and effect of Christ's Incarnation and teaching. But the whole could not be apprehended at once, and different stages are to be observed in the apostolic teaching. Nevertheless, these were very rapidly passed through—within the lifetime of St Paul and St John—so that it is less important to distinguish them. Moreover, each aspect of the work and teaching of Christ there presented is perfect, absolute, so far as it extends. The simple teaching of the Sermon on the Mount on the Heavenly Father and the Ideal of the Christian character is final in its own way, as truly as are the more recondite discourses of the Gospel according to St John.

On the other hand, the Old Testament literature extends over a period of a thousand years, or more, and refers to a considerably longer time than that; and the revelation of divine truth which it contains was made "by divers portions and in divers manners." It is of great consequence that we should understand this gradual communication of light and knowledge in the Old Testament, and its true relation to the New. From want of this understanding men's minds have been perplexed with regard to the Bible, both in ancient and modern times. The Gnostic heresies of the second century afford the first great example of this; while modern unbelievers, especially among the less educated, owe many of their objections to the same cause. Believing Christians, on the other hand, have too often been unable to meet such objections satisfactorily, and have themselves given occasion for them, from their non-recognition of the facts, and of the true principles of Biblical interpretation. We also suffer a great loss if we do not perceive the actual method which God has chosen for His guidance and illumination of the human race. We should never forget that in the Old Testament we have the history of a process of divine education, the history of a nation whom God called to a special knowledge of Himself, in order that they might be witnesses and teachers of divine truth to other nations, and a stock which should bear Christ, according to the flesh, and upon which the Christian Church should be grafted. The most enlightened among them apprehended the character of God, and their own duty and calling, and the hope of their nation, only by degrees. Fresh points were continually added, and with the course of time and growing experience they saw deeper into what they had already learned.

It is, moreover, to be borne in mind, that the progress of which we speak is not uniform. Many confusions and mistakes have arisen from overlooking this. In studying the history which the books of Holy Scripture supply, there are three distinct threads to be followed. First the unfolding of Divine Revelation itself, conveyed especially in the utterances of prophets in their moments of inspiration, and outstripping often what they themselves could understand at the time; then, the measure in which the generality of the godly, and the prophets themselves in their ordinary consciousness, had made divine truth their own; and lastly, the history of the religious condition of the masses of the people, which was not only frequently far below that of its spiritually-minded portion, but also subject to many relapses.

Hence the subject with which we are about to deal is a complicated one. But there is the further difficulty that very different views are held at the present time on critical grounds as to the relative dates of many of the books, or of portions of them. It will not be possible to discuss these questions here; nor will the truth of those broad features of the Sacred History to which our inquiry is confined be materially affected by the final results of criticism. We will examine the general character of the progress made in respect to (i) the Idea of God; (ii) Ideas of Morality; (iii) Belief in a Future Life; (iv) the Messianic Hope. The state of knowledge and faith in regard to all of these was necessarily closely connected, but it will be most convenient for the purposes of this brief sketch to view them separately.

I. **The Idea of God.** The records contained in the first eleven chapters of Genesis, embracing the period down to the Call of Abraham, contain some most important lessons, but considering the length of this period they are very scanty, and do not allow us more than a few glimpses into the early religious history of mankind. We learn that, from the first, man was constrained to acknowledge the duty of obedience to divine commands (Gen. ii. 16 and iii.), and obligations to his fellow-men, the neglect of which God would avenge (iv. 1—16). The distinction begins to be manifested between a godly and a wicked seed (Gen. iv. 17—26 and v.); the point is marked at which the habit of worship commenced (iv. 26), and certain men stand out, even in those early ages, as living emphatically in the consciousness of the Divine Presence (v. 24, vi. 9). Violence and corruption were, however, for a time triumphant, and the tendencies of man when unrestrained by law and unassisted by grace prevailed till the earth was visited by a signal judgement, the foreshadowing of every succeeding one and of the final Divine Judgement upon sin (Gen. vi. and vii.). After this mankind is started on its new career with a few simple laws resting on divine sanction, and a knowledge of God as the God of Nature, who causes all her forces to observe due measure and to minister to man's need. Yet even this He does as matter of *covenant*;—He pledges Himself to it as the faithful Ruler and Friend of man (viii. 20—ix. 17). There follow the genealogies, and the account of the multiplication of languages, of chaps. x. and xi. But these few narratives do not enable us to answer questions as to the extent or mode of primeval revelation, or why it was that both before and after the Flood the darkness so largely prevailed over the light. It may be worth while to observe, before we leave these early chapters, that they contain expressions about God which are more strongly *anthropomorphic* than any in later parts of the Bible, *e.g.* Gen. vi. 6, xi. 5—7. The 'Lord's repenting Himself of the evil' in later books (Exod. xxxii. 12, 14; 2 Sam. xxiv. 16; Jer. xxvi. 3, &c.) is little more than a forcible way of saying that His pity stayed the further course of punishment. His 'repenting Himself that He had made Saul king' (1 Sam. xv. 11) is more analogous to Gen. vi. 6, but not so strong as the "it repented the Lord that He had made man, and it grieved Him at His heart" of the latter passage. Again, the "And the Lord came down to see" &c. of Gen. xi. 5—7 is more crude than the description of the coming down of the Lord on Mt Sinai, for the signs of the manifestation of His Majesty to the children of Israel. Other passages (Pss. xviii. 9, cxliv. 5; Is. xxxi. 4, &c.) are manifestly poetical. Man can never indeed rise above language drawn from the analogies of human nature. But as time has gone on, there has been a clearer consciousness that such language is metaphorical, and a fuller sense of its inadequacy; a distinction has been drawn between those aspects and feelings of human nature which are the opposite of the Divine (namely all that imply change), and those which are some feeble reflection of the divine attributes. The language which it is often necessary and suitable to use in speaking of God to young children explains and justifies the language used in a simple and childish age. For example, the idea of God's 'repenting that He had made man' would bring home vividly to the mind at that stage that His action towards man depends on man's conduct.

A fuller and more continuous narrative, so far as the chosen race is concerned, begins from the Migration of Abraham; and at this point also there is a great step forward in religion. In becoming separated from his kindred, and going forth across the

Euphrates, Abraham leaves behind all thought of the plurality of gods whom his fathers, and perhaps he himself, had worshipped (Josh. xxiv. 2, 14), either in place of, or more probably in some kind of subordination to, the One God, whom he now knows as El-Shaddai, 'God Almighty' (Gen. xvii. 1, xxviii. 3, xxxv. 11, xliii. 14, xlviii. 3, xlix. 25; Exod. vi. 3). The falsity, the nullity, of other gods is not at present dwelt upon; but virtually, if not dogmatically, there is to be for Abraham and his descendants but One God, of whose absolute supremacy, and right to their sole allegiance, there can be no doubt. The very fact that they look upon Him as the God of their family and tribe, not as the God of a particular locality, tends to impress the lesson of His Omnipresence and Omnipotence. For they are wanderers, and yet wherever they go they are to believe that God is with them, and to trust His power to help them.

God's dealings with the Patriarchs, and especially with the two whose characters and histories were the most remarkable—Abraham and Jacob—impressed this belief through divine communications to their hearts as well as in the experiences of their lives. The Migration of Abraham is itself a great religious act, a venture of faith in obedience to a Divine Call. And all the subsequent course, of him and his descendants, is overshadowed by a Divine Presence, which at times becomes clearly manifest in actual revelations. It was in this simple, practical manner, as we infer from the Book of Genesis, not as a speculative tenet, but as a conviction with regard to the duty of the particular family and individuals, that the foundations of the monotheism of Israel were laid. When at a later time expressions are used by men eminent for their allegiance to the God of Israel, which seem to concede some kind of reality to other gods, so far as other nations are concerned (Judges xi. 24; 1 Sam. xxvi. 19), the language is evidently partly ironical. Still it is probable that it could not have been used when once the nullity of any god but the God of Israel had become familiar as a formal statement. That allegiance to Him, which from the first they had learned, essentially involved this denial of the reality of other gods; and it remained only that they should become fully conscious of it.

That there can be for them one only God, who exercises an effective and ever-watchful Providence over them, is the great lesson of the Patriarchal period. But this faith was not retained by the children of Israel generally amid the temptations, miseries and oppressions of the sojourn in Egypt. In such circumstances it must have been in great measure lost, as after-history, beginning with the wanderings in the wilderness, shews. To form and establish this faith in the people, and then to enlarge and enrich it, was the aim of God's guidance and training for centuries, by the agency of His inspired and loyal servants. Long was the conflict with their sensualism, coarseness, and stubbornness, the progress but slow, and marked by many times of great darkness, sometimes following rapidly upon times of reformation.

This training of Israel as a nation opens, at the Exodus, with a new Revelation of God, embodied in the new Name of the God of their forefathers (Exod. iii. 13—15, vi. 2—9). As we are so often reminded by the use of the term in the Old Testament, the *Name* of God is the Idea of Him, the thought of Him as an object of knowledge, trust, and worship, and hence it comes to stand sometimes even for God Himself (*e.g.* Ps. xx. 1; Prov. xviii. 10). Thus to learn a new name for God is an extension of the knowledge of Him. And since the true knowledge of God depends on His self-revelation, it belongs primarily to God to communicate a name, or names, for Himself. The name revealed to Moses is indeed most significant, and is that which has been ever since the one most characteristic of the Old Testament Revelation. The language of Exodus (vi. 3) is so express that we must suppose it to have been first given, or first brought into regular use, at this time; and its employment in the Book of Genesis must therefore be due to a writer, or editor, of a later time. The true pronunciation of it, as is now very generally agreed, is Yahveh; it is a noun formed from the third person of the Hebrew tense called the imperfect. The effect of the word is to represent the life of God "not as an existence at rest, but as one always becoming, thus always making itself more known"; His existence is a "continual, living activity."

Very soon after His living power has been manifested in the deliverance of the Israelites from Egypt, the Ten Commandments with other laws are given as the expression of His will. Thus morality is founded upon religion; men must be righteous and holy to be acceptable to a holy and righteous God. This is one of the broad characteristics which distinguish the religion of the Old Testament from all heathen religions (Lev. xix. 2; Pss. xi. 7, xv., are some of the passages in which it is most definitely expressed), and it is easy to see how important it is.

In the primitive and patriarchal times God Almighty was the object of trust and reverence to individual men (comp. Gen. xxxi. 42) as the overruling Providence of their own lives. Under Moses the great transition was made. The Covenant-God of the fathers of the race becomes the Covenant-God of the newly-formed nation, and faith in Him the basis of the whole national life. The sense of their relationship to Him is strengthened by the fuller declaration, through the new name, of His living, active presence; while His attribute of holiness is emphasized in a way it never had been before.

It was the work of the Prophets to enlarge still further and render clearer the knowledge of God, and to bring home to the minds of the people of Israel how intimately it concerned them to know and obey Him. They dwell upon His attributes and trace His working and the indications of His character in the past history of the nation, the records of which it was one of their functions to preserve. They set forth too in their predictions how certainly He will punish or bless different courses of action. Often the relapses of the people, which were the occasion of the ministry of the prophets, were made, as error has so often been made, to help forward the knowledge of the truth. Yet it is evident even in the earliest prophets, whose prophecies have come down to us, Amos and Hosea, that they are proclaiming no really new faith, but calling on the people to be true to that which has been the faith of their fathers. That is to say, such elements of their teaching as were in any sense new were in perfect harmony with the old, were but the fuller working out of what was implied before, or supplied that which made it more self-consistent and complete. It would be impossible here to discuss in detail the relation between the prophetic teaching and the faith of earlier ages. But we will endeavour to summarize what was contained in the Faith of Israel, developed as we find it in the prophets. And for the purposes of this brief sketch the Psalms may also be compared. At the same time we will notice in what respects even this high conception was still limited.

(1) The belief in the One God as the *Creator* of heaven and earth at once puts a difference between the faith of Israel and all heathen systems, whether religious or philosophic. But (2), He is not only Creator, He is also *Sustainer*. He upholds the framework of the world, and directs and controls the powers which He has called into being; all living things depend on Him for their preservation in life. For these two closely connected articles of faith, see *e.g.* Amos iv. 13, v. 8; Jer. x. 12, 13, xxxiii. 20; Is. xl. 22, li. 13; Pss. viii., civ. (3) Nor were the thoughts of the chosen people confined to this visible order. There is a spirit-world which is subject to God; innumerable angels pay Him adoration and execute His commands. This faith is expressed in the title Jehovah Zebaoth (Sabaoth), or 'of hosts,' a name which does not occur in the Pentateuch, Joshua, or Judges, but which is specially common in the prophets. Is. vi. 1—5 is the passage which helps us best to enter into its meaning. (4) God is *holy*; this most truly expresses what God is in Himself, and we have already seen how profoundly this conviction characterized the Faith of Israel. The 'jealousy' attributed to God in the Old Testament is the neces-

sary consequence of His holiness. (5) God exercises a Moral Government over men. It has been specially seen in His providential rule over His chosen people, manifest in their history; with regard to other nations it is viewed chiefly in connexion with the judgements which He will inflict on them for their wickedness and their oppression of Israel. This article of faith is part of what is expressed in the title of 'King,' which has a peculiarly full meaning when used of God's relation to Israel, but which is also applied to describe His rule over all the earth (Is. xliii. 15; Jer. x. 10; Zeph. iii. 15; Zech. xiv. 9, 17; Mal. i. 14; Pss. x. 16, xxiv. 10, cxlv. 1). He is also called Lawgiver and Judge (*e.g.* Is. xxxiii. 22). (6) The principle of this Government is *righteousness*. God Himself is called *righteous*, and the conduct must be righteous which will win His favour (Amos v. 24; Is. i. 16—20; Jer. xii. 1; Ezek. xviii.; Dan. ix. 14; Pss. xi., 1., cxlv. 17). (7) He is *faithful*. This is the sense in which His *truth* is often spoken of. This attribute is displayed even in the permanence of the course of Nature; and it gives ground for the sure confidence that He will perform His covenant with David and with Israel (*e.g.* Mic. vii. 20; Jer. xxxi. 35—37; Is. xxv. 1; Mal. iii. 6). (8) He is tenderly compassionate to His people (Hosea xiv.; Joel ii. 13; Is. lxiii. 15, 16). Thus was Israel schooled. It remained that the conception formed of God's peculiar relations to His chosen people should be extended to all mankind.

Different prophets laid most stress on different aspects of the divine character, according to differences of age and circumstances and personal experience. Yet there is no reason to doubt that the faith which has been indicated, in all its main outlines, would have been acknowledged by all; more or less clearly it is implied in all. As regards the essence of the conception it is not possible even to draw a distinction, for example, between the prophets before and those after the Exile.

That event, however, made a great change in the religious life of the people. Up to that time there was always a strong tendency to indulge superstitions, which seem to have been indigenous among them, and which connected themselves at all times with the worship at the high places. They also felt the fascination of the still more corrupt worships of Baal and Ashtoreth, and of Molech, the gods of the surrounding nations. At times these latter become so predominant that the whole battle of the faith is against them, as in the age of Elijah and Elisha. Through the severe discipline of the destruction of Jerusalem and the Captivity, the inclination to idolatry was at length rooted out, and the correct formal profession of allegiance to the true God established and secured, by the work of leaders raised up to restore the national life and worship, at the Return.

Before concluding this brief sketch two further points must be noticed in which preparation was made for that fuller knowledge of the character and nature of God which was to be granted when Christ came. God in the Old Testament is specially revealed as the God of the nation, the chosen nation, of Israel. It is His guidance of, and judgements upon, the nation that are set before us. But in many passages, more particularly in the Psalms, there are most striking examples of a consciousness of the relation in which He stands to the hearts and lives of individual men. The circumstances of the Exile, when the national life was for a time in abeyance, and pious souls, deprived of the impressive worship of the Temple, were thrown back upon the simpler exercises of prayer and reading of the Law, must have powerfully fostered this more individual view of religion. It found its consummation when Christ made God known as the true Father of every human being, in whose presence, and with whom, each is to live in the loving obedience and confidence of a son.

Yet one more point. The doctrine of the Unity of God is the most distinctive feature of Old Testament teaching; yet the idea of God presented is such as leads up to the mysterious and ineffable Trinity in Unity. There is a twofold current of thought in regard to the Being of God; He is unfathomable, and yet He reveals Himself. In this connexion we may note, especially, (*a*) the 'Glory of Jehovah'—the Shekinah, as it was called by Jews of a later time (Exod. xvi. 10, xxiv. 16; Num. xvi. 19; 2 Chron. vii. 1—3), which is a symbol of the 'light unapproachable' in which God dwells; and (*b*) the remarkable language concerning 'the Angel of Jehovah,' who is distinct from Jehovah, and yet so truly represents Him, that Jehovah and His angel are spoken of interchangeably [Gen. xvi. 7, 11, 13, xxii. 11—15, xxxii. 29—31 (comp. w. Hos. xii. 4, 5); Exod. iii. 2—7]. A still more important, if less striking, self-manifestation is God's declaration of His will throughout by His prophets. Again, the conception of God's relation to the world is not like that of some bare monotheistic systems; the world and God are not regarded as of wholly alien nature, and the life of the world, and above all of the human spirit, is in some sense an effluence of the life of God (Gen. ii. 7; Ps. civ. 27—30). Yet God is not merged in the world as in Pantheism. The general tenor of Old Testament language is opposed to such a view; and in the later times, when Pantheistic ideas were becoming dangerous, it is especially guarded against by the doctrine of the Divine Word, which is spoken of as mediating between the hidden God and Creation (Ps. cxlvii. 15, 18, 19). In like manner the doctrine of the Divine Wisdom, which from the beginning had dwelt, and which ever dwells, with God, which works in the world and enlightens men, helped to indicate God's connexion with, and yet separation from, the world and men. This doctrine is sketched in Proverbs viii. and Job xxviii., and dwelt upon more fully, and extended, in the Books of Wisdom and Ecclesiasticus in the Apocrypha.

II. **Ideas of Morality.** We have noticed the intimate connexion in the Old Testament between the setting forth of moral obligations and the revelation of the character of God. It is therefore natural to turn next to the moral teaching of the Old Testament. We do so with the caution that here it is most important to remember the progressive character of revelation and of the divine education of man.

In no questions, probably, do we find it harder to place ourselves at the point of view of a bygone age than in those of morality. For we feel that moral principles must be absolute things—the same everywhere and at all times. We think, therefore, that they ought to present themselves to the human conscience always as the same. In truth the germs of all moral ideas are everywhere the same. The Moral Sense, when undepraved, perceives the existence of rights in others which ought to be respected, and a certain personal worth in the individual himself, dictating clean, high-minded, self-respecting conduct. But the more exact ascertainment of what the rights of others are, and full conception of the claims of morality upon the individual, are matters of slow growth. Our ideas on these points are largely affected by the general advance of human society. The prevailing customs and institutions influence the individual judgements of men. Conscience is not a faculty which by its own inherent powers of intuition determines all the cases presented to it. Rather, like a judge who decides according to a code and to precedents, it administers a law supplied, if it knows and relies upon no higher guidance, by the views prevailing in the particular age and country. Thus the private moral judgements of the mass of men will never be far in advance of these views, and even the loftiest minds will be affected by them.

Apart also from the nature of men's moral perceptions, we have to consider the extent to which the habit of acting upon these perceptions has become ingrained in their characters. We are often struck forcibly by the startling moral contrasts which we meet with in the history of barbarous or semi-barbarous ages. Noble and chivalrous deeds are found side by side with deeds of violence and baseness among the same people, and even as the acts of the same man. And we come to see how long a discipline men need to give them the power of controlling the sudden impulses of passion.

Such is the general manner in which Morality is affected by the progress of society. Let us consider the relation of Revelation to Morality in early ages. In the first place, as man is provided with the means, through conscience and experience, of attaining to no small degree of moral knowledge, Revelation cannot communicate in this regard what is otherwise wholly unknown. So far as it enjoins moral precepts, it will lay down in a more full and complete form what has been partially recognised independently, or will command it with a more imposing and constraining authority. Take for example the announcement of the divine vengeance upon blood-shedding (Gen. ix. 5, 6), and the sixth commandment. Horror of this sin, and a sense that there is a divine retribution for it, have been felt in some degree among those to whom this express divine utterance has not come.

Further, men have been left to ascertain, as time went on, the true sphere of application of different laws; and this may even have rightly varied in different ages. The original statement of the primary laws could not be hampered with exceptions, or exact definitions. The majesty of their enunciation depends in great part upon their simplicity and conciseness. To the command "Thou shalt not kill," the great majority of mankind have admitted legitimate exceptions in the cases of punishment for crime, self-defence, and rightful war. The view held among the Israelites as to the cases to which the law did not apply was coloured by the state of society and the prevailing ideas as to man and his rights, and no divine decree directly and immediately altered this. So far as laws divinely given did enter into details, while they softened the harshness of existing institutions, they were necessarily based on them, and they refrained from imposing a standard of which men would have failed to recognise the justice. Thus the unfree servant and maid, though protected, are not treated as having equal rights with the free (Exod. xxi. 20, 21, 26, 27; and again compare Lev. xix. 20). This is the principle indicated by our Lord, "Moses for the hardness of your hearts," &c., Matt. xix. 8. Again, we cannot fairly judge of the measures permitted for the enforcement of punishment, without considering what practicable means existed for securing substantial justice. In a state of society where there could be no organized police, it would be the best thing to sanction the system of the avenging of blood by the next of kin, an escape for the innocent being so far as possible afforded by the Cities of Refuge (Num. xxxv. 9—end). The duty of the avenger might even need to be insisted on. The right measure of punishments must also depend in part on the means for their application, and on the need for the repression of particular classes of offences. Thus the *lex talionis* (or 'law of equivalents,' 'an eye for an eye,' &c., Ex. xxi. 23—25; Lev. xxiv. 17—22) may seem severe to us, but might not be so when crimes of violence were common. The simplicity of the award was also a merit, and like all fixed penalties it set a limit to vengeance.

Moreover, without compromising the unique divine character of Holy Scripture, we acknowledge a human element in the communication of the Law, as we do in the utterances of the prophets. The Divine Voice was to the lawgiver a stimulating and overruling inspiration, but it did not destroy the use of his own ability, and his knowledge of previous customs and laws. This appears a more reverent view than that which would attribute directly to God the enunciation of commands of a manifestly imperfect and temporary nature. God used the human agent for doing a work for which he was fitted by his very limitations.

Some acts of imperfect morality, or such as for us would be highly immoral, are divinely commanded or approved in Scripture. These require a separate notice.

a. The command to Abraham to sacrifice Isaac. God did not intend that Isaac should be slain; but this is not a full explanation of the incident. The real difficulty lies in the fact that God is represented as approving of Abraham's willingness to sacrifice his son. And this, which is the great point of difficulty, is also the key to a right view of Abraham's state of mind. For we cannot but infer that the persuasion to which he yielded, however it came to him, was not malign or superstitious. It was not such as he ought necessarily to have resisted. The spirit which animated Abraham made his act essentially different from the sacrifices of children to Molech. At the same time the existence of human sacrifices in neighbouring nations no doubt facilitated the temptation to Abraham, by suggesting the question whether he was ready, in order to prove his devotion to God, to do what they would for their gods. Moreover, the idea that the sacrifice of his son's life would in itself be an immoral act would not occur to him, or would not press itself upon him as it would on any parent now. The value of human life was not then so fully recognised, while a father was regarded as having the power of life and death over his children. We can understand, too, how he would distrust any considerations which dissuaded him from the act, because he knew how strongly the feelings of his own heart and his personal aspirations pleaded on that side. Could he give up to God that life far dearer to him than his own, and in which the fulfilment of the divine promises and his own far-reaching hopes had been bound up? This was the question which repeated itself again and again within him. And this he was found able to do, through his magnificent faith. He felt assured that, dark as the way was to sense, God, who had given him Isaac as the means of the fulfilment of the promise, would make good His word.

b. Wars of extermination. That God should permit a wholesale destruction of life, in which the innocent are involved with the guilty (Deut. xx. 16, 17, 18; 1 Sam. xv. 3), is not a difficulty specially introduced by the Old Testament. It is what we see in the case of earthquakes, pestilences, and various catastrophes. To hold fast to the belief in the divine love and justice in spite of such facts as these is the great trial of faith. But that men, and not simply forces of nature, should be used as the agents in such a destruction was only possible so long as the act was not against their own conscience. That it was not, was due to the lower regard for life, and to an absence of the sense of each individual's independent right to his own life, and a habit of contemplating the responsibilities and fate of the children as bound up with those of the parents. Hence, also, it was thought natural and fitting to visit punishment not only upon the individual wrongdoers, but upon their families, when it was necessary to make any signal example of retribution (Josh. vii. 24, 25; Dan. vi. 24). The abominable wickedness of the nations of Canaan made a terrible punishment just, and the destruction of at least all the adult members necessary that the Israelites might be preserved from corruption (Lev. xviii. 24—28; Deut. vii. 1—6). Non-combatants could not be excluded, for the women of the land were the chief source of corruption (Num. xxxi. 1—18). Nor, horrible as the idea is to us, was there any special cruelty in destroying children. They would be unconscious of their impending fate up to the moment when it overtook them; while if they had been suffered to live, they might have proved a cause of trouble.

c. The deed of Jael. We are not told that this was done in consequence of any direct command from God. The difficulty lies in the warm commendation which it receives from Deborah, an inspired prophetess, Judges v. 24—31. The deception and treachery involved in the act make it revolting to us, largely because of our sense that even the life of an enemy ought not to be taken in war without giving him a chance of defending himself. But the conduct of a woman like Jael, in the circumstances of her country and time, ought not to be judged by our standard. It is a great mistake to look only upon the repulsive side of such an act, and to forget the high and noble enthusiasm which may have moved her to it. The warm and true sympathies of her heart seem to have been with the Israelites, the worshippers of the One and Holy God, the object of whose war was to obtain deliverance from the idolatrous and abominable Canaanites. The opportunity was given her of striking a decisive blow for this great cause, and she nerved herself to do it.

Another class of objections is founded on the fact that the characters of some of those who receive the most signal marks of divine favour, and are made the channels of divine communications, are marred with great sins (*e.g.* Abraham's conduct to Hagar, and in the matter of Pharaoh and Abimelech, Jacob's deceit, David's adultery and murder). No approval of these acts is expressed in Scripture; they are even in some instances sternly condemned, or, as in the case of David and Jacob, entail consequences of misery. Still it is urged as a difficulty that men guilty of such heinous faults should be held up on the whole as objects of reverence. Travesties of their lives and characters are very common in infidel publications designed for the less educated. This form of attack implies an entire lack of the power of placing ourselves at the point of view of men of other ages and in other states of society. There may be great elements of nobleness, making the character on the whole a very lofty one, while some virtues are as yet imperfectly developed and some passionate and cruel instincts retain considerable power. And if we are to judge fairly of the criminality of individual actions we must take into account the strength of the temptations to which men were subjected, through the absence of the restraints from without which are so beneficial to ourselves. There may also be exceptional potentialities for moral and spiritual growth in characters marked by serious inconsistencies.

So far of the moral precepts of the Law and their fitness to educate the people. But more important still was the indirect effect throughout Israel's history of the revelation of the true knowledge of God and of man's relation to Him in quickening their moral perceptions. The covenant into which they had been brought with the All-Holy God imposed upon them the necessity of being righteous and holy, as the condition of pleasing Him; and of this they were continually reminded by the prophets. The high calling of man, and especially their own high calling, was set before them, and their idea of it, and of its obligations, was continually being raised; while their sense of sin was deepened by all the ceremonial of purification and of sacrifice. It will have been observed that the instances of deeds and characters, whose imperfect morality causes special difficulty, all belong to the earlier ages, the Patriarchs, the Judges, and the early Monarchy. In spite of the depravity of the mass of the people at many subsequent times, and the wickedness of many of the kings, an unfailing power of moral recovery was displayed, and there was true moral advance in the better part of the nation. The saintly character became more complete and consistent. The chief point of difficulty which we meet with in later Old Testament times is the language of the Imprecatory Psalms. Even if all the principal of these (the 7th, 35th, 69th, and 109th) were, according to their inscriptions, to be attributed to David, there would remain, for a later age, such a passage as Jeremiah xvii. 18. The writers of these passages of Scripture seem, however, at least to have no intention of avenging their own cause, but to have learnt to commit vengeance to the Lord. Their enemies are also manifestly wicked men, who were oppressing a representative of Jehovah, king, prophet, or saint, which gave to the sufferer both a reason to expect, and title to claim, their punishment. This circumstance helps to fit these psalms to be used even now as denunciations of wickedness in common worship by the Church of God. Nevertheless this language forcibly reminds us how much higher was the law which Christ brought in. He taught most emphatically the imperfect and preparatory nature of the moral standard under the Old Testament. Christians have been mainly occupied with tracing the fulfilment in Him of the prophecies, and of the ceremonial law. But it is in regard to the Moral Law that He Himself more particularly exemplifies the principle which He has 'come to fulfil' (Matt. v. 17—48).

III. **Belief in a Future Life.** To pass from the subject of Moral Ideas to that of the existence of belief in a Future Life is not a violent transition; for such a belief may exercise a powerful influence upon morality, not only as a motive, but in determining the estimate of the relative importance of duties. In our Christian moral teaching the thought of the Judgement to come and preparation for a better world are seldom long absent. On the other hand, it must strike every observant reader of the Old Testament, that the rewards and punishments held out therein as motives to virtue and godliness relate almost solely to this present world. A belief in continued existence after death was not altogether wanting, even in the earlier times. Such an expression as 'gathered to his people,' which appears not to mean simply 'buried in the family sepulchre,' shews this. (Gen. xxv. 8, 17, xxxv. 29, xlix. 29, 33; Num. xx. 24, 26, xxvii. 13, xxxi. 2.) At a later time we have such a comparatively full description of Sheol, the place of the dead, as that contained in Isaiah xiv. 9 ff. But it is always regarded as a dim, joyless region; the existence there is a death in life. A difference between the lot of the righteous and the wicked is not dwelt upon. It is the death which falls unexpectedly upon the wicked, the way in which they are blotted out from the face of the earth and from all honourable memory, not the thought of their punishment in another world, which is used to warn and rebuke unbelief. (Pss. vi. 5, lxxxviii. 10—12, cxv. 17, 18, lxxiii. 18—20.)

The rewards and punishments of this life are motives especially applicable in the earlier stages of moral education. They appeal to natures in which foresight is as yet little developed. And on the whole they are verified as regards the more rudimentary virtues of control of the bodily appetites and respect for the rights of others. The practice of these does tend to secure earthly prosperity, and their neglect to banish it; whereas sense can supply no adequate inducement for striving after the more refined and lofty moral ideals. Thus lessons of prudence as regards this life must always enter into the training of children; and in the world's childhood it was needful that they should be prominent.

Yet the connexion between godliness and prosperity, vice and calamity, though manifest to an unusual degree both in the national and individual life of the Israelites, and adapted to the requirements of their moral training, was yet often hard even for them to trace. But the very imperfections in the visible order of Providence were designed to lead them to a higher moral level. As time went on those 'obstinate questionings' caused by the experience and observation of the seeming failures of justice, which still often harass us so much, oppressed with terrible weight the mind of one sacred writer after another. Again and again they recur in the Psalms, forming even the main theme of the 73rd; while the same great problem, treated from many sides, is the one subject of the Book of Job. Through such conflicts of the soul men were prepared for a higher hope, and were taught to find a deeper consolation and reward in reliance upon God and in the sense of His favour. And at times when their communion with God is most close and they feel that nothing save the living knowledge of God can satisfy the human spirit,—one and another psalmist is permitted to rise to the faith that a full and eternal fruition of the Divine Presence will be vouchsafed, in comparison with the joy of which their present affliction shall be of no account (Pss. xvi. 8—11, xvii. 14, 15, xlix. 14, 15, lxxiii. 23—26).

Towards the end of the time covered by the Old Testament Canon the more definite faith in a resurrection began to be formulated. Hosea vi. 2; Isaiah xxvi. 19; Ezek. xxxvii. refer to the restoration of the nation, but they may have prepared the way for the belief in individual resurrection. Job xix. 26 cannot be quoted, because, according to the most probable rendering, it expresses a belief, not that the sufferer will rise, but that in another world he will be allowed the enjoyment of the vision of his vindication by God. The doctrine of a resurrection is, however, unquestionably to be found in Dan. xii. 2, 3. It was much dwelt on among certain sections of the Jews in the century and a half preceding the Coming of Christ (*e.g.* see 2 Macc. vii. referred to in Heb. xi. 35; and notice the doctrine of the Pharisees in the time of our Lord and of St Paul). But this faith was held in a coarse materialistic form. By the Resurrection of Jesus Christ, and by His teaching, and that of His apostles, it was purified and exalted, and for the first time placed on a sure foundation, so that 'life and immortality' were in truth 'brought to light through the Gospel' (2 Tim. i. 10).

IV. **The Messianic Hope.** Though the hope of life for the individual after death was thus for the most part vague and dim under the Old Dispensation, there was another sense in which hope in the future was strong, and ever growing clearer and fuller. More and more as time went on all believing souls yearned for the fulfilment of God's promises through the Redemption of Zion and the Coming of a perfectly righteous King. The term Messianic Hope expresses the expectation of the Coming of a God-sent King; but it is commonly for convenience used also to describe the more general hope with respect to Zion. The latter existed sometimes without the former, but the development of the two cannot be considered apart. In tracing the growth of the Messianic Hope, the chief passages must first be noticed which, since the Old Testament Scriptures were illuminated by the Coming of our Saviour, have been held to be Messianic prophecies. Then the history of the actual expectation of the Messiah in pre-Christian times must be traced in the principal stages of its formation.

Christian Faith has long been accustomed to regard Messianic prophecy as beginning from the earliest chapters of the Bible, in the promise with respect to the Seed of the Woman, Gen. iii. 15. And rightly so: for these words foretell that man should overcome the powers of evil, though himself suffering in the conflict. And this was only finally and perfectly fulfilled in the Son of Man. He is the *Representative* of our race. In Him the divine idea of the being and true destiny of the race was realized, and in Him therefore all that was divinely pledged concerning the race was accomplished. (We may remark in passing that it is in this way that Ps. viii. applies to Christ; see its interpretation, Heb. ii. 6 ff.) Such predictions had an important part to play in instructing Christian hearts after the Christ had appeared; but their Messianic sense does not seem to have been perceived beforehand. They did not help to form the Hope of the Messiah. At least they do not belong to the main line of the development of this Hope in Israel's history, which Hope is the expectation of a King who should reign over them as the perfected people of God. With this expectation the name is first connected. The longed-for King becomes known as the Messiah even before Christian times. Other ideals are tributaries to the principal stream and finally mingle with it. But their point of junction (speaking broadly) is not till after the Coming of our Lord. The expectation of the Messiah, in the strictest sense, is however closely connected with *all* the hopes for the future of Israel as a nation. They all helped to foster, and in a sense culminated in, the conception of the Person of the King. Its actual historic growth may therefore, perhaps, fairly be considered to begin with the special blessing on Shem, Gen. ix. 26, 27, to whose race the nation of Israel belonged. And it is at least to be traced from the covenant with Abraham, which assured and promised unspeakable blessings to his descendants as a race chosen by God (Gen. xii. 1—3, xvii. 1—22, xviii. esp. *v.* 18, xxii. 15—18, xxvi. 3—5, xxviii. 3, 4). Yet the specific promise—"in thy seed shall all the nations of the earth be blessed," is to be understood as a prophecy of Christ only in the same way as the promise of Gen. iii. 15; though here He is the representative of a more limited body, of the family selected out of the race. That is to say, the words are spoken primarily of the nation descended from Abraham as a whole; but their perfect fulfilment is seen only in Him, who in His sacred humanity is the perfect flower of the nation. Jacob's blessing on Judah, again (Gen. xlix. 8—12), is Messianic in a general sense. The view that in this passage Shiloh means the Messiah is not well founded. (See the uncertainty of the rendering shewn by the alternatives given in the margin of the Revised Version. There is also no evidence that the name Shiloh was, before the Christian era, or for some time after it, a name for the Messiah.) Balaam's predictions in Numbers xxiii. and xxiv. also, are Messianic in the same way as the prophecies preceding.

There remains one prediction to be noticed before we leave the Pentateuch. It is that of Moses: 'The Lord God shall raise up unto you a prophet like unto me.' This promise nourished one of the principal of those tributary ideals, to which allusion has been made. It received partial fulfilment in the successive members of the great race of prophets whom God sent to His people. Such partial fulfilments are indicated in the context of the original promise (Deut. xviii. 20—22). They were but partial, because not even the greatest of them was 'like unto,' *i.e.* the equal of, Moses. After prophetic inspiration had for some time ceased there arose a yearning expectation of the coming of a prophet (1 Macc. xiv. 41, comparing iv. 46 and ix. 27). We see signs of this hope in the time of our Lord, but the prophet was still not identified with the Messiah (Matt. xvi. 14; Luke ix. 7, 8, 9, 19; also Mark vi. 15; John i. 21, 25, vii. 40, 41). Christian Faith first saw that this office, too, was fulfilled in Jesus and formed part of His Messiahship (Acts iii. 22, vii. 37).

We come now to the most important stage of all in the history of the great hope of Israel, that of God's Covenant with David. From this time the office and character of the Messiah are distinctly prefigured in the King of David's line, ruling by God's appointment and might, and standing to God in the relation of a son to a father (2 Sam. vii. 12, 13, 14). It has sometimes been customary to give the name Theocracy (or, 'Government by God') only to the period preceding the establishment of monarchy. But in reality the divine sovereignty over Israel was not rendered less effective by that change in their outward constitution. God used the errors and unfaithfulness of the people (1 Sam. viii., x., xii.) to work out His own great purpose. After giving them in Saul a king after their heart, a king of commanding stature, but without the necessary moral qualities, He gave them a king 'after His own heart.' And in David, and all worthy descendants of his, God came nearer to the people than ever before. It is to be observed that as yet it was not made clear that there should be One perfect King, the final, eternal satisfier of every need. But hopes and aspirations which could only find satisfaction in such an One were being ever more fully fashioned. This view of the relation of the Davidic kingship to the Messianic Hope is illustrated and confirmed by the history of the word Messiah itself. It means 'Anointed One,' and could be applied to anyone specially commissioned by God (*e.g.* Ps. xviii. 50 runs in the Hebrew 'to His Messiah, to David'). Then in course of time the thoughts connected with the name came to be so exalted, that it was reserved as a title for the One who would fulfil every hope. We have here the second great principle which will enable us to understand the true character of Old Testament prophecy. Before we had the principle of the fulfilment in Christ as the *Representative* of the race, or nation. Here we have the principle of *Type* and *Antitype*. Or we may, if we choose, bring the two cases under one law and indicate both their connexion and their difference thus. Both classes of prophecies may be said to be *typically* prophetic; but whereas in the former case the type is shadowed forth in the calling of a collective body, and may on this account be more difficult to trace; in the latter it is exhibited in an individual, or a succession of individuals, and is consequently more clearly expressed. The same traits in Messiah's character are in part foreshadowed in both cases. The nation of Israel, as well as the king, was God's son (Ex. iv. 22; Hos. xi. 1). The nation, too, had been chosen and called for a special purpose (Deut. iv. 37, &c.). In connexion with this view of the nation other features of great importance will presently appear. When speaking of types, it is, however, carefully to be noted what kind of type we have in view. The types that have been made most familiar through popular religious teaching are fanciful, allegorical applications of circumstances in the lives of individuals in the Old Testament, or secondary features of ancient ritual. Allegorizing of this kind has been very common in the Christian Church from an early age, and has its justification, if a fictitious value is not attributed to it; but, comparatively, little of it is to be found in the New Testament. On the contrary, the type, to which in the present context we are alluding, is that of an *office*, the great office of the Theocratic King.

An important group of psalms must be referred to at this point. Ps. lxxxix. directly alludes to the Covenant with David described in 2 Sam. vii. Ps. ii. gives us, as it were, a new rendering of that covenant, though the meaning remains essentially the same. Ps. xl. has a striking meaning in this connexion, if on the strength of the idea sketched in Deut. xvii. 18—20 we may specially apply its language to the king. On that supposition it opens to our view the profound purport of the covenant with David, in the claims it laid upon the chosen king, and foreshadows the complete devotion of Him whose 'meat it was to do His Father's will.' In Ps. xlv. 6 there are other possible renderings of the phrase, "Thy throne, O God," which prevent us from taking it as proof that a Messiah was already expected who should be in a strict sense Divine; but the whole psalm is undoubtedly a most lofty description of the God-given glory of His anointed King. Ps. lxxii. is an exceedingly rich description of the blessings of the reign of the king that should be. Ps. cx. is on more than one account most interesting. We have in it the most vivid presentation of the truth that the looked-for king is God's Vicegerent, while here alone in the Old Testament, if Zech. vi. 13 be excepted, on which see below p. 122, a priestly character is attributed to the king. These psalms are prophetic in a higher degree than the narrative of the Covenant in 2 Sam. vii. For although they start from that covenant as their ground, and though their song may have been awakened by the birth of an heir to the throne, or the accession or marriage or some great event in the reign of an actual king, and may thus in a sense have had a present reference; yet with extraordinary power and intensity they hold up the image of the Ideal King and yearn for His appearing.

The importance, in regard to the Messianic Hope, of the earliest prophets whose prophecies were committed to writing, Amos and Hosea, lies chiefly in the pictures they give of the purification of Israel by discipline and judgement, their internal reunion, and the rich blessings which God would pour down when, in fulfilment of His Covenant, He should have perfectly united His people to Himself. Many traits from these descriptions obtained a permanent place in the conceptions that were formed of the times of Messiah. We cannot in this short sketch stay to notice a tenth part of such descriptions in the subsequent prophets. We must leave it to our readers to do this in their study of the Old Testament. For without some idea of their extent, there can be no adequate sense of the intensity of the confidence and yearning with which the blessings of the great future were looked for in Israel. So far as the promised bliss is represented in the form of earthly felicity, we have now learned to take the language figuratively. The foretold blessings have in part been fulfilled at the first coming of the Christ; in part we wait for their fulfilment at His Second Coming (Amos ix. 11—15; Hosea ii. 14—23). In these two prophets the connexion of these blessings with the reign of a king of the family of David is indicated but it is not prominent. There is one passing reference to it in each (Amos ix. 11; Hosea iii. 5).

We may conveniently notice the prophet Joel at this point, though very various views are held as to his date, some critics placing him even before Amos and Hosea, others after the Exile. Besides the remarkable prophecy of the outpouring of the Spirit of God, quoted by St Peter on the Day of Pentecost (Joel ii. 28—32; Acts ii. 16—21), this prophet supplies the great image of the Day of the Lord as a Day when He shall sit in judgement upon the nations of the earth, the enemies of Israel, in the valley of Jehoshaphat (Joel iii. 9—17).

We pass now to Isaiah and Micah, and meet here, more especially in the former, with an immense advance in the conception of the Messiah. The prophet, indeed, evidently looks for the birth and reign of the expected King as an event in the near future, and sees in it the solution of the troubles of his own times. But it is upon one pre-eminent individual, rather than upon David's house, that his hopes are centered; while in the loftiness of his language concerning this expected Deliverer and the fervour with which he looks for His coming, he seems to place Him at a height altogether above the kings of the present and the past. Whether he understood the meaning of his own words or not, he is undoubtedly prompted to use expressions which point to One more than man.

In connexion with these prophecies a new class of predictions,—undoubtedly treated as such in the New Testament—comes before us for the first time. These are particular incidents connected with the appearing and life of the Messiah. The instances in the prophecies now before us are His birth from a virgin (Is. vii. 14; Matt. i. 22, 23), at Bethlehem (Micah v. 2; Matt. ii. 5, 6), and the chief scene of His opening ministry (Is. ix. 1, 2; Matt. iv. 12—16). Similar is the prophecy in Zechariah ix. 9, of the King coming to Zion, riding upon an ass. These are not explained by what has been said of the foreshadowing of His Office. But it will be best to reserve any remarks upon them till they can be considered together with more examples of the same kind.

Other prophecies which foretell the rise of a great and righteous King of David's line, or more generally the restoration of David's house, are those of Jeremiah (xvii. 25, xxii. 4, xxiii. 5, 6, xxx. 9, xxxiii. 14—26) about the time of the going into exile, of Ezekiel (xxxiv. 23, 24, xxxvii. 24, 25) during the Exile, and of the latter part of Zechariah (xii. 7—xiii. 1) of more doubtful date. Jeremiah shews the spiritual character of the Coming Dispensation with special clearness, in a passage which is made to take an important place in the argument of the Epistle to the Hebrews (Jer. xxxi. 31—34; Heb. viii. 7—13, x. 15—18). With this compare Ezek. xi. 19, 20, xxxvi. 25 ff. Ezekiel also represents the restoration of Israel by a new and striking figure (ch. xxxvii.), and foretells the destruction of the heathen forces hostile to her in language which has lent traits to the visions of the Book of Revelation (Ezek. xxxviii., xxxix.; Rev. xix. 17 ff., xx. 7 ff.).

It will have been observed that the prophecies quoted above from the Book of Isaiah were from the earlier chapters. But chaps. xl.—lxvi. are of the highest significance in regard to Messianic prophecy. Many devout students believe that these chapters, together with one or two other passages in the earlier part of the book, belong to the time of the return from Captivity, and that they were incorporated with the prophecies of the great prophet of Hezekiah's time. Some of the grounds for this opinion are the allusions therein contained, the new point of view, and the style of the Hebrew. Be this as it may, what proved to be a most vital aspect of the character and work of the true Messiah is here foreshadowed under the image of the 'Servant of Jehovah.' The title itself is applied to our Lord by St Peter (Acts iii. 26, iv. 27, 30); and He Himself appears to allude to it in the parable of Luke xiv. 15—24 (though the word there used is 'slave' or 'bondservant'). In the mind of the prophet this character does not appear to be in any way connected with that of the promised King. He starts from the idea of Israel, conceived as fulfilling its calling among the nations of the earth, and realizing its true relation to God (ch. xli. 8 ff., xliii. 1 ff., xliv. 1 ff., &c.). But when he speaks of the Servant as 'given for a covenant of the people,' and as having a ministry to Israel as well as to the nations, and as a Vicarious Sufferer, it may be questioned whether it is an adequate exposition that he has here in mind simply the godly stock, the better part of the nation, which after being purified by trial truly represents the whole, for whose sake God blesses the whole, and whose sufferings, meekly borne, have atoned for the sins of the whole. It may well be thought that the image of an individual Sin-bearer must here have risen before him.

From the 53rd of Isaiah it is natural to turn to the 22nd Psalm, which has been generally felt to be second to it alone in the clearness with which the sufferings of the Messiah are foreshewn. Some commentators believe that the same Servant of Jehovah, the people of Israel, the subject of many passages in the latter part of the Book of Isaiah, is the speaker designed in this psalm; and that through this personification there is portrayed the nation's experience of affliction, and God's purpose in it, the mission of Israel and her great and spiritual hope. There is nothing in the psalm itself which directly bears out this view, and it seems more probable that a prophet is here speaking in his own person. Yet evidently his are no private sorrows. He suffers because of, and through, the sufferings of his people; his first thought with regard to the reinvigoration of his own faith is, that it shall be for *their* comfort and instruction; his hopes are all centered in their restoration and the extended glory of the Name of Jehovah. Thus while the cry and the hope of the nation find utterance, and its true calling finds fulfilment, in the individual prophet, he becomes even more directly and distinctly typical of the Christ than the personified nation could be. Psalm lxix. is another to which similar remarks in great part apply, though the individual element is here larger. The Messianic character of other psalms is the same. Take for example the 16th, in which the unspeakably great and precious inheritance of the godly man, the blessing he finds in the discipline of trial, his life-purpose and his hope, are so wonderfully set forth. In the words expressive of the last, St Peter has taught us to see a prophecy of the Resurrection of our Lord (Acts ii. 27, 28). Another, and indeed the chief, set of parallels with particular incidents in the life of our Lord, connected this time with His Passion, is brought before us in Psalms xxii. and lxix.

The explanation of prophecies of this kind may lie, not in a prevision granted to the prophet, but in the fact that coincidences were ordained by Divine Providence in order to help men to recognise the Christ when He came, and also to mark Him out clearly as the true object of Old Testament prophecy. In order that they may have cogency these parallels in detail with the Old Testament must be found in the case of some character generally typical of the Christ, or in some passage, the main scope of which is prophetic of the times of Redemption. Anything relating to the Theocratic King eminently fulfils this condition, as also do any traits in such a portraiture as the 22nd Psalm. So in a lesser degree any true prophet might be a type, and thus, for example, the correspondence in the price set upon our Lord with that set upon the prophet Zechariah, and the use made of the money, are justly noted (Zech. xi. 12, 13; Matt. xxvi. 15, xxvii. 7—10).

There are two passages in the Book of Zechariah which are of importance in relation to the general conception of the Messiah's office. If the rendering of ch. vi. 13 adopted in the text (not in the margin) of the Revised Version be the correct one, the priestly character of the Messiah-King is here asserted. The only other passage in the Old Testament which can be compared with it is Ps. cx. 4. Zech. xiii. 7 represents the judgement of God as falling, for the sake of the people, on the King, the Shepherd of the people, whom, according to the covenant with David, He had brought into close fellowship with Himself. Thus, though far from being so fully descriptive as Isaiah liii. or Ps. xxii., this passage is more directly predictive of the Messiah's sufferings; for it is the King suffering, and suffering for His people, that is set before us. The same holds good of Dan. ix. 26, xi. 22.

The prospect of the Return from captivity and the restoration of Jerusalem awoke the strains of prophecy to their highest power and intensity. We have seen how at the very beginning of the Exile Jeremiah looked forward to the Return, and in connexion therewith to the blessings of the new covenant. Before the Captivity had lasted long, Ezekiel set forth the restoration of Israel under the new and striking figure of a resurrection. He also describes so minutely the arrangements and measurements of a restored temple, that some have thought that he was giving what he intended to be directions for the building. But in parts of his description he plainly rises into the language of symbolism (*e.g.* ch. xlvii.), and the whole may therefore probably have a symbolical meaning. The last chapter of Zechariah also contains a remarkable prophecy both of judgement and redemption. But it is in a portion of the Book of Isaiah, which we have already found characterized by the figure of the Servant of Jehovah, that the prophet, in stirring up the hearts of the Israelites for the great act of faith involved in the Return to their desolated land, is led to set forth spiritual glories in language which anticipates the seer of the Apocalypse, and in which we find adequate expression for many of our highest Christian hopes.

One remarkable feature in these and other prophecies, belonging to, or primarily relating to, the times of the Captivity and Return, is the wider horizon shewn in the setting forth of God's gracious purposes in regard to the Gentiles. It had been necessary that strength and tenacity should be first imparted to the character of the Israelite nation, in order to enable them to retain the lessons which God designed to impress upon them, and to preserve their existence and fulfil their calling. This was one principal aim of all their earlier training. They were made to feel their separation from all other nations and the peculiar relation in which they stood to Jehovah as His chosen people. In some respects they learnt the lesson only too well. They turned their privileges into sources of self-gratulation and contempt for other nations, instead of seeing in them a call to discharge a mission towards mankind. Hence arose the narrow exclusiveness of the Jewish character, as we see it depicted both in the New Testament and in classical literature. With this in our minds, we are forcibly impressed when we meet in the prophets with forecasts of the conversion of the Gentiles, which seem like an anticipation of that Gospel which was afterwards specially committed to St Paul. Israel had not long felt the pressure of the great nations of antiquity bordering upon the Holy Land when we meet with a prophecy of this nature (Is. ii. 2; Mic. iv. 1). At the later period in their history at which we have now arrived, the calling even of the most distant nations to be worshippers of Jehovah, and the true position of Israel among the nations as the prophets of the knowledge of God and ministers and priests of holy things, are dwelt upon in the most glowing words (Is. xlix. 6, lxi. 6, lxvi. 23; Zech. xiv. 9; Mal. i. 11, &c.).

In the Book of Daniel we see the effect of contact with other nations in a somewhat different way. This book marks a new stage in the history of prophecy. In the case of earlier prophets, 'the Word of the Lord' comes to them and they declare it; in Daniel visions, mostly of a symbolical character, are shewn to the seer, and their interpretation is communicated to him. The form of the prophecy is therefore called Apocalyptic (from Apocalypse, revelation, or unveiling). Visions, with the symbolism naturally belonging to them, begin to be common in Ezekiel and Zechariah; but in Daniel they assume a new prominence. What concerns us now, however, is the theme of the visions in Daniel. This is the relation of the kingdoms of this world which successively arise, to the establishment of the Kingdom of God, and the goal to which God is leading human history.

We have already referred in passing to one of the prophecies in this book, relating to the Person of the Messiah. One of its most remarkable visions, that of "one like unto a son of man" brought to the Ancient of Days to receive power and glory (ch. vii.), must not be passed over. The interpretation given of the vision (vv. 15—27), and the general analogy of Old Testament prophecy, would suggest that primarily the exaltation of the kingdom of "the saints of the Most High" is here the subject. It is symbolized by the human form, in contrast to the other kingdoms whose brute force is symbolized by beasts. If so, the application of the vision is transferred to our Lord, as it is by Himself, on the ground of His being the Head and Representative of that holy kingdom, the One in whom all its power resides and from whom its grace and glory flow. But it is possible that some glimpse of this realization of the vision may have been granted to the prophet himself. In other places in his prophecies, heavenly beings appear with whom the fortunes of earthly kingdoms are mysteriously connected (x. 13, 20, 21, xii. 1). This may have afforded to his mind the suggestion which enabled him to conceive the idea of the heavenly Head and Representative of the Kingdom of God.

The prophet Malachi, who is placed last in the canon, and who has been generally supposed to have lived some considerable time after the Return from captivity, foretells the coming of a great prophet who should prepare the way for the Lord's Day of Judgement and Redemption (Mal. iii., iv.). We have already alluded to the fact that this hope of a prophet became characteristic of the period 'between the Testaments'; the hope of a king of the house of David seems at this period to have faded, at least at certain times or in certain portions of the Jewish world, if not indeed generally. Thus throughout the Apocrypha there is no reference to the hope of the Messiah.

But for a century, or so, before the Coming of our Lord this hope had been reviving, and had even been gaining in definiteness. The Messiah was more clearly separated in thought from all other kings of David's line. It was expected that He would bring a complete and final deliverance, and His appearing was beginning to be associated with the ushering in of a new world. Of this we have evidence in Jewish documents, as in the Psalms of Solomon and certain portions of the Book of Enoch, and of those portions of the Sibylline Oracles which are pre-Christian, as well as in other documents contemporary with the apostolic age. Moreover the books of the New Testament themselves offer proof sufficient. The psalms recorded in the first two chapters of the Gospel according to St Luke—the Magnificat, the Benedictus and the Nunc Dimittis—are the most beautiful examples of the Hope of Israel, which was nurtured in saintly souls, through the teaching of the Scriptures and of the Spirit of God, under the Old Dispensation. There are also many indications in the Gospels of the nature of the current Messianic expectations of the Jews. And the whole mode of our Lord's manifestation of Himself and of the preaching of the apostles, and its effect, cannot be understood on any other supposition than that these expectations were widespread.

The hopes of the mass of the people were fixed on the prospect of deliverance from their enemies, and material good things which should follow. Pious hearts dwelt on the putting away of national sin, on internal union, peace, and the establishment of a righteous rule. Yet in looking for the Messiah, it was only the Kingly ideal that was present to their minds. As we have already implied, those other ideals of the Suffering Servant of Jehovah, and the Priest, and the Prophet, which equally foreshadowed Him and in reality were prepared that they might be fulfilled in Him, do not seem to have been regarded as Messianic beforehand. They did not go to form the actual prevailing conception of the Messiah before He came. The indications of their connexion with the King-Messiah in the Old Testament are so slight that we cannot be surprised that they should not have been understood. But seen in the light of their fulfilment in Jesus Christ all became plain. All the different images together found in Him their highest realization. Yet again, such foretastes as men had enjoyed of the kingdom of God and the expectation of its full triumph prepared their hearts for Christ's proclamation of it, while the coming in of the new dispensation taught them that things spiritual and eternal are the substance of which things temporal are the shadow. And so they learned to look for the fulfilment of Old Testament hopes concerning the redemption of Zion and future blessedness of Israel, first partially in the Christian Church, and finally and fully in the "Restitution of all things."

OLD TESTAMENT QUOTATIONS FOUND IN THE NEW TESTAMENT.

In addition to express quotations, there have been included in this list some striking references, which, though there is no direct citation, seem plainly intentional allusions.

Gen. 1. 27 quoted	Matt. 19. 4
	Mk 10. 6
„ 2. 2	Heb. 4. 4
„ 2. 7	1 Cor. 15. 45
„ 2. 24	Matt. 19. 5
	Mk 10. 7, 8
	1 Cor. 6. 16
	Eph. 5. 31
„ 12. 1	Acts 7. 3
„ 12. 3	„ 3. 25
	Gal. 3. 8
„ 13. 15	„ 3. 16
„ 15. 5	Rom. 4. 18
„ 15. 6	„ 4. 3
	Gal. 3. 6
	Jas. 2. 23
„ 15. 13, 14	Acts 7. 6, 7
„ 17. 5	Rom. 4. 17
„ 18. 10	„ 9. 9
„ 21. 10	Gal. 4. 30
„ 21. 12	Rom. 9. 7
	Heb. 11. 18
„ 22. 16, 17	„ 6. 13, 14
„ 22. 18	Acts 3. 25
„ 25. 23	Rom. 9. 12
„ 47. 31	Heb. 11. 21
Exod. 2. 13, 14	Acts 7. 26—28
„ 2. 14	„ 7. 35
„ 3. 5, 7, 8, 10	„ 7. 33, 34
„ 3. 6	Matt. 22. 32
	Mk 12. 26
	Luke 20. 37
Exod. 3. 6 quoted	Acts 7. 32
„ 9. 16	Rom. 9. 17
„ 12. 46	John 19. 36
„ 13. 2	Luke 2. 23
„ 16. 18	2 Cor. 8. 15
„ 19. 6	1 Pet. 2. 9
„ 19. 12, 13	Heb. 12. 20
„ 20. 12	Matt. 15. 4
	Mk 7. 10
	„ 10. 19
	Luke 18. 20
	Eph. 6. 2, 3
„ 20. 13, 14	Jas. 2. 11
„ 20. 13—16	Matt. 19. 18
	Luke 18. 20
	Mk 10. 19
„ 20. 13—17	Rom. 13. 9
„ 20. 17	„ 7. 7
„ 21. 17	Matt. 15. 4
	Mk 7. 10
„ 21. 24	Matt. 5. 38
„ 22. 28	Acts 23. 5
„ 24. 8	Heb. 9. 20
„ 25. 40	„ 8. 5
„ 32. 1	Acts 7. 40
„ 32. 6	1 Cor. 10. 7
„ 33. 19	Rom. 9. 15
„ 34. 33	2 Cor. 3. 13
Lev. 11. 44	1 Pet. 1. 16
„ 12. 8	Luke 2. 24
„ 16. 27	Heb. 13. 11, 12
„ 18. 5	Rom. 10. 5
Lev. 18. 5 quoted	Gal. 3. 12
„ 19. 18	Matt. 5. 43
	„ 19. 19
	„ 22. 39
	Mk 12. 31
	Luke 10. 27
	Rom. 13. 9
	Gal. 5. 14
	Jas. 2. 8
„ 20. 9	Matt. 15. 4
„ 24. 20	„ 5. 38
„ 26. 11, 12	2 Cor. 6. 16
Num. 9. 12	John 19. 36
„ 16. 5	2 Tim. 2. 19
Deut. 4. 24	Heb. 12. 29
„ 5. 16 =	Exod. 20. 12 *q. v.*
17 =	„ 20. 13 „
18 =	„ 20. 14 „
19 =	„ 20. 15 „
20 =	„ 20. 16 „
21 =	„ 20. 17 „
„ 6. 4, 5 quoted	Mk 12. 29, 30
„ 6. 5	Matt. 22. 37
	Luke 10. 27
„ 6. 13	Matt. 4. 10
	Luke 4. 8
„ 6. 16	Matt. 4. 7
	Luke 4. 12
„ 8. 3	Matt. 4. 4
	Luke 4. 4
„ 18. 15	Acts 7. 37

Deut. 18. 15, 16 18, 19 quoted	Acts 3. 22, 23
„ 19. 15	Matt. 18. 16
	John 8. 17
	2 Cor. 13. 1
„ 21. 23	Gal. 3. 13
„ 25. 4	1 Cor. 9. 9
	1 Tim. 5. 18
„ 25. 5	Matt. 22. 24
	Mk 12. 19
	Luke 20. 28
„ 27. 26	Gal. 3. 10
„ 29. 4	Rom. 11. 8
„ 30. 12—14	„ 10. 6—8
„ 31. 6, 8	Heb. 13. 5
„ 32. 21	Rom. 10. 19
„ 32. 35	„ 12. 19
„ 32. 35, 36	Heb. 10. 30
„ 32. 43	Rom. 15. 10
Josh. 1. 5	Heb. 13. 5
1 Sam. 13. 14	Acts 13. 22
2 Sam. 7. 14	Heb. 1. 5
1 Kin. 19. 14	Rom. 11. 3
„ 19. 18	„ 11. 4
Job 5. 13	1 Cor. 3. 19
Psal. 2. 1, 2	Acts 4. 25, 26
„ 2. 7	„ 13. 33
	Heb. 1. 5
	„ 5. 5
„ 2. 9	Rev. 2. 27
„ 4. 4	Eph. 4. 26
„ 5. 9	Rom. 3. 13
„ 6. 8	Matt. 7. 23
	Luke 13. 27
„ 8. 2	Matt. 21. 16
„ 8. 4—6	Heb. 2. 6—8
„ 8. 6	1 Cor. 15. 27
	Eph. 1. 22
„ 10. 7	Rom. 3. 14
„ 14. 2, 3	„ 3. 11, 12
„ 16. 8—11	Acts 2. 25—28
„ 16. 10	„ 13. 35
„ 18. 49	Rom. 15. 9
„ 19. 4	„ 10. 18
„ 22. 1	Matt. 27. 46
	Mk 15. 34
„ 22. 7	Matt. 27. 39
	Mk 15. 29
	Luke 23. 35
„ 22. 8	Matt. 27. 43
„ 22. 18	Matt. 27. 35
	Joh. 19. 24
„ 22. 22	Heb. 2. 12
„ 24. 1	1 Cor. 10. 26
„ 31. 5	Luke 23. 46
„ 32. 1, 2	Rom. 4. 7, 8
„ 34. 12—16	1 Pet. 3. 10—12
„ 35. 19	John 15. 25
„ 36. 1	Rom. 3. 18
„ 37. 11	Matt. 5. 5
„ 40. 6—8	Heb. 10. 5—7
„ 41. 9	John 13. 18
„ 44. 22	Rom. 8. 36
„ 45. 6, 7	Heb. 1. 8, 9
„ 51. 4	Rom. 3. 4
„ 55. 22	1 Pet. 5. 7
„ 68. 18	Eph. 4. 8
„ 69. 9*a*	John 2. 17
„ 69. 9*b*	Rom. 15. 3
„ 69. 21	Matt. 27. 34, 48
	Mk 15. 36
	Joh. 19. 28, 29
„ 69. 22, 23	Rom. 11. 9, 10
„ 69. 25	Acts 1. 20
„ 78. 2	Matt. 13. 35
„ 78. 24	John 6. 31
„ 82. 6	„ 10. 34
„ 89. 20	Acts 13. 22
„ 91. 11, 12	Matt. 4. 6
	Luke 4. 10, 11
„ 94. 11	1 Cor. 3. 20
„ 95. 7—11	Heb. 3. 7—11, 18
	„ 4. 7
Psal. 97. 7 quoted	Heb. 1. 6
„ 102. 25—27	„ 1. 10—12
„ 104. 4	„ 1. 7
„ 109. 8	Acts 1. 20
„ 110. 1	Matt. 22. 44
	Mk 12. 36
	Luke 20. 42
	Acts 2. 34
	1 Cor. 15. 25
	Heb. 1. 13
	1 Pet. 3. 22
„ 110. 4	Heb. 5. 6
	„ 6. 20
	„ 7. 17, 21
„ 112. 9	2 Cor. 9. 9
„ 116. 10	„ 4. 13
„ 117. 1	Rom. 15. 11
„ 118. 6	Heb. 13. 6
„ 118. 22	Matt. 21. 42
	Mk 12. 10
	Luke 20. 17
	Acts 4. 11
	1 Pet. 2. 7
„ 118. 26	Matt. 21. 9
	„ 23. 39
	Mk 11. 9
	Luke 19. 38
„ 132. 11	Acts 2. 30
„ 135. 14	Heb. 10. 30
„ 140. 3	Rom. 3. 13
„ 143. 2	„ 3. 20
Prov. 3. 7	„ 12. 16
„ 3. 11, 12	Heb. 12. 5, 6
	Rev. 3. 19
„ 3. 34	Jas. 4. 6
	1 Pet. 5. 5
„ 10. 12	Jas. 5. 20
	1 Pet. 4. 8
„ 25. 21, 22	Rom. 12. 20
„ 26. 11	2 Pet. 2. 22
Isai. 1. 9	Rom. 9. 29
„ 6. 9, 10	Matt. 13. 14, 15
	Mk 4. 12
	Luke 8. 10
	John 12. 40
	Acts 28. 26, 27
	Rom. 11. 8
„ 7. 14	Matt. 1. 23
„ 8. 12, 13	1 Pet. 3. 14, 15
„ 8. 14	Rom. 9. 33
	1 Pet. 2. 8
„ 8. 17, 18	Heb. 2. 13
„ 9. 1, 2	Matt. 4. 15, 16
„ 10. 22, 23	Rom. 9. 27, 28
„ 11. 4	2 Thess. 2. 8
„ 11. 10	Rom. 15. 12
„ 13. 10	Matt. 24. 29
	Mk 13. 24
„ 22. 13	1 Cor. 15. 32
„ 22. 22	Rev. 3. 7
„ 25. 8	1 Cor. 15. 54
„ 27. 9	Rom. 11. 27
„ 28. 11, 12	1 Cor. 14. 21
„ 28. 16	Rom. 9. 33
	„ 10. 11
	1 Pet. 2. 6
„ 29. 10	Rom. 11. 8
„ 29. 13	Matt. 15. 8, 9
	Mk 7. 6, 7
„ 29. 14	1 Cor. 1. 19
„ 33. 18	„ 1. 20
„ 35. 5, 6	Matt. 11. 5
	Luke 7. 22
„ 40. 3	Matt. 3. 3
	Mk 1. 3
	John 1. 23
„ 40. 3—5	Luke 3. 4—6
„ 40. 6—8	1 Pet. 1. 24, 25
„ 40. 13	Rom. 11. 34
	1 Cor. 2. 16
„ 42. 1—4	Matt. 12. 18—21
„ 44. 6, 7	Rev. 1. 17, 18
	„ 2. 8
„ 45. 23	Rom. 14. 11
Isai. 49. 6 quoted	Acts 13. 47
„ 49. 8	2 Cor. 6. 2
„ 49. 10	Rev. 7. 16
„ 52. 5	Rom. 2. 24
„ 52. 7	„ 10. 15
„ 52. 11, 12	2 Cor. 6. 17
„ 52. 15	Rom. 15. 21
„ 53. 1	John 12. 38
	Rom. 10. 16
„ 53. 4	Matt. 8. 17
	1 Pet. 2. 24
„ 53. 5	„ 2. 24
„ 53. 7, 8	Acts 8. 32, 33
„ 53. 9	1 Pet. 2. 22
„ 53. 11, 12	„ 2. 24
„ 53. 12	Mk 15. 28 (A. V.)
	Luke 22. 37
„ 54. 1	Gal. 4. 27
„ 54. 13	John 6. 45
„ 55. 3	Acts 13. 34
„ 56. 7	Matt. 21. 13
	Mk 11. 17
	Luke 19. 46
„ 57. 19	Eph. 2. 17
„ 59. 7, 8	Rom. 3. 15—17
„ 59. 20, 21	„ 11. 26, 27
„ 61. 1, 2	Luke 4. 18, 19
„ 64. 3, 4	1 Cor. 2. 9
„ 65. 1, 2	Rom. 10. 20, 21
„ 66. 1, 2	Acts 7. 49, 50
„ 66. 24	Mk 9. 48
Jer. 7. 11	Matt. 21. 13
	Mk 11. 17
	Luke 19. 46
„ 9. 23, 24	1 Cor. 1. 31
„ 22. 5	Matt. 23. 38
	Luke 13. 35
„ 31. 15	Matt. 2. 18
„ 31. 31—34	Heb. 8. 8—12
„ 31. 33, 34	„ 10. 16, 17
Ezek. 11. 19 „ 36. 26	2 Cor. 3. 3
„ 37. 27	„ 6. 16
Dan. 7. 13	Matt. 16. 28
	Mk 13. 26
	Luke 21. 27
	Rev. 14. 14
„ 7. 25 „ 12. 7	„ 12. 14
„ 9. 27	Matt. 24. 15
	Mk 13. 14
„ 12. 3	Matt. 13. 43
Hos. 1. 10	Rom. 9. 26
„ 2. 23	„ 9. 25
„ 6. 6	Matt. 9. 13
	„ 12. 7
„ 10. 8	Luke 23. 30
„ 11. 1	Matt. 2. 15
„ 13. 14	1 Cor. 15. 55
Joel 2. 28—32	Acts 2. 17—21
„ 2. 32	Rom. 10. 13
Amos 5. 25—27	Acts 7. 42, 43
„ 9. 11, 12	„ 15. 16—18
Jonah 1. 17	Matt. 12. 40
Micah 5. 2	„ 2. 6
Hab. 1. 5	Acts 13. 41
„ 2. 3, 4	Heb. 10. 37, 38
„ 2. 4	Rom. 1. 17
	Gal. 3. 11
Hagg. 2. 6	Heb. 12. 26
Zech. 4. 2, 3, 14	Rev. 11. 4 ff.
„ 4. 10	„ 5. 6
„ 9. 9	Matt. 21. 5
	John 12. 14, 15
„ 11. 13	Matt. 27. 9, 10
„ 12. 10	John 19. 37
„ 13. 7	Matt. 26. 31
	Mk 14. 27
Mal. 1. 2, 3	Rom. 9. 13
„ 3. 1	Matt. 11. 10
	Mk 1. 2
	Luke 1. 17
	„ 7. 27
„ 4. 5, 6	„ 1. 17

2. NEW TESTAMENT.

a. SYNOPSIS OF GOSPEL HISTORY.

By the Rev. A. CARR, M.A.

PART I. THE NATIVITY AND EARLY YEARS.

	St Matthew	St Mark	St Luke	St John
1. The Preface of St John				1. 1—13[a]
2. The Preface of St Luke			1. 1—4[b]	
3. The Birth of St John the Baptist announced			1. 5—25	
4. The Annunciation to Mary			1. 26—38	
5. The Salutation of Mary. The Magnificat			1. 39—56	
6. Birth of St John the Baptist. The Benedictus			1. 57—80	
7. Appearance of an Angel to Joseph in a dream	1. 18—25 a[c]			

[a] This Preface, peculiar to St John, indicates the scope of his Gospel. 1. The life and work of Christ are viewed as a revelation in part of an eternal fact. 2. The later date of the Gospel is implied by a statement of positive truth against growing error. [b] This Preface is most valuable, (1) as indicating the existence of many oral or written Gospels; (2) as throwing light on the sources and origin of St Luke's Gospel. The language and style exhibit scholarship and literary skill. [c] Note the citation of prophecy in this passage in accordance with St Matthew's plan.

	St Matthew	St Mark	St Luke	St John
8. The Nativity of Jesus	1. 25 b[d]		2. 1—7[d]	1. 14[d]
9. The Genealogies	1. 1—17[e]		3. 23—38[e]	
10. The Announcement to the Shepherds			2. 8—20	
11. The Circumcision and Presentation in the Temple			2. 21—38	
12. The Visit of the Magi	2. 1—12[f]			
13. The Flight into Egypt	2. 13—15			
14. The Children slain at Bethlehem	2. 16—18			
15. The Return to Nazareth	2. 19—23		2. 39, 40	
16. Jesus, 12 years of age, goes up to Jerusalem			2. 41—52	

[d] The birth of Jesus Christ is now placed by the best authorities in the year 4 before the commonly received date. The determining points are, (1) The first rule of Quirinus (Luke ii. 2); (2) The accession of Tiberius; (3) The death of Herod. [e] St Matthew traces from Abraham, the father of Israel, St Luke (the Gentile Evangelist) from Adam, the father of the human race. [f] The insertion of this and the following incidents (13, 14) by St Matthew again connects the N. T. with O. T. prophecy (see Numb. xxiv. 17; Hosea xi. 1; Jeremiah xxxi. 15).

PART II. THE MINISTRY.

	St Matthew	St Mark	St Luke	St John
17. St John the Baptist	3. 1—12[a]	1. 1—8[a]	3. 1—18[a]	1. 15—18[a]
18. The Baptism of Jesus	3. 13—17[b]	1. 9—11[b]	3. 21—23[b]	1. 32—34[b]
19. The Temptation of Jesus	4. 1—11[c]	1. 12, 13[c]	4. 1—13[c]	
20. The Testimony of St John the Baptist				1. 19—34[d]
21. The first Call of Disciples: Andrew and another [?St John], Simon Peter, Philip, Nathanael [? Bartholomew]				1. 35—51[e]
22. The Marriage in Cana				2. 1—11[f]

[a] Very little in this section peculiar to St Matthew or St Mark. St Matthew strikes the first note of the 'Kingdom,' St Luke connects his Gospel with external history. The quotations, as usual in the common tradition, nearly follow the LXX. [b] Here the Synoptics exhibit a close verbal agreement combined with independence of treatment. St Luke has the two special points (1) 'in a bodily shape,' and (2) 'while He was praying.' [c] The short and vivid narrative of St Mark is drawn from a distinct source, but 13 b agrees verbally with Matthew 11 b. [d] This testimony includes the Baptist's account of the Saviour's baptism and of his own mission. See sec. 17. [e] It is characteristic of St John to choose for his narrative the inner, spiritual, first call of the apostles. The Synoptists relate the second, external call of four. [f] Narrated by St John as a typical manifestation of power.

	St Matthew	St Mark	St Luke	St John
23. Jesus goes to Capernaum				2. 12
24. The Passover. Jerusalem. The Cleansing of the Temple				2. 13—25
25. Interview with Nicodemus				3. 1—21
26. Jesus in Judæa baptizing. John also baptizing				3. 22—36
27. Jesus passes through Samaria into Galilee. The Woman of Samaria				4. 4—44
28. Cure of the nobleman's son				4. 45—54
29. Return to Jerusalem: Cure of an impotent man at the Pool of Bethesda				5
30 a. The Imprisonment of John the Baptist	14. 3—5[g]	6. 17—20[g]	3. 19, 20[g]	
31. Jesus preaches in Galilee	4. 12—17[h]	1. 14, 15[h]	4. 14, 15[h]	
32. Teaches in Nazareth; is rejected. Cp. sec. 63			4. 16—30	cp. 4. 44
33. Dwells in Capernaum	4. 13—16[i]		4. 31, 32[i]	
34. The (second) Call of Peter, Andrew, James and John: the first group of four in the Apostolic College	4. 18—22[k]	1. 16—20[k]	5. 1—11[k]	

[g] This important event in the chronology of the Synoptists is narrated retrospectively by St Matthew and St Mark. [h] The point of time is marked by St Matthew and St Mark by the imprisonment of the Baptist. The cause of imprisonment is narrated afterwards. There is clearly a reason for not interrupting a sequence on the temptation. [i] St Matthew proving that Jesus is the Christ points out the prophetic significance of this sojourn in Galilee. St Luke, true to his motive, sees in rejection at Nazareth and acceptance at Capernaum a forecast of the Christ rejected by Jews, accepted by Gentiles, and a fulfilment of the O. T. instances cited by Jesus. This connexion is an instance of what is meant by 'in order,' St Luke i. 3. [k] St Matthew and St Mark are here nearly identical. St Luke verbally coincides in the last verse only, and inserts the incident of a miraculous draught of fishes. The passages, however, are probably to be regarded as parallel. The fuller treatment by St Luke would be a result of careful inquiry from 'eye-witnesses.' The way in which Simon Peter is introduced as a known person points to a separate tradition.

	St Matthew	St Mark	St Luke	St John
35. Heals a Demoniac in the Synagogue	....	1. 21—28[l]	4. 33—37[l]	
36. Heals Peter's wife's mother and other sick folk	8. 14—17[m]	1. 29—34[m]	4. 38—41[m]	
37. The Retirement of Jesus	....	1. 35—37[n]	4. 42, 43[n]	
38. A Second Circuit in Galilee	4. 23—25	1. 38, 39	4. 44	
39 a. The Sermon on the Mount. [St Matthew's order]	5. 1—7. 29			
40. Heals a Leper	8. 1—4[o]	1. 40—45[o]	5. 12—16[o]	

[l] This is an interesting parallel. The narrative goes on the same lines though the choice of words differs. In the words of Jesus, however, and in those of the demon the parallel is close. [m] The parallel sequence is noticeable here: in all these the time—sunset—is given. Here is undoubted evidence of a common original—probably a common Greek original. [n] One of the passages which exhibit exact reminiscence of St Peter; the first note of the Petrine leadership is named by St Mark, 'Simon and those with him.' [o] One of the most marked instances of parallelism. The special acts and words of Jesus are described in identical terms. St Matthew places this miracle after the Sermon on the Mount, and first in a series of various miracles, proving power to do as well as to teach. If the Sermon on the Mount were removed from the text St Matthew's sequence would appear identical with that of the other Synoptics, a most interesting example of the manner in which this Evangelist inserts the discourses of Jesus in the 'Catechetical' order.

41. Heals a Paralytic Man. Discourse thereupon	9. 1—8[p]	2. 1—12[p]	5. 17—26[p]	
42. The Call of Levi or Matthew	9. 9—13[q]	2. 13—17[q]	5. 27—32[q]	
43. Discourse on Fasting	9. 14—17[r]	2. 18—22[r]	5. 33—39[r]	
44. The Disciples pluck ears of corn. Discourse on the Sabbath	12. 1—8[s]	2. 23—28[s]	6. 1—5[s]	
45. Restores the withered hand on the Sabbath	12. 9—13[t]	3. 1—5[t]	6. 6—10[t]	

[p] Another instance of close parallelism, especially in the words of Jesus. In St Matthew the miracle is displaced, coming last in the series. The other two Synoptists preserve the same sequence in all this section. [q] A singularly close parallel, with clear evidence of common original. Note too the Synoptic sequence is complete. The call of Levi is preceded and followed by the same incidents in the three Synoptists, although there appears to be no necessary connexion of thought. [r] As usual in our Lord's sayings the Synoptic report is almost identical. [s] Here Mark and Luke continue the sequence. There is a large proportion of common matter. But both St Matthew (vv. 5—7) and St Mark (*v.* 27) have peculiar points of importance. The parallel is precise in the deeply important saying Matt. xii. 8, Mark ii. 28, Luke vi. 5, which concludes the scene. [t] The triple parallelism is less complete here, but the rare verbal form for 'was restored' common to the three accounts incontestably proves an identical source, and, but with slight exception, the whole of St Mark's narrative is paralleled either by St Matthew or St Luke. St Matthew (*v.* 11) cites that part of the Lord's argument which applies specially to the Jews.

46. The Plot against Jesus	12. 14[u]	3. 6[u]	6. 11[u]	
47. Retirement of Jesus: many follow: He heals many	4. 24, 25; 12. 15—23[x]	3. 7—12[x]	6. 12, 17—19[x]	
48. The Appointment of the Twelve	10. 2—4[y]	3. 13—19 a	6. 13—16[y]	
39 b. The Sermon on a level place on the Mount. [St Luke's order: see 39 a.]	....	....	6. 20—49	
49. The Mission of the Twelve	10. 5—11. 1	cp. 3. 14 b, 15		
50. Jesus heals the Centurion's Slave	8. 5—13[z]	....	7. 1—10[z]	

[u] St Matthew and St Mark closely parallel. St Luke differs. [x] The sequence maintained in St Matthew and St Mark. St Luke inserts the choice of the Twelve as taking place at this point. The mode of narrative differs considerably in several points. [y] St Matthew inserts the names of the apostles before recording the Lord's charge to them. St Luke probably names them in stricter historical order. Some expressions peculiar to St Mark in this account are very noticeable. [z] St Luke adds particulars to the narrative. The words of Jesus and of the centurion are preserved with little variation in the two accounts.

51. Raises the Widow's Son to life	....	....	7. 11—17	
52. The Messengers of John the Baptist. Discourse about John	11. 2—19	....	7. 18—35	
53. Jesus upbraids the Cities of Galilee	11. 20—30	....	cp. 10. 13—15	
54. (*a*) The Supper in the house of Simon the Pharisee; (*b*) Parable of the Two Debtors	....	....	7. 36—50[a]	
55. Circuit of Galilee with the Twelve	....	....	8. 1—3	
56. (*a*) A Demoniac healed	9. 32—34	3. 19—30	11. 14—36; 12. 10	
(*b*) Charge of casting out through Beelzebub..	12. 22—28			
Discourse thereon	12. 29—45[b]			
57. The true Kinsfolk of the Lord	12. 46—50[c]	3. 31—35[c]	8. 19—21[c]	

[a] Note that St Luke having selected this incident omits a similar one recorded in the other Gospels. [b] The charge is reported in words nearly identical. In the rest St Matthew and St Luke are closely parallel. In St Matthew vv. 32—37 are peculiar to that Gospel. [c] The parallelism is close. St Matthew and St Mark have each a special point in the action of Jesus. See Mark *v.* 34; Matthew *v.* 49.

Parables:				
58. (*a*) The Sower	13. 1—23[d]	4. 1—20[d]	8. 4—15[d]	
(*b*) The Candle under the Bushel	5. 14—16[e] cp. 7. 2, 13. 12	4. 21—25[e]	8. 16—18[e] cp. 6. 38	
(*c*) The Seed growing secretly	....	4. 26—29[f]		
(*d*) The Tares	13. 24—30 and 36—52			
(*e*) The Grain of Mustard-seed	13. 31, 32	4. 30—32	13. 18, 19	
(*f*) The Hidden Leaven and other parables	13. 33—35[g]	4. 33, 34[g]		
59. The Stilling of the Tempest on Sea of Galilee..	8. 18, 23—27[h]	4. 35—41[h]	8. 22—25[h]	
60. The Gadarene Demoniacs	8. 28—34[k]	5. 1—20[k]	8. 26—39[k]	
61. (*a*) Healing of the Woman with Issue. (*b*) The Daughter of Jairus	9. 18—26[l]	5. 21—43[l]	8. 40—56[l]	

[d] St Luke is here briefest of the three. Nearly all his words find a place in the other Synoptics, while the fresh matter is nearly all common to St Matthew and St Mark. *v.* 12, peculiar to St Matthew here, is found in a different connexion in St Mark iv. 25. [e] The different context of the parallel in St Matthew is noteworthy and suggestive. [f] The one parable peculiar to St Mark. [g] The points of difference in the report of the parables are slight but interesting. St Matthew cites Isaiah in reference to teaching in parables. [h] This is one of the most interesting of the parallelisms: the actual verbal points of contact are few, and St Mark and St Luke have important pecu-

liarities of expression, yet the sequence of acts in the narrative is identical. [k] The sequence observed in the Synoptics of these two miracles manifesting power over the physical and spiritual world is noticeable. It would be a natural connexion in a catechetical form. There is little verbal coincidence in the first part of the account. Here St Mark has some striking peculiarities. The description of the miracle itself is nearly identical in the three. [l] Between sec. 61 and sec. 62 St Matthew inserts very instructively a third miracle—the healing of a paralytic, a discourse on forgiveness, his own call, and discourses on the Pharisees and on fasting. In (*a*) St Mark's narrative is full, exact, and graphic. St Luke's shorter narrative has much in common with St Mark. St Matthew gives one interesting note, 'within herself,' *v.* 21. The healing words of Jesus are identical in the three accounts. (*b*) Here too St Mark has the fuller account, of which the greater part appears either in St Matthew or St Luke, but not in both. His most important special point is the quotation of the Aramaic words *v.* 41 'Talitha cumi.'

	St Matthew	St Mark	St Luke	St John
62. The Cure of two Blind Men	9. 27—31[m]			
63. A Second Rejection at Nazareth	13. 54—58[n]	6. 1—6 a[n]		
64. Third Circuit in Galilee. [Cp. Matthew iv. 23 and x. 1.]	9. 35—38[o]	6. 6 b[o]	13. 22[o]	
65. The Mission of the Twelve	10. 1, 5—42[p]	6. 7—11[p]	9. 1—5[p]	
66. Their work described	…………	6. 12, 13[q]	9. 6[q]	
67. Jesus preaches alone	11. 1			
68. What Herod thought of Jesus	14. 1, 2[r]	6. 14—16[r]	9. 7—9[r]	

[m] Added by St Matthew as a further instance of the Lord's manifestation by miracles. For the sequences in St Matthew see sec. 56. [n] The correspondence is close between St Matthew and St Mark. The precise form of the narrative is probably due to St Peter or St Matthew. St Luke, according to his principle, omits an incident similar to the first rejection at Nazareth. See sec. 32. [o] From a comparison of the parallels stated in the first column this description of the circuit appears to be a formula with St Matthew. [p] St Matthew's account is the most complete. His peculiar points have a close relation to the special purpose of his Gospel. [q] An instance of a parallel report with one word only common to the two. Each makes special points of interest. [r] Subject-matter not wholly paralleled in either, but partly in both of the other Evangelists. One of the instances where St Mark's report is divided between the other two. Found not in both, but partly in each of the other Synoptics.

30 b. The story of John the Baptist; a retrospect. See 30 a	14. 3—12[s]	6. 17—29[s]		
69. The Feeding of the Five Thousand	14. 13—21[t]	6. 30—44[t]	9. 10—17[t]	6. 1—14[t]
70. Jesus walks upon the Sea	14. 22—33[u]	6. 45—52[u]	…………	6. 15—22[u]
71. Heals Sick Folk at Gennesaret	14. 34—36[x]	6. 53—56[x]		
72. Discourse concerning the Bread of Life	…………	…………	…………	6. 23—65
73. Jesus reproves the Scribes and Pharisees	15. 1—20[y]	7. 1—23[y]		
74. (*a*) The Syrophœnician Woman. (*b*) Cure of Sick Folk	15. 21—31[z]	7. 24—37[z]		

[s] Where the accounts correspond the resemblance is close. The additional matter furnished by St Mark is considerable, and seems to imply separate and exact testimony: probably of one who had lived at Herod's court. [t] A parallel of great interest as comprising the four witnesses. The motive of St John's inclusion of this Galilean incident is clear from the context in his Gospel. St Matthew and St Mark correspond closely. In the account of the actual distribution—omitted by St John—the Synoptics agree verbally. St John's narrative is to a great extent independent both in words and style. [u] St Matthew and St Mark closely correspond. Certain crucial expressions are common to the three, but St John has much that is independent. [x] A closely parallel passage. St Mark, however, has some interesting points of his own. [y] The explanation needed for Gentiles is peculiar to St Mark, as also the very important statement in *v.* 19. In the list of sins there are suggestive differences. With these exceptions the two reports are nearly identical. [z] (*a*) The words of Jesus, except the actual words of healing, are nearly identical in the reports. The accessory circumstances differ. The absence of this incident in St Luke's Gospel is somewhat difficult to understand. (*b*) Many particulars added by St Mark, among them the special case of healing the deaf man who stammered.

75. The Feeding of the Four Thousand	15. 32—39 a[a]	8. 1—9[a]		
76. The Pharisees seek a sign	15. 39 b—16. 4; 12. 38, 39[b]	8. 10—13[b]	cp. 11. 16—29[b]	
77. The Leaven of the Pharisees	16. 5—12[c]	8. 14—21[c]	12. 1[c]	
78. Cure of a Blind Man at Bethsaida	…………	8. 22—26		
79. Cæsarea Philippi. The Confession of St Peter	16. 13—16[d]	8. 27—29[d]	9. 18—20[d]	6. 66—71[d]
80. The Church of Christ. Following Christ	16. 17—28[e]	8. 30—9. 1[e]	9. 21—27[e]	
81. The Transfiguration	17. 1—13[f]	9. 2—13[f]	9. 28—36[f]	

[a] The report is clearly from a common source. The correspondence is complete. St Luke omits, refraining from repeating similar instances. Note sequence in Matthew and Mark, from sec. 73—75. [b] An instance where difference of names occurs, pointing to some special local circumstances of the writers or readers. [c] There is almost verbal identity between St Matthew and St Mark. This falling short of *absolute* identity points to a common oral source rather than a common written source. [d] In this important section the questions of Christ and the answers are nearly identical. A marked instance of close correspondence in a crucial incident. [e] The whole of this section is closely similar in the Synoptical accounts, a note of its deep importance. St Luke omits the rebuke of St Peter, and the important words Matt. xvi. 17—20 belong to that Gospel alone. [f] With the exception of two or three striking expressions the reports of St Matthew and St Mark are identical. St Luke's narrative has many independent touches. Where the accounts are closely parallel is in the words of St Peter and the Divine Voice.

82. Jesus heals a Lunatic Boy	17. 14—21[g]	9. 14—29[g]	9. 37—43 a[g]	
83. (*a*) The Second Prediction of the Passion. (*b*) The Poll-tax demanded. (*c*) Dispute who should be greatest	17. 22—18. 5[h]	9. 30—37[h]	9. 43 b—48[h]	
84. A certain one casts out Devils in the name of Jesus, and follows not with Him	cp. 10. 40[k]	9. 38—40[k]	9. 49, 50[k]	
85. A Discourse on Offences	10. 42; 18. 6—9; 5. 13[l]	9. 41—50[l]	17. 1, 2; 14. 34[l]	

[g] This section is remarkable for many vivid descriptive points peculiar to St Mark. In each Gospel there is much diversity from the other two. They only quite coincide in the parallels St Matthew *v.* 17, St Mark *v.* 19, St Luke *v.* 41. There is a special interest in the description of St Luke the physician. [h] St Mark is the most comprehensive in (*a*), extending the words of Jesus with St Matthew, and noting their effect with St Luke. (*b*) Peculiar to St Matthew. (*c*) The same incident differently reported except in the Lord's words about the child. [k] St Mark here contains St Luke's report, and adds some words of Jesus *v.* 39. [l] Here St Mark finds a nearly complete parallel in St Matthew, though the context in St Matthew differs in part. The words of Jesus on offending the little ones are preserved with little variation by the three.

	St Matthew	St Mark	St Luke	St John
86. The Lost Sheep	18. 10—14[m]		15. 3—7[m]	
87. (*a*) Of Forgiveness. (*b*) Parable of the Unforgiving Servant	18. 15—35[n]		17. 3, 4[n]	
88. (*a*) Jesus goes to the Feast of Tabernacles in Jerusalem				7. 1—10
(*b*) Incident on the way			9. 51—56	
89. Types of Discipleship	8. 19—22[o]		9. 57—62[o]	
90. Mission of the Seventy Disciples			10. 1—16	
91. Jesus teaches at the Feast				7. 11—8. 50[p]
92. The Man born Blind				9. 1—41
93. Jesus teaches of Himself as the Door and the Good Shepherd				10. 1—21
94. Return of the Seventy	[11. 25—27][q]		10. 17—24[q]	
95. The Parable of the Good Samaritan			10. 25—37	
96. Martha and Mary			10. 38—42	
97. Jesus teaches His Disciples how to pray	6.9—13; 7.7—11[r]		11. 1—13[r]	

[m] The context in St Luke is different, and suggests a different line of thought. One of the passages which seem to shew that our Lord repeated sayings in varied connexion. [n] The saying in (*a*) preserved with little variation. (*b*) Peculiar to St Matthew. [o] The two first instances are reported in almost identical language. The third belongs to St Luke alone. [p] In this section occurs the disputed account of the woman taken in adultery, viii. 1—11. [q] The reports of the words of Jesus in St Matthew vv. 25—27 and St Luke vv. 21, 22 are identical, but in St Matthew's narrative the words are not connected with the return of the Seventy. [r] Again, the two reports are in different connexions. In the report of the Lord's Prayer there are differences both in expression and in subject-matter.

98. Discourses of the Pharisees, Scribes and Lawyers			11. 37—54[s]	
99. Teaches of Hypocrisy, and of Courage in Persecution			12. 1—12[t]	
100. Parable of the Rich Fool			12. 13—21	
101. Worldly Anxiety			12. 22—32[u]	
102. Of Alms and the Treasure in Heaven	[6. 19, 20][x]		12. 33, 34[x]	
103. Of watching for the Master's coming	[24. 43—51][y]		12. 35—48[y]	
104. Some effects of Christ's Coming	[10. 34—36; 16. 2, 3; 5. 25, 26]		12. 49—59	
105. Pilate's Cruelty. The Tower of Siloam			13. 1—5	
106. The Parable of the Barren Fig-tree			13. 6—9	
107. The Healing of a Woman vexed with infirmity			13. 10—17[z]	

[s] Many words and expressions in this passage find a parallel in St Matthew xxiii. though in every instance there are important variations. The last two vv. belong to St Luke alone. [t] Here vv. 1, 2—12 find parallels in St Matthew and St Mark. See sec. 54 vv. 2—9 in St Matthew. See sec. 47. [u] For the closely parallel passage in different connexion see Matthew vi. 25—33. [x] The correspondence here is less close. The teaching is somewhat different. [y] The parallelism is rather of subject-matter than of verbal coincidence. [z] Here St Luke inserts Parable of the Mustard-seed: see sec. 58 (*e*).

108. The Feast of the Dedication. Retirement to the Jordan	? 19. 1, 2	? 10. 1		10. 22—42
109. Of being saved. Are there few that be saved?	[a]		13. 22—30	
110. Jesus speaks of Herod			13. 31—33	
111. Lamentation over Jerusalem	[23. 37—39][b]		13. 34, 35[b]	
112. Jesus heals one sick of the Dropsy			14. 1—6	
113. Jesus teaches of Humility			14. 7—14	
114. The Supper of the Kingdom			14. 15—24[c]	
115. The Cost of following Jesus			14. 25—35[d]	
116. Parables (1) addressed to Scribes and Pharisees. *a*. The Lost Sheep. *b*. The Lost Coin. *c*. The Lost Son. (2) Addressed to His Disciples. *d*. The Unjust Steward			15. 1—16. 13[e]	

[a] The parallels are to be found in the Sermon on the Mount St Matthew vii. 13, 14, 21—23, and in a passage following the cure of the Centurion's servant, St Matthew viii. 11, 12. But the correspondence is rather of thought than of words, and accords with the utterance on different occasions. [b] The identical report of these words on widely different occasions raises the question of repeated sayings with singular distinctness. If the saying was uttered once only its true historical position is doubtless where St Matthew has placed it. And yet the thought of the prophet dying in Jerusalem makes it beautifully apt in St Luke's context. [c] This parable is similar to one related St Matthew xxii. 1—10, the framework in parts is verbally parallel, but the incidents and teaching differ materially. [d] For vv. 26, 27 comp. St Matthew x. 37, 38. vv. 34, 35 are rather closely paralleled: St Matthew v. 13, 14; St Mark ix. 50. [e] A parallel to (*a*) is in St Matthew xviii. 12—14, but the lesson differs in the two contexts.

117. (*a*) Reproof of the Pharisees. (*b*) Dives and Lazarus			16. 14—31[f]	
118. Of Offences. See 85				
119. Of Faith and Duty			17. 5—10	
120. The Raising of Lazarus				11. 1—45[g]
121. A Council of the Chief Priests and Pharisees about Christ				11. 46—54
122. Jesus goes up to Jerusalem to the Last Passover	? 19. 1, 2[h]	? 10. 1[h]	17. 11[h]	
123. Ten Lepers cleansed			17. 12—19	
124. Discourse on the Coming of the Kingdom			17. 20—37[k]	

[f] *v*. 16 is closely parallel to St Matthew xi. 12, 13. For *v*. 18 see sec. 127. It is most probable that expressions such as these would be repeated on several occasions. Such repetition indeed would be a necessity. [g] Placed by several authorities after Luke xix. 27. [h] The harmonists differ as to whether the passages in St Matthew and St Mark refer to this or to a previous journey to Jerusalem for the feast of the Dedication. See sec. 109. St Matthew's report however seems to unite and reconcile the other two. [k] The parallels in St Matthew and St Mark are placed in order of time, see sec 148.

	St Matthew	St Mark	St Luke	St John
125. The Importunate Widow: God the Judge	......	......	18. 1—5	
126. The Pharisee and the Publican	......	......	18. 9—14	
127. Question of Divorce	19. 3—12[l]	10. 2—12[l]	cp. 16. 18[l]	
128. Young Children brought to Christ	19. 13—15[m]	10. 13—16[m]	18. 15—17[m]	
129. The young Rich Ruler. Discourse on Riches and Sacrifice	19. 16—29[n]	10. 17—30[n]	18. 18—30[n]	
130. The Labourers in the Vineyard	19. 30—20. 16[o]	10. 31[o]		
131. The Third Prediction of the Passion	20. 17—19[p]	10. 32—34[p]	18. 31—34[p]	
132. (a) The prayer of the Sons of Zebedee. (b) Dispute as to the greatest	20. 20—28[q]	10. 35—45[q]	[cp. 22. 24—27][q]	
133. Cure of the Blind at Jericho	20. 29—34[r]	10. 46—52[r]	18. 35—43[r]	
134. Zacchæus	......	......	19. 1—10	
135. The Ten Minæ (St Luke) and the Ten Talents (St Matthew)	[25. 14—30][s]	......	19. 11—28[s]	
136. The approach of the Passover. Orders to betray Jesus	......	......	......	11. 55—57

[l] The very close correspondence here shews the importance of this weighty judgement. Here after long separation St Matthew and St Mark join in sequence. [m] Once more the Synoptic correspondence becomes very close. St Matthew contains a slight addition, and St Mark has two special points of interest. The identity of this record marks how highly treasured the words were. [n] The whole of this passage is closely parallel and in sequence. [o] St Mark has only the words which introduce the parable. [p] This prediction is more definite and detailed than those which precede. St Luke, by omitting all mention of the chief priests and scribes, throws into prominence the share of the Gentiles in the Passion: an instance of the manner in which the Evangelists adapted their narrative to their special readers. [q] In (a) the introduction differs, but the body of the narrative agrees closely. In (b) the identity of the source is clear. [r] This parallel exhibits one of the prominent instances of discrepancies in the Synoptics. The points of contact are so many that the supposition of distinct incidents is impossible. On the other hand the points of difference are so marked as to point to a diversity of sources. [s] The harmonists regard these as parallels: but there are important points of difference both in regard to the occasion and context and to the incidents of the parables.

PART III. THE PASSION.

137. The triumph of Palm Sunday	21. 1—11[a]	11. 1—11[a]	19. 29—44[a]	12. 12—19[a]
(i) The Curse on the Fig-tree (ii) The (second) Cleansing of the Temple (iii) Other incidents the same day	21. 12—18[b]	11. 12—19[b]	19. 45, 46[b]	
(iv) The lesson of the Fig-tree	21. 19—22[c]	11. 20—26[c]		
138. The Authority of Christ questioned	21. 23—27[d]	11. 27—33[d]	20. 1—8[d]	
139. The Two Sons	21. 28—32			
140. The Unthankful Husbandmen	21. 33—46[e]	12. 1—12[e]	20. 9—19[e]	
141. The Royal Marriage Feast. The Wedding Garment	22. 1—14			
142. Tribute to Cæsar	22. 15—22[f]	12. 13—17[f]	20. 20—26[f]	

[a] Here there is the great interest of a fourfold comparison. In the Synoptics the same sequence is observed, and the points of contact are numerous; yet each Evangelist has characteristic points of separate description. St John connects the joyous recognition of the crowd with the raising of Lazarus. [b] (i) The reports of St Matthew and St Mark are nearly identical. St Mark adds one short note *v.* 13 b. St Luke omits. (ii) The Synoptic correspondence is very close: St Matthew and St Mark all but identical. St Luke is more brief. (iii) Independent accounts. [c] The parallel report is nearly identical. St Mark cites further words on prayer. [d] The report is identical, except for slight verbal points. [e] St Matthew's report is the longest, and draws the lesson for the Jews more markedly. The occurrence of a single word (for *the winevat*) not elsewhere found in St Mark points to an independent source or narrative. The quotation from the Psalm (St Matt. *v.* 42 and parallels) is in identical words. [f] The correspondence is very close. The reports go on the same lines, only differing in a few special words; but these give a peculiar character to each narrative.

143. The Sadducees confuted	22. 23—33[g]	12. 18—27[g]	20. 27—39[g]	
144. The First and Great Commandment	22. 34—40[h]	12. 28—34 a[h]	cp. 10. 25—28[h]	
145. (a) The Pharisees confuted. (b) Their practices rebuked	22. 41—46, c. 23[k]	12. 34 b—40[k]	20. 40—47[k]	
146. The Widow's Mites	......	12. 41—44[l]	21. 1—4[l]	
147. The Greeks desire to see Jesus. Teaching of Jesus in the Temple	......	......	......	12. 20—50
148. The Destruction of the Temple foretold. The End of the World	24. 1—42[m]	13. 1—37[m]	21. 5—36[m]	
149. Parables of Passion-tide. (a) The Ten Virgins.	25. 1—13			
(b) The Talents	25. 14—30			
150. The Last Judgement	25. 31—46			
151. The Sanhedrin take counsel against Jesus	26. 1—5[n]	14. 1, 2[n]	22. 1—6[n]	
152. The Supper at Bethany	26. 6—13[o]	14. 3—9[o]	[7. 36—40][o]	12. 1—11[o]
153. The Covenant with Judas	26. 14—16[p]	14. 10, 11[p]	22. 3—6[p]	

[g] Here both statement and refutation are in almost identical terms. [h] St Matthew and St Mark nearly identical, though each closes the incident in a special way. St Luke's parallel was on a different occasion. See sec. 95. [k] The parallelism of (a) is very close. (b) Very close at one point; St Mark and St Luke nearer in accordance than St Matthew with either. The rebuke is greatly extended in St Matthew's report. [l] Here too St Mark and St Luke draw closely together, St Matthew omitting the incident. There is hardly one word in St Luke's report not contained in St Mark. [m] In this long and deeply important parallel the greater part is in the triple Synopsis. Of the rest most finds a place in the parallels of St Matthew and St Mark, but each of the Evangelists has peculiarities, both of words and expressions, in addition and variation, which deserve careful study. [n] St Mark and St Luke are in close agreement. The common Synoptic matter is small. [o] The parallel in St Luke sometimes cited by the harmonists belongs to a different occasion. The accidents alone correspond, not the essence of the incident. St Matthew and St Mark are here closely agreed. St John gives an independent narrative. All agree verbally in the important words of Jesus, St Matthew *v.* 11 and parallels; St Mark, however, has an addition here. [p] Here there is a close but not complete parallel. There is no important difference.

	St Matthew	St Mark	St Luke	St John
154. The Passover	26. 17—19[q]	14. 12—16[q]	22. 7—13[q]	18. 1[q]
155. (a) The Last Supper	26. 20—25[r]	14. 17—21[r]	22. 14[15-19]—23[r]	13. 21—38[r]
(b) The Strife among the Apostles			22. 24—30[r]	
(c) Jesus washes the Disciples' feet				13. 2—20
(d) Institution of the Eucharist	26. 26—29[s]	14. 22—25[s]	22. 15—20[s]	
156. The Last Discourses of Jesus and Prayer of Intercession				14. 1—17. 26
157. Crossing to the Mount of Olives. Discourse of Jesus. Confidence of St Peter	26. 30—35[t]	14. 26—31[t]	22. 39, 31—34, 38[t]	13. 36—38[t]
158. The Agony in the Garden of Gethsemane	26. 36—46[u]	14. 32—42[u]	22. 41—46[u]	
159. The Betrayal	26. 47—56[x]	14. 43—52[x]	22. 47—53[x]	18. 3—11[x]
160. Jesus taken to Annas				18. 12—14
161. (a) Thence to Caiaphas [the first informal Trial].				
(b) Denial of Peter	26. 57—75[y]	14. 53—72[y]	22. 54, 63—65[y]	18. 15—18, 25—27[y]
162. The formal Trial before the Sanhedrin	27. 1[z]	15. 1 a[z]	22. 66—71[z]	

[q] St Matthew's report is here the most independent. St Luke and St Mark agree closely. [r] St Matthew and St Mark are here nearly identical. St Luke and St John have each their special mode of narrative. (b) confined to St Luke vv. 24—30. [s] In this deeply important parallel St Matthew and St Mark are in close, almost identical correspondence. St Luke has additional matter, and (according to the best reading) omits important words found in the other Synoptics and paralleled in 1 Cor. xi. 25. [t] St Matthew and St Mark are closely agreed. St Luke has an independent report. [u] Here also St Matthew and St Mark are (nearly) identical. St Luke follows a different authority; the deeply interesting and pathetic vv. 43, 44 are placed in double brackets by Westcott and Hort. [x] St Luke again writes from independent evidence: St Matthew and St Mark agreeing closely. St Mark adds the remarkable episode of the young man with the linen cloth girt about him. St John also has a special report. [y] The remarks on sec. 159 apply here for (a) also. (b) Again St Matthew and St Mark agree closely. St Luke has more common matter than in the previous sections, but has special points of interest. St John gives independent testimony. [z] St Matthew and St Mark agree closely.

	St Matthew	St Mark	St Luke	St John
163. Jesus taken to Pilate	27. 2 [3—10]—14[a]	15. 1 b[a]	23. 1[a]	18. 28[a]
164. The End of Judas	27. 3—10			
165. The Trial before Pilate	27. 11—14[b]	15. 2—5[b]	23. 2—5[b]	18. 33—38[b]
166. Remission to Herod			23. 6—12	
167. Jesus delivered by Pilate to be crucified	27. 15 [19]—31[c]	15. 6—20[c]	23. 13—25[c]	18. 39—19. 16[c]
168. The Dream of Pilate's wife	27. 19			
169. The Crucifixion.				
(a) Simon compelled to bear the Cross	27. 32[d]	15. 21[d]	23. 26[d]	
(b) The Women of Jerusalem			23. 27—31[e]	
(c) The Scene at Golgotha	27. 33—38[f]	15. 22—27[f]	23. 33, 34[f]	19. 17—24[f]
(d) The Mockery	27. 39—44[g]	15. 29—32[g]	23. 35—43[g]	
(e) Jesus commends his Mother to John				19. 25—27
(f) The Death of Jesus	27. 45—56[h]	15. 33—41[h]	23. 44—49[h]	
(g) Piercing of the Side				19. 31—37
170. The Burial	27. 57—61[k]	15. 42—47[k]	23. 50—56[k]	19. 38—42[k]

[a] See remarks on sec. 157—161. [b] All agree in the report of Pilate's opening words. St Matthew and St Mark agree throughout. St Luke has a general agreement but a fuller report; the definite statement of the charge belongs to him alone. St John's account is the most special and of the deepest interest. [c] St Luke (having alone narrated the mockery by Herod's soldiers) omits the mockery in the Prætorium where the other Synoptists agree closely. The Synoptic accounts have much in common, but St Luke as before shews independent sources. [d] This incident, recorded by all the Synoptists, is variously given by each. [e] This incident, peculiar to St Luke, is characteristic of his research and of his pathos. [f] The sequence and subject-matter agree, but each has special evidence to give. v. 28 in St Mark's report is spurious. [g] St Matthew has an addition v. 43—otherwise is identical with St Mark. St Luke's report is independent, but is governed by the Synoptic sequence. He alone records the story of the penitent robber vv. 39—43. [h] The darkness and the rending of the Veil of the Temple are described in identical words by the Synoptists. For the rest St Matthew and St Mark agree very closely, St Luke again being independent of their authorities. The incident of the centurion is given by each with characteristic differences. [k] Here each Evangelist has special points, there is little trace of a verbally common source. St Mark has a nearer relation to St Luke than in other parts of the Passion.

	St Matthew	St Mark	St Luke	St John
171. The Sepulchre made sure by Seal and Watch	27. 62—66			
172. The Resurrection	28. 1—10[l]	16. 1—11[l]	24. 1—12[l]	20. 1—18[l]
173. The Soldiers bribed to give false evidence	28. 11—15[m]			
174. The Journey to Emmaus		16. 12, 13[n]	24. 13—35[n]	
175. Appearance to the Apostles in the absence of St Thomas		16. 14[o]	24. 36—43[o]	20. 19—25[o]
176. Appearance to the Apostles, Thomas being present				20. 26—29
177. The Eleven go to Galilee	28. 16 a			
178. Appearance to six Disciples at the Sea of Tiberias				21. 1—24
179. Appearance on a Mountain in Galilee	28. 16 b—20[p]	16. 15—18[p]		
180. The Ascension		16. 19[q]	24. 44—53	

[l] The same sequence is followed, but the mode of narration varies, and the peculiar points are unusually numerous. The angel's message of the Resurrection is the same. In the rest of the message St Matthew and St Mark are agreed. St John gives a detailed account of the appearance to Mary Magdalene. After St Mark xvi. 8 the report is thought to be not that of the Evangelist. [m] An incident which would naturally come before St Matthew as a dweller in Jerusalem. [n] The brief notice in St Mark follows a different report. [o] The three Evangelists here follow independent evidence. St Luke and St John have each special and important particulars. [p] The two reports are independent. [q] The short notice in this appendix to St Mark is clearly from an independent source.

NOTE A. ON THE MIRACLES AND PARABLES IN THE GOSPELS.

(1) **Miracles** are an essential element in the mission of Jesus Christ. They were not only divine acts, but also a part of the divine teaching.

Christianity is founded on the greatest of all miracles—the Resurrection of Jesus Christ. If that be admitted other miracles cease to be improbable.

It is not necessary to regard miracles as deviations from the order of nature or the laws of nature. All that can be truly asserted is that the causes of which miracles were the results are unknown to us. But it is certain that the advance of science discloses causes of acknowledged facts. Therefore ignorance of the cause of a fact is not evidence against the fact.

A miracle may be regarded as the manifestation of a hitherto latent divine force. And as by miracles Christ revealed latent natural forces, so by the same means He revealed latent possibilities of spiritual life.

That miracles are contrary to experience may be admitted. For the point to be proved is not that miracles are agreeable to experience but that the miracles of Christ happened once in experience. It is here that the sceptical argument fails. The origin of life was contrary to experience once, but the fact is undeniable.

Miracles then, and above all the miracle of the Resurrection, rest upon historical evidence which was tested in the first age of Christianity, not by an ignorant and credulous people, but by many who were slow to believe, who were gifted with a cultivated intelligence and powers of reasoning and who were willing to die for their faith.

A chain of results has happened in exact conformity with the attested facts. Without these facts that chain of results is inconceivable—customs, rites, institutions, festivals, remain to this day traceable to the events of the life of Christ and to His teaching, especially to the miraculous act of His Resurrection; and of these customs no other reasonable explanation has ever been given.

The purpose of miracles. (1) It may be gathered from the Gospels that miracles were put forth *(a)* as evidence to the faithful Jews that Jesus was the Christ, a proof of His Messiahship (St Matthew xi. 4, 5). *(b)* As evidence of divine power exhibited in visible results (St Luke xi. 20): and *(c)* by inference, as evidence of divine power working secretly where no visible proof could be given, as the act of forgiveness, which is in itself a miracle, an act of creative energy (St Matthew ix. 2—7). (2) Hence miracles are parabolic and instructive, setting forth by symbol such divine truths as the result of sin, and the cure of sin; the energy of faith; the curse of impurity; the destiny of Israel; the law of love. (3) Miracles are also proleptic or anticipatory. By them Christ has traced out the lines of Christian charity or energy in works of love, and inspired the physician's skill. (4) Lastly miracles were and are a response to faith, and its best encouragement. They were never wrought without prayer, need felt, and faith.

Names of miracles. The names by which miracles are designated in the Gospels exhibit the different aspects under which they may be viewed.

They are called 'signs' *(semeia)*, as being visible tokens of an invisible power or agency. They are 'powers' or 'mighty works' *(dunameis)*, because they are rightly regarded as acts of an almighty power; again they are called simply 'works' *(erga)*, the natural results of the Messiah's presence among men. Lastly they are 'wonders,' 'marvels' *(terata)*, or acts which excite astonishment without impelling any inference, or rousing deeper feeling. The word 'miracle' itself meaning a wonderful work is not used except in conjunction with the designations given above.

Miracles peculiar to the several Gospels.

St Matthew. (1) The cure of two blind men (ix. 27—31). (2) The demoniac who was dumb (ix. 32—34). (3) The stater in the fish's mouth (xvii. 24—27).

St Mark. (1) The deaf and dumb man healed, vii. 31—37. (2) The blind man at Bethsaida, viii. 22—26.

St Luke. (1) The miraculous draught of fishes, v. 4—11. (2) The raising of the widow's son, vii. 11—16. (3) The woman vexed with a spirit of infirmity, xiii. 11—17. (4) One afflicted with dropsy, xiv. 1—6. (5) The ten lepers, xvii. 12—19. (6) The healing of Malchus, xxii. 50, 51.

St John. (1) Water made wine, ii. 1—11. (2) The nobleman's son, iv. 46—54. (3) The impotent man at Bethesda, v. 1—16. (4) The man blind from his birth, ix. (5) Raising of Lazarus, xi. 1—45. (6) Miraculous draught of fishes, xxi. 1—24.

(2) **Parables.** *(a)* Most great teachers, especially Oriental teachers, have used some form of parable or *myth* in their instruction: but none so exclusively as Jesus at one period of His ministry. In His early Galilean circuits the Evangelists record that "without a parable spake he not unto them."

From our Lord's words (Matthew xiii. 13—15; Mark iv. 12; Luke viii. 10) we learn the reason for this method. The parable conveys to the hearer religious truth exactly in proportion to his faith and intelligence; to the dull and unintelligent it is a mere story—'seeing they see not'—to the instructed and spiritual it reveals the mysteries or secrets of the kingdom of heaven.

In this the parable exhibits the condition of all true knowledge. He alone who seeks finds. It possesses moreover, especially in the East, supreme attractiveness of form. It is suited alike to simple and learned. The variety of its imagery charms many classes and many minds, teaching all to find divine truth in common things. Divine wisdom has been justified; for no teaching has impressed itself more deeply on man than the lessons of the parables.

(b) The word itself, 'parable,' is Greek in origin and means a setting side by side, a comparison. In it divine truth is explained by comparison with things. The Hebrew word *mashal*, which 'parable' is used to translate, has a wider significance, and is applied to the balanced metrical form in which teaching is conveyed in the poetical books of the Old Testament. See Matt. xiii. 35.

(c) Interpretation of parables. It is important to distinguish between the interpretation of a parable and the application of a parable. The only true interpretation of a parable is the meaning which it conveyed, or was meant to convey, when first spoken. The application of a parable may be infinitely varied in every age and circumstance. In many cases too the meaning grows and deepens by the lessons of history and by the teaching of science. The parable of the leaven or the mustard tree or the drag-net is clearer in the light of ecclesiastical history, the parable of the fig tree or the corn growing secretly gains force by scientific knowledge.

But if the true and original meaning of a parable is to be grasped it is important to disregard the light of after ages and to consider its context and setting. The thought to which it is linked, the connexion in which it is placed, the persons to whom it is addressed, give the clue to the right interpretation. Other rules of interpretation are *(a)* not to force a meaning on subordinate incidents; *(b)* not to regard as parallel parables which are connected by superficial likeness of imagery; *(c)* to bear in mind that the same illustration has not always the same significance; leaven, *e.g.*, signifies a principle of good as well as a principle of evil; *(d)* to remember that the comparison in a parable is not complete, does not touch at every point: the characters of the unjust judge or the unjust steward or the nobleman who went into a far country—recalling the infamous Archelaus—do not concern the interpretation of the parable. The parable draws a picture of life as it is, not as it ought to be, and compares certain points in this picture with heavenly doctrine. *(e)* To observe the proper proportions of a parable, not to make the episode more prominent than the main line of teaching.

(d) Classification of parables. Parables may be arranged according to their scope as prophetical or moral, according to their imagery as being pictures drawn from history or from nature or from contemporary life or customs, or according to the occasions on which they were delivered or the persons to whom they were addressed.

But the greatest importance should be attached to the grouping of the parables by the Evangelists themselves. In St Matthew three main lines of teaching are illustrated by parables. *(a)* The Church of the future—its planting and growth, internal and external—the enthusiasm for it—the mingling within it of good and evil—the final judgement of it (ch. xiii.). *(b)* The Jewish Church and nation, its history, and the causes of its fall (ch. xxi. 18, 19, 23—xxii. 14). *(c)* The ministry of the Church. Parables of the Passiontide, addressed especially to the apostles, on work and watchfulness (ch. xxv. 1—30).

The parable of the Labourers in the Vineyard (ch. xix. 30—xx. 16), in answer to a question of the apostles, may be classed under *(a)*.

St Mark follows the lines of St Matthew in *(a)* ch. iv. 1—34, and *(b)* ch. xii. 1—12: but in each division fewer parables are reported, in *(b)* one only. In *(a)* however occurs the one parable peculiar to this Gospel.

St Luke also omits the parables of the Passion (*c*), but comp. xii. 35—48, xix. 11—28, and illustrates (*a*) and (*b*) less copiously than St Matthew. His independent reports however are numerous. These may be classified generally as illustrating:—1. Prayer and earnestness in religious life (xi. 5—8, xvi. 1—13, xviii. 1—8). 2. Forgiveness and the love of God (vii. 41—43, xv.). 3. Reversal of human judgement, as to just and unjust (ch. x. 25—27, xii. 16—21, xviii. 9—14); rich and poor (ch. xvi. 19—31).

Parables peculiar to each Evangelist.

St Matthew. 1. The tares. 2. The hid treasure. 3. The pearl of great price. 4. The draw-net. 5. The unmerciful servant. 6. The labourers in the vineyard. 7. The two sons. 8. Marriage of the king's son. 9. The ten virgins. 10. The talents.

St Mark. The seed growing secretly.

St Luke. 1. The two debtors. 2. The good Samaritan. 3. The importuned friend. 4. The rich fool. 5. The barren fig-tree. 6. The lost piece of silver. 7. The prodigal son. 8. The unjust steward. 9. Dives and Lazarus. 10. The unjust judge. 11. The Pharisee and the Publican. 12. The ten pieces of money.

The parable of the ten pieces of money (*minæ*), St Luke xix. 11—27, is an interesting example of historical groundwork in a parable. But probably in other parables similar historical allusions, now lost, must have added vividness to the narrative. Of these the royal marriage-feast, the Great Supper, the good Samaritan, are possible examples.

Note B. ON THE SERMON ON THE MOUNT AND OTHER DISCOURSES IN THE GOSPELS.

I. The Discourses in the **Synoptic Gospels** are difficult to classify, partly because of the variety of subjects treated in some of the great discourses, partly because portions of our Lord's teaching seem to have been repeated on different occasions. But the following divisions may assist the student.

a. **The Church of the future.** (1) The new law in its individual aspect. The Sermon on the Mount. St Matthew v.—vii. 29, comp. St Luke v. 17—26. This discourse was delivered on 'the mount' or high land on the shores of the Sea of Galilee. The sermon 'on the plain' in St Luke's report is probably to be identified with the Sermon on the Mount. 'The plain' is the level spot on the mountain side. The omissions in St Luke are of passages bearing on the Jewish law and therefore less applicable to his Gentile readers.

The Sermon on the Mount may be regarded as a discourse on Righteousness;—a deepening and development of the righteousness of the law, and of the prophetic conception of righteousness, and a contrast to Pharisaic righteousness.

An analysis will exhibit the orderly arrangement of a set discourse which refutes the theory that the sermon is a collection by St Matthew of words of the Lord, spoken at different times.

(2) The Ministry of the Church and the training of the Apostles:—discourses bearing upon the founding, discipline and organization of the Christian Church.

(*a*) Preparation for the Gospel, teaching about St John the Baptist, St Matthew xi. 2—19; St Luke vii. 19—28.

(*b*) Instructions to the Twelve, St Matthew x. 1—42; St Mark vi. 7—11; St Luke ix. 1—5.

(*c*) Instructions to the Seventy, St Luke x. 1—16.

(*d*) The authority of Christ's Ministers, the power of the keys, St Matthew xvi. 13—28.

(*e*) Notes of the Church. (α) Self-sacrifice, St Matthew xvi. 21—28; St Mark viii. 27—ix. 1; St Luke ix. 22—27. (β) Humility and the spirit of forgiveness, St Matthew xviii. 1—35; St Mark ix. 33—37; St Luke ix. 46—48. (γ) Faith, St Matthew xvi. 5—12; St Mark viii. 13—21. (δ) Watchfulness, St Luke xii. 35—48; cp. St Matthew xxiv. 43—51.

b. **The Jewish Church.** (*a*) Its grievous sins:—Hypocrisy, St Matthew xv. 1—20; St Mark vii. 1—23; St Luke xi. 37—54. Spiritual pride and hardness of heart, St Matthew xxiii. 1—39, cp. St Luke xiii. 34, 35, also St Matthew xi. 20—24; St Luke x. 13, 14; St John xii. 40—42. Covetousness, St Luke xii. 15—21. Rejection of the Messiah, St Matthew xi. 20—24, xii. 41, 42; St Luke iv. 21—27, xi. 31, 32.

(*b*) Its controversy with Christ:—On demoniacal possession, St Matthew xii. 22—45; St Luke xi. 14—26. On the Sabbath, St Matthew xii. 1—21; St Mark ii. 23—iii. 6; St Luke vi. 1—11. On tribute to Cæsar, St Matthew xxii. 15—22; St Mark xii. 13—17; St Luke xx. 20—26. On the future life, St Matthew xxii. 23—33; St Mark xii. 18—27; St Luke xx. 27—39. On eating with sinners, St Matthew ix. 10—13; St Mark ii. 15—17; St Luke v. 29—32. On fasting, St Matthew ix. 14—17; St Mark ii. 18—22; St Luke v. 33—39. On signs, St Matthew xii. 38—40, xvi. 1—4; St Mark viii. 11—13; St Luke xi. 29, 30.

c. **The fall of Jerusalem, the end of the world and the last judgement,** St Matthew xxiv. 1—xxv. 46; St Mark xiii.; St Luke xxi. 5—36. In this great prophetic discourse it is difficult to fix the reference of particular passages with certainty. Many events are common to those two great crises in human history. In St Matthew's report vv. 5—22 of ch. xxiv. seem to relate more immediately to the fall of Jerusalem, from *v.* 23—41 to the end of the world.

II. **St John.** The discourses of Jesus recorded by St John differ in form and motive from the Synoptic reports. They are such as came to be better understood and more enlightening as the Church advanced in experience. Again they deal with subjects requiring higher intelligence and thoughtfulness for their comprehension than could be found among the unlettered crowds of Galilee.

Ch. iii. 1—15. **The discourse with Nicodemus.** Here Jesus preaches the Gospel to a thoughtful scholar, a Rabbi possessing authority as a member of the Sanhedrin. He first sweeps away the unspiritual Jewish conception of the kingdom; then sets forth the meaning and the necessity of the new birth. Only by water and the Spirit, only by baptism (as men would clearly see afterwards), could any one enter the kingdom. Baptism is an elementary, earthly truth. Beyond are deeper mysteries, the Incarnation and the Atonement.

Ch. iv. 5—42. **The woman of Samaria.** This discourse like the last contains a revelation of the spiritual character of the kingdom of God. It is of supreme and special interest, (1) as addressed to an alien, one outside the Covenant, (2) as containing a declaration of Messiahship, (3) as predicting the cessation of the temple-worship, (4) as the self-revelation of the Prophet, who (*a*) penetrates the secrets of the heart, and (*b*) predicts the future, (5) as teaching the spiritual nature of true worship.

Ch. vi. 25—66. **The bread of life.** As the discourse with Nicodemus taught the truth about Baptism, this discourse teaches the truth about the Eucharist. The three points which make this conversation momentous in the history of doctrine are: (1) the teaching on the mode of the Atonement: (2) the teaching on the Eucharist in relation to the atonement: (3) the statement of Election—the drawing of the Father—combined with human freedom.

The reference to the gift of Manna is characteristic of the way in which the incidents of the Old Testament are cited in this Gospel: see ch. iii. 13, 14.

At the Feast of Tabernacles Jesus again delivers discourses of which, it would seem, fragments only are preserved, chs. vii., viii. In these the prevailing notes are (*a*) Christ's revelation of Himself to those who are in spiritual sympathy with the Father and with Him; and impossibility of revelation to those who do not know the Father. (*b*) A contrast between the external and earthly knowledge of Jesus and the deeper, spiritual knowledge of Him. (*c*) Christ the living Water:—the same figure as in ch. iv., but with changed circumstances and with special associations. (*d*) Christ the Light of the world. Again there is a twofold reference (1) to the ritual of the Feast, and (2) to the history of Israel, viii. 12. (*e*) The revelation of Himself in the Passion. (*f*) True freedom, and true sonship. A further teaching of the meaning of history.

Chapter x. 1—18. **Christ the door of the fold. Christ the Good Shepherd.**

This discourse springs from the circumstances of the preceding miracle. The immediate application is to the Pharisees, who are the robbers and the hirelings. Other inferences from the parable reach to the future of the Church. (1) The Oneness of the Church. One flock—One Shepherd—One Door. (2) The revelation of Christ to His own. The sheep know the voice of the Shepherd. (3) The expansion of the Church by the admission of the Gentiles as a result of the Atonement. (4) Sheep and Pastor can enter by one way only, by Christ Himself.

Chs. xiii.—xvii. **The Discourses at the Last Supper.** xiii. (1) Lessons of humility (12—20): (2) of love (31—35). xiv. Comfort to the disciples in their Lord's departure. (1) The promise of heavenly rest. (2) The promise of the Comforter. (3) The promise of Christ's own presence. (4) The promise of peace.

Ch. xv. (1) The close and living union with Christ is illustrated by the similitude of the Vine and its branches. (2) Love of the disciples to one another, and to the Father and the Son.

Ch. xvi. (1) The future of the Church—tribulation and the final reward. Sorrow *naturally* followed by gladness—a law of the Christian life. (2) The Mission of Christ. (3) The Confession of the Apostles. (4) The Victory of Christ.

Ch. xvii. The intercessory prayer of the Christ—the great High Priest—for Himself, for His disciples, for His Church.

b. HISTORY OF THE APOSTOLIC AGE.

By the Rev. J. ARMITAGE ROBINSON, B.D., Fellow of Christ's College.

The History of the Apostolic Age begins with the Ascension of the Lord, and ends with the death of S. John. This space of about seventy years may be broadly marked out into three periods: the first fifteen years including the formation of Jewish-Christian Churches; the next twenty-five years the formation of Churches wholly or in part Gentile; and the last thirty years the close of the age and the consolidation of the Church. In each successive period a great Apostolic figure predominates—S. Peter, S. Paul, S. John: and a great city is the central point of his activity—Jerusalem, Antioch, Ephesus.

A. The Formation of Jewish-Christian Churches.

1. *The Church within the walls of Jerusalem.*

Pentecost was the birthday of the Church. From day to day since the Ascension the eleven Apostles, together with the mother of the Lord and His brethren and about a hundred disciples besides, had been waiting in prayerful expectation of some great event. The Apostolic circle had been completed by the election of Matthias to take the place of Judas. At length on the tenth day, as they were all assembled, a sudden sound was heard like a violent gust of wind, an appearance as of a fiery tongue was seen to rest on each disciple, and they all "began to speak with other tongues." A crowd of Jews and proselytes quickly gathered, many of whom had come from distant lands to keep the feast. They were amazed to find that although the speakers were Galileans their ecstatic praises sounded to every hearer in his native tongue. Some who were out of sympathy compared it to the unintelligible jargon of a drunken revel. Peter repelled this taunt, and addressed himself to the earnest questioners. This, he said, was Joel's prediction come true at last—the promised Spirit of God, which Jesus had received and thus poured out; that Jesus whom they had killed and God had raised again; who was their Messiah—and yet they had crucified Him. In answer to his appeal three thousand persons were added by baptism to the original band of disciples.

Those who were thus bound together in a new brotherhood in no way severed themselves from the national unity. But while the Temple and its regular services remained as before the sphere of their public devotions, their distinctive position as believers was marked in a fourfold manner. 'They persevered,' we are told, 'in the teaching of the Apostles,' which would explain to them more and more their new privileges and duties; 'and in the fellowship,' that is to say, the new bond of membership, which expressed itself, for example, in a common meal; 'in the breaking of the bread,' in accordance with the command of the Lord Himself; 'and in the prayers,' those specially Christian devotions with which they would supplement their Temple worship, as they met in little groups in private houses. It would seem as though their new enthusiasm, at first at any rate, claimed all their time and energies for praise and prayer and instruction in the faith: but yet there was no lack of daily bread even for the poorest among them: for the wealthier gladly supplied their needs, even selling their possessions for this purpose and counting nothing as their own. A strange joy pervaded the whole brotherhood, and its numbers continually increased. There was no thought of separation from the sacred commonwealth of Israel, and the new 'sect,' as it was termed, enjoyed universal esteem.

The first incident of note occurred as Peter and John were ascending to the Temple Court for prayer at three o'clock, the hour of the evening sacrifice. At the Beautiful Gate they healed a lame man, who thereupon entered with them to return thanks to God. When a crowd gathered in Solomon's portico, Peter explained to them that the Name of Jesus had wrought the cure: Jesus, whom they had killed, but God had raised from the dead; Jesus, who would return as their Messiah, as Moses and the prophets had foretold. They were interrupted by the Sadducaic Temple authorities, who were troubled at this persistent assertion of the resurrection of the dead. Peter and John were imprisoned until the next day, when they were examined before the Sanhedrin as to the miracle. Peter again ascribed it to the Name of Jesus, "whom ye crucified, whom God raised from the dead." They were finally dismissed with a warning never to speak or teach again in that Name. On their return a prayer for boldness of utterance was at once answered by a fresh manifestation of the Holy Spirit.

This first opposition came not from the Pharisees, who formed the national party, and could have little to complain of in these devout and loyal Jews; but from the chief priests and Sadducees, the materialistic aristocrats who hated enthusiasm and feared the democracy. Indeed for five or six years we have no hint of any breach with religious Judaism. The new movement would naturally be regarded as a revival of the best Jewish life, though what its ultimate direction might be was as yet far from clear. The cautious attitude of the Pharisees is well marked by the famous utterance of their greatest Rabbi on the next occasion of Sadducaic interference. A fresh series of miracles and the growing popularity of the Apostles had induced the high priest and his fellow-Sadducees to arrest them a second time. The full Sanhedrin, which was assembled to try them, learned to their dismay that their prisoners were at liberty and were preaching in the Temple Courts. They were sent for and brought in, and Peter once more repeated his assertion of the resurrection of Jesus whom they had put to death. Upon this Gamaliel requested that the Apostles should be withdrawn, and then warned the infuriated council that as other enthusiastic movements had failed so too would this fail: unless indeed it were of God; and then—what of those who opposed it? This speech saved the lives of the Apostles, who were scourged and set at liberty. After this both in the Temple Courts and in private houses they continued to teach unmolested for several years, until a wholly new crisis arose.

For the present dangers far more serious than any outward opposition were threatening from within, as the result of growing numbers and continued popularity. It was the custom for wealthy believers to sell their estates and lay the proceeds at the feet of the Apostles. Although there was no formal community of property, large offerings were thus made to a common fund, from which could be supplied the daily tables and other common needs. Barnabas was a notable instance of such generosity. Ananias and Sapphira aimed at a like credit without an equal sacrifice; and their sudden deaths marked the peril of insincerity to a corporate life.

This common fund occasioned another difficulty, the cause of which, however, lay in a distinction which had grown up since the Dispersion between 'Hebrew' and 'Grecian' Jews. The Jews of Palestine had retained a dialect of Hebrew as the language of common life, whereas those who lived in other countries had for the most part forgotten Hebrew and spoke Greek instead. In Jerusalem these Hellenists or 'Grecian' Jews were regarded somewhat as outsiders by the 'Hebrews.' It was inevitable that in the close contact of the new brotherhood this distinction should be a source of trouble. So at length it proved to be in connexion with the common tables. Complaint was made by the 'Grecians' that their widows received less attention than the 'Hebrew' widows in this daily ministration. The harmony which had hitherto prevailed was thus endangered; and the danger was one only too likely to recur. The Apostles refused indeed to quit their work of instruction to attend to the tables in person; but they invited the whole body of believers to select seven fit persons, whom they promised on their part to appoint over this business. It is remarkable that common consent seems to have chosen all these officers from the aggrieved section: at any rate they all bear Greek names, and one was a proselyte.

After this kindly settlement the number of the brethren continued to increase, though no effort seems to have been made to extend it beyond Jerusalem; and their loyalty to the Jewish worship may be gathered from the statement that 'a great multitude of the priests were obedient to the faith.' Hitherto uninterrupted success had attended the labours of the Apostles. Except that they had been twice warned and once scourged, no serious opposition had been offered to them. Their religious conduct as pious Jews was irreproachable: their popularity was at its height. Now in a moment all was to be changed. A storm of persecution broke from a fresh quarter: the believers were scattered to the winds; only the Apostles were left.

This sudden transition was brought about by the work and death of Stephen. One of the Seven, and almost certainly a Hellenist, Stephen saw further into the destiny of the new movement than any other man of his time. He felt that it could not remain shut up inside the walls of Jerusalem, or even confined within the limits of Judaism. What he said to arouse suspicion we are not told, but we may infer something from the false charges brought against him of having spoken against the Holy Place and against Moses. It is unlikely that he used the expressions attributed to him; but his keensighted opponents were not wrong in their estimate of the general tendency of his teaching. At length his fellow-Hellenists, failing to refute his arguments, roused the populace by denouncing his doctrines as subversive of Judaism. This was the first time that a believer in Jesus had been charged with disloyalty to the national faith. Stephen when examined by the Sanhedrin defended his position from the early history of the nation; on the one hand proving that God's revelation of Himself had never been confined to one Holy Place, and on the other hand drawing a parallel between the rejection of Moses by their fathers and their own rejection of Christ. The trial was broken off by a tumultuous rush upon the speaker, who was hurried out of the city and stoned. In the persecution which followed the whole Church was involved, and all except the Apostles fled from Jerusalem. The chief persecutor was a young Pharisee, named Saul, a pupil of Gamaliel. This fact marks the new stage on which the Church had now entered. For a breach had been made with religious Judaism—with the Pharisees and the people, and not merely with the Sadducaic priestly authorities.

2. *The Church dispersed throughout Palestine.*

The larger thoughts of Stephen were the prelude to the first widening of the Church. His work was carried on by the dispersion which followed his death. The first step was the admission of Samaritans, who were regarded by the Jews as half heathen, although they worshipped the God of Israel and expected the coming of Messiah. Philip, another of the Seven, preached in Samaria, and the Apostles hearing of this in Jerusalem sent out Peter and John, who not only sanctioned his work, but themselves also evangelized many Samaritan villages. Philip was now guided to take a further step in baptizing an Ethiopian eunuch, a Gentile who had journeyed to Jerusalem to worship the God of Israel: and it is probable that he pursued the same course when he visited the Greek populations of the coast cities between Ashdod and Caesarea.

But Stephen's true successor was not Philip, but Saul, who meanwhile was carrying persecution as far as Damascus. Outside this city he had a vision of the Lord Himself, which changed the whole current of his life. From the blindness which followed it he was released by a believer named Ananias: and at once he proclaimed in the synagogues his belief in Jesus as the Son of God. After a while he went away into Arabia, but returned again to Damascus (Gal. i. 17). Here he continued preaching with great success, until a plot was formed against his life, and his disciples secretly sent him away. He now went up to Jerusalem, for the first time since his conversion three years before, and he was introduced by Barnabas to Peter and James. He disputed with the Hellenists, as Stephen had done, and they endeavoured to kill him. The brethren then sent him away to Caesarea, and thence he went to Tarsus, his own home. The Church throughout Palestine now enjoyed peace again, and its numbers increased.

About this time Peter himself was miraculously guided to take a formal step towards wider comprehension. Visiting the towns of the Sharon, he had healed the sick at Lydda, and raised the dead at Joppa. Here he was prepared by a thrice-repeated vision to 'call no man common or unclean.' The vision was scarcely ended when he was summoned to go to Caesarea to visit a Roman centurion, named Cornelius, who though a Gentile worshipped the God of Israel, and had himself seen a vision directing him to send for Peter. To him and to his Gentile friends Peter boldly declared that Jesus Christ was Lord of all men, and would save all who believed on Him. As he spoke the Holy Spirit descended on all the hearers, and the admission of the Gentiles was signalized by a repetition of the scene of Pentecost. Peter hereupon felt that baptism into the Christian brotherhood could no longer be denied to them, and he even ventured to sit down to meat with them. This was the strongest measure which had yet been taken, and Peter was called upon at Jerusalem to justify his action in eating with uncircumcised men. His full narration of all the facts silenced opposition for the time.

Meantime a movement northward of the dispersed believers had carried the Gospel as far as Antioch, the third city in the world and the meeting-point of East and West. News of this too reached Jerusalem, and Barnabas was sent to visit the new Church. After a while he went on to Tarsus to find Saul, whom he brought back with him to Antioch. Here they remained for a year: then Agabus arrived with other prophets from Jerusalem and predicted a universal famine. A collection was made on behalf of the brethren in Judaea, and was sent to the elders by the hand of Barnabas and Saul. In Jerusalem the Church at this time was being oppressed by Herod Agrippa. He killed James the son of Zebedee, and imprisoned Peter, who however was miraculously released. Shortly afterwards Herod died of a painful disease at Caesarea, A.D. 44.

This date closes the First Period of the Apostolic History, during which Jerusalem is the central Church, and S. Peter is the prominent Apostle. We now pass on to Antioch and S. Paul.

B. THE FORMATION OF CHURCHES WHOLLY OR IN PART GENTILE.

1. *S. Paul's First Missionary Journey.*

The Church of Antioch after solemn prayer and fasting selected Barnabas and Saul from among its prophets and teachers, to send them forth as its Apostles on a special mission. They took with them John whose surname was Mark, and sailed to Cyprus, where they preached in the synagogues. At Paphos the Roman proconsul Sergius Paulus asked for instruction. A Jewish magus named Elymas sought to divert him from his object, but was struck blind by Saul, who from this point onwards is spoken of as Paul. The Apostles now sailed for Perga in Pamphylia, where John left them, preferring to return to Jerusalem. They went up the country to the Pisidian Antioch, and on the sabbath-day Paul addressed by invitation those who attended the synagogue service. On the next sabbath all the city came to hear. When the Jews became jealous and opposed his teaching, Paul solemnly declared that since they refused the Gospel he should now turn from them to the Gentiles. To these they preached with success, until the opposition of the Jews forced them to retire eastward to Iconium. Here they spoke again in the synagogue, and both Jews and Gentiles believed: but the unbelieving Jews and Gentiles endeavoured to stone them. Moving still eastward to Lystra Paul healed a lame man, and the heathen population imagining that Jupiter and Mercury, in accordance with a local legend, had come down to visit them, prepared to offer sacrifices to them. When Paul discovered their meaning, he proclaimed to them the true God, but the disaffected Jews who had followed in his track induced the people to stone him. He was left for dead, but recovered and went on the next day to Derbe. After this they returned along the same route to Perga, appointing elders in each city, and sailed back by sea to Antioch. Here they reported their labours, and especially the conversion of the Gentiles.

2. *The Controversy at Antioch and the Conference in Jerusalem.*

At Antioch there were many Gentile believers; and a necessity seems to have arisen for some new name by which to describe a sect which could comprise both Jews and Gentiles. It was doubtless in scorn that they were termed Christians or 'Messiah-men' by their heathen opponents, though in time they adopted the title themselves. Soon after Paul's return there arrived from Jerusalem certain zealous Jewish Christians who insisted on the submission of the Gentiles to the Mosaic law of circumcision. After much strife and discussion Paul and Barnabas and certain of the other party were appointed to go up to the Apostles and elders in Jerusalem about the matter. Paul first held a private consultation with Peter and John and James the Lord's brother; and they fully approved his position and recognised him as a fellow-Apostle, whose mission was especially to Gentiles. A public conference followed, at the close of which James, who appears to have held a position of prominence, advised that on the one hand it should be made quite clear that Mosaic rites were not obligatory in the case of Gentile believers; but that on the other hand they should be urged to abstain from certain things which would make it impossible for loyal Jews to hold any intercourse with them. These things were meats offered to idols, blood, things strangled, and fornication. This was agreed to, and embodied in a formal letter from the whole Church in Jerusalem. Bearing this letter, and accompanied by two prophets, Judas and Silas, who were charged with a like message, they returned to Antioch, where the decision was welcomed with great joy. Peter followed shortly afterwards, and at first held free intercourse with the Gentile believers, as he had done once before with Cornelius at Caesarea. But when certain Jewish Christians arrived with some commission from James he withdrew from this intercourse through fear of the party of the Circumcision. The rest of the Jews, including even Barnabas, followed his example. Paul saw that this action would practically force the Gentiles to submit to circumcision if they wished to secure a position of real equality with the Jewish believers. It was thus contrary to Peter's expressed conviction as well as to the spirit of the letter from Jerusalem. He therefore openly rebuked Peter for what he termed his hypocrisy, and succeeded in vindicating the cause of Christian liberty (Gal. ii.).

3. *S. Paul's Second Missionary Journey.*

When this great controversy was now settled for the Church of Antioch, Paul proposed to Barnabas that they should revisit the scenes of their former labours. But when Barnabas insisted on taking Mark a second time with them, Paul could not consent; and while the two former set sail for Cyprus, he chose Silas as his companion and went overland to Derbe and Lystra. There he found Timothy, a young convert, whom he desired to take with him in his work. His mother was a Jewess, and on that ground, although his father was a Gentile, Paul circumcised him to avoid giving needless offence to the Jews in those parts. He then journeyed to the north-west, into the Phrygian and Galatian country. There he was delayed by an attack of sickness (Gal. iv. 13), which resulted in the foundation of a Church among these Celtic settlers. At length, being prevented by divine monitions from journeying to the south-west, he reached the coast at Alexandria Troas. A vision which he had in this place led him to cross the sea to Europe. Landing at Neapolis in Macedonia he went up the country to Philippi. This was a Roman colony, and there was no synagogue. Still Paul first sought for Jews, as his custom was, and found their place of prayer by the river-side. An Asiatic purple-seller, Lydia by name, was his first convert. Another was the Roman gaoler of the prison into which he and Silas were thrown, when a tumult was raised against them, as being troublesome Jews. After Paul had claimed release as a Roman citizen, they journeyed to the south-west, and reached Thessalonica, where there were many Jews. On three sabbath days Paul preached in the synagogue: but most of his converts were Gentiles, and the Jews stirred up the city against them on the charge of disloyalty to the emperor. They escaped by night to Beroea, where they preached with success in the synagogue until the arrival of Jews from Thessalonica. Then Paul was sent away to the coast and sailed for Athens, leaving Silas and Timothy to follow him. He spoke to the Athenian philosophers on the Areopagus, but with little success, and soon went on to the busy trading centre of Corinth. Here he met with Aquila, a Pontic Jew, who had lately come from Italy with his wife Priscilla. With him he worked for some time as a tent-maker, and on each sabbath spoke in the synagogue. Meanwhile he felt great anxiety for the Church at Thessalonica, to whom he had sent Timothy, as he could not visit them himself. When Timothy and Silas rejoined him at Corinth, he wrote first one letter and then another in their joint names to the Thessalonian Church. In Corinth, after a formal breach with the Jews, Paul left the synagogue and taught in the adjoining house of a Gentile named Titius Justus. Encouraged by a vision he continued his work thus for eighteen months, until he was attacked by the Jews and dragged before the proconsul Gallio the brother of the philosopher Seneca. Gallio dismissed the case with contempt, and shortly afterwards Paul set sail for Syria. As far as Ephesus he was accompanied by Aquila and Priscilla. In that city he spoke to the Jews in the synagogue, and when they urged him to remain longer he promised to return, and so sailed on to Caesarea. He then went up to Jerusalem, as it would seem, in connexion with a vow, and finally returned to Antioch. In this journey, which occupied about three years, he had founded four important Churches, those of Galatia, Philippi, Thessalonica and Corinth. In the meantime Felix had become procurator of Judaea, and Nero had succeeded Claudius as the Roman emperor (A.D. 54).

4. *S. Paul's Third Missionary Journey.*

Once more Paul started from Antioch, of which we now hear for the last time in the Apostolic age. He first revisited the Galatian Church, and then came down to Ephesus. Since his former passing visit, Apollos, a learned Alexandrian Jew, a follower of John the Baptist, had come to that city full of zeal for his imperfect form of Christianity. Here he had met with Aquila and Priscilla, who gave him further instruction. He had then crossed over to Corinth before Paul reached Ephesus. When Paul arrived he found twelve more disciples of the Baptist in Ephesus. These he instructed and baptized, and they received the Holy Spirit by the laying on of his hands. For three months Paul taught in the synagogue, but he was at length compelled to assemble the believers separately in the lecture-room of Tyrannus. Thus he continued for two years, and so central was his position that 'all who dwelt in Asia,' *i.e.* the Roman province on the western sea-board of Asia Minor, 'heard the word of the Lord, both Jews and Greeks.' His preaching was confirmed by special miracles, and many who had practised magic came and openly burned their books. Apollos now returned from Corinth, where party strife had been using his name in opposition to Paul. A painful case of immorality among the Corinthian believers gave an additional reason for the Apostle's interference. He first sent away Timothy to go to Corinth: but immediately afterwards on receiving a letter from the Corinthians themselves he wrote them his first Epistle. Apollos was unwilling to visit them at this time, and Titus went over to report on its effect. This was in the spring of A.D. 57. After a tumult had arisen in connexion with the worship of the Ephesian Artemis, Paul himself started for Macedonia. He first went to Troas, hoping to meet Titus there on his way back from Corinth: but not finding him he crossed over in anxious impatience to Macedonia. Here at length Titus met him with tidings of the penitence of the Corinthian Church. He at once wrote a second Epistle, expressing his joy, and asserting his Apostolic authority against the attacks of the Judaizing party. For the Judaizers, foiled at Jerusalem and foiled at Antioch, had been at work again in the newly-founded Churches, and were endeavouring to effect their purpose by a personal attack on Paul. Not only at Corinth was this the case, but also in Galatia, where the variable temper of the Celtic converts had been easily worked upon; and their sudden defection called forth just at this time, in the autumn of A.D. 57, Paul's great controversial Epistle to the Galatians. After this Paul came south into Greece, where he remained three months. From Corinth he wrote his Epistle to the Romans, to whom he expressed his intention of shortly visiting their Church on his way into Spain. His present purpose however was to go up to Jerusalem to convey the thank-offerings of the Gentile Christians, in the form of collections made in the various Churches for the poorer Jewish believers in Jerusalem; a matter on which he laid the greatest stress as a substantial pledge of unity between the Jewish and Gentile Churches. He had intended to sail direct from Corinth to Syria, but learning that the Jews were plotting to kill him he returned by way of Macedonia. Timothy and six other companions of the Apostle went on before to Troas. Luke, who on the Second Missionary Journey had come with him from Troas to Philippi, and perhaps had remained in that city ever since, now returned with him after the Passover, and hereafter accompanied him both to Jerusalem and also to Rome. A week was spent at Troas, where Paul restored Eutychus to life. Then while his companions rounded the promontory Paul preferred to walk across it, and joined the ship again at Assos. After this they coasted along to Miletus, purposely avoiding Ephesus, as Paul was anxious to be in Jerusalem at Pentecost. From Miletus however Paul summoned the Ephesian elders, and, conscious of the dangers which he was about to meet, gave them a solemn farewell charge. After a fair passage they landed at Tyre, and stayed a week with the Church there. They then sailed to Ptolemais, and went overland to Caesarea, where they abode with Philip the Evangelist, and were forewarned by Agabus of Paul's imprisonment. Unmoved by the entreaties of the brethren, Paul persisted in going up to Jerusalem, where he arrived at Pentecost A.D. 58. During the four years of this Third Journey he had founded the Ephesian Church, and had written the two Epistles to the Corinthians, and those to the Galatians and the Romans. The whole period is characterized by the personal attack of the Judaizing teachers, and his consequent vindication of his position as an Apostle.

5. *S. Paul a Prisoner.* A.D. 58—63.

On his arrival at Jerusalem he complied with the request of James and the elders that he should openly shew his loyalty to the Law by a ceremonial purification in the Temple in company with four other Jewish Christians who had a vow upon them. The object of this was to give a practical contradiction to the false rumour that Paul was teaching Jewish believers to exercise the same liberty from Mosaic ordinances which he so strenuously claimed for the Gentiles. When the seven days of purification were nearly completed, the Asiatic Jews spread a report that Paul had brought Gentiles beyond the enclosure which parted the outer court from the Court of Israel. In the tumult which ensued he would have been killed, had not the Roman officer Lysias, who commanded the troops in the Castle Antonia, interfered and arrested him. He was allowed to address the people in Hebrew from the castle steps, until their disorder obliged Lysias to remove him inside. When the Sanhedrin met next day by the order of Lysias, Paul's claim to be a Pharisee suddenly split it into two discordant sections, and he was taken back again to the castle. A plot for his assassination was discovered, and he was therefore sent away by night to Caesarea, the seat of the procurator Felix. The high priest and others came down and accused him; but judgement was deferred, and Paul was kept in prison for two years. From time to time Felix sent for him in the hope of receiving a bribe for his acquittal; but he finally left him bound when he was recalled by Nero in A.D. 60, in consequence of complaints laid against him by the Jews of Caesarea. The new procurator, Porcius Festus, examined Paul, and proposed to try him at Jerusalem. Hereupon Paul appealed as a Roman citizen to be heard by the emperor himself. When Agrippa II. came to pay Festus a congratulatory visit Paul was heard in the presence of the procurator and the king; and they both agreed that he might have been set at liberty had he not appealed to the emperor. Preparations were now made to send him and certain other prisoners to Rome. Luke and Aristarchus sailed with him. They touched at Sidon, and then passing between Cyprus and the mainland came to Myra in Lycia. Thence in another ship they sailed to Crete, where Paul advised them to winter, as the season made sailing dangerous. They went on, however, and were shipwrecked in a great storm on the island of Melita. Three months later they sailed to Syracuse in another ship, and thence to Rhegium and Puteoli; and then went overland to Rome, where Paul at once called to him the leading Jews. They had received no letters respecting him, but were desirous of hearing his own account of 'a sect' which was 'everywhere spoken against.' He reasoned with them at great length, and dismissed them with a solemn warning and a declaration of his mission to the Gentiles. For two years he was allowed to reside in his own hired lodging, in the charge of a soldier but with full liberty to instruct all who came to him. From Rome he wrote his Epistles to the Philippians and the Colossians, as well as a circular letter to the Asiatic Churches addressed in the first instance to the Ephesians. The bearer of the two latter was Onesimus, the runaway slave of Philemon, whom Paul had found in Rome, and now sent back to his master with a beautiful little letter requesting his forgiveness. The five years of his imprisonment were important for several reasons. His sudden removal from the scene of conflict and the sufferings he endured must have produced a reaction in his favour where his influence had been assailed. Greater weight would now attach to the letters he had already written, as well as to those which issued from his confinement. The zeal of his opponents would also cool down, and the Churches would have a breathing space for quiet development.

6. *S. Paul's Release, Second Imprisonment and Death.* A.D. 63—67.

In A.D. 64 occurred the great fire at Rome, which was followed by the persecution of the Christians. It is probable that Paul had been released and had left the city just before this event. He journeyed eastward again and revisited Corinth, Ephesus, and Miletus, and founded a Church in Crete. It is even possible that he now accomplished his long-intended journey to Spain. While still at liberty he wrote his first Epistle to Timothy, whom he had left in charge at Ephesus during what he supposed would be a temporary absence, and also his Epistle to Titus, whom he had placed in a similar position in Crete, and whom he directed to meet him at Nicopolis, where he expected to pass the winter. Of his second arrest we know nothing; but from his prison in Rome he sent another Epistle to Timothy, written in the immediate expectation of death, in which he charged him to come to him without delay. Tradition assigns his execution and that of Peter to the same year, A.D. 67 (?). The history of this last section is gathered from the Pastoral Epistles. The Book of the Acts closes with the year 63 A.D. Of the Missionary work of the Twelve we have no trustworthy records. Tradition assigns to them various countries as their spheres of labour. There is no doubt that they did not confine themselves to Jerusalem, and they were expressly directed by their original commission to preach the Gospel to all the nations. Mark is briefly noticed again as an approved colleague both of Paul (2 Tim. iv. 11), and of Peter (1 Pet. v. 13). It is probable that under the direction of the latter he wrote a record of the Gospel history.

C. THE CLOSE OF THE AGE AND THE CONSOLIDATION OF THE CHURCH.

1. *The Destruction of Jerusalem*, A.D. 70.

A great chasm was made in the history of Christianity as well as of Judaism by the Fall of Jerusalem in A.D. 70. The destruction of the Temple involved the final cessation of all sacrifices; and Judaism became henceforward a creed without a ritual, and without a local sanctuary. The tens of thousands of Christian Jews, who looked for the return of Jesus as the nation's Messiah, would feel the shock scarcely less than the rest. Many of them abandoned their city and retired across the Jordan to Pella, thus escaping the horrors of the siege: but multitudes must still have shared the common fate. The only member of the Apostolic band whom we know to have survived the awful crisis was the Apostle John. Not long before it, as an exile on the island of Patmos, he had received visions of impending calamity and final triumph, which he recorded in his Apocalypse and sent to the Asiatic Churches, among whom he afterwards made his home. About the same time the Epistle to the Hebrews, the work of an unknown author, helped to prepare the Palestinian Christians for the abolition of the whole Jewish ritual to which they had hitherto clung.

2. *S. John at Ephesus, circa* A.D. 70—100.

According to a trustworthy tradition John passed his later years in Ephesus, the great metropolis of Asia Minor. Here he must have written his Gospel and Epistles, which certainly belong to this period. The absence of any note of controversy with Judaizing teachers shews how completely this great struggle was now at an end. After the Fall of Jerusalem the Jewish element became gradually blended with the rest of the Christian Church, and the Apostle's constant exhortation to love seems to have no reference to any such dogmatic differences. He himself survived almost to the close of the century, and thus formed a living link to connect the Apostolic with the Post-Apostolic Age.

LISTS OF HIGH PRIESTS.

Josephus sets down their number as 83, of whom 13 held office between the days of Moses and Solomon, 18 during the existence of Solomon's Temple, and 52 served in the second Temple. Josephus is mainly the authority for the names not found in the Scriptures, but there is much uncertainty along divers portions of the line.

The list may be subdivided as follows:

i. *From the time of Moses to the establishment of the kingdom.*

(1) Aaron (Exod. xxviii. 1); (2) Eleazar (Num. xx. 28); (3) Phinehas (Jud. xx. 28); (4) Abishua, (5) Bukki, (6) Uzzi (Jos. *Ant.* v. xi. 5); (7) Eli (1 Sam. i. 9); (8) Ahitub (1 Sam. xiv. 3).

ii. *During the kingdom.*

(1) Ahiah (1 Sam. xiv. 3) called Ahimelech (1 Sam. xxii. 9); (2) Abiathar and Zadok together (2 Sam. xv. 24—29); (3) Ahimaaz, (4) Azariah (Jos. *Ant.* x. viii. 6); (5) Johanan, (6) Azariah (in Solomon's time, 1 Chr. vi. 10); (7) Amariah, (8) Jehoiada (under Joash king of Judah, 2 K. xii. 2); (9) Zechariah; (10) Azariah; (11) Urijah (under Ahaz, 2 K. xvi. 10); (12) Shallum (Jos. *Ant.* x. viii. 6); (13) Hilkiah (under Josiah, 2 K. xxii. 4); (14) Seraiah (at the captivity, 2 K. xxv. 18).

iii. *During the captivity and till the times of the Maccabees.*

(1) Jehozadak (1 Chr. vi. 15) called Josedech (Hag. i. 1); (2) Jeshua (Ezra iii. 2); (3) Joiakim; (4) Eliashib; (5) Joiada; (6) Jonathan or Johanan; (7) Jaddua (in the time of Alexander the Great); (8) Onias I.; (9) Simon the Just; (10) Eleazar; (11) Manasseh; (12) Onias II.; (13) Simon II.; (14) Onias III.; (15) Joshua (who took the Greek name Jason); (16) Onias IV. (who took the name Menelaus); (17) Jacimus or Alcimus.

Here occurred an interruption of the priesthood from B.C. 160—153.

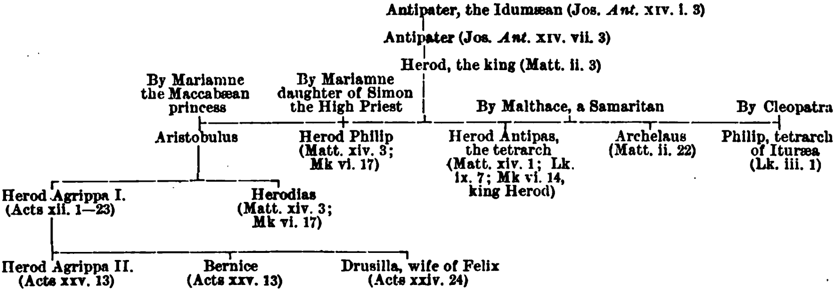
iv. *The Maccabean High Priests* (B.C. 153—35).

(1) Jonathan (brother of Judas Maccabæus), B.C. 153—143; (2) Simon (brother of Jonathan), B.C. 143—135; (3) John Hyrcanus (son of Simon), B.C. 135—106; (4) Aristobulus I. (son of Hyrcanus), B.C. 106; (5) Alexander Jannæus (brother of Aristobulus I.), B.C. 105—78; (6) Hyrcanus II. (son of Alexander Jannæus), defeated and deposed by his successor, B.C. 69; (7) Aristobulus II. (brother of Hyrcanus II.), B.C. 69—63; (8) Hyrcanus II. (restored by Pompey), B.C. 63—40; (9) Antigonus (son of Aristobulus II.), B.C. 40—37; (10) Ananel (not a Maccabee, but brought from Babylon by Herod); (11) Aristobulus (grandson, on the father's side, of Aristobulus II., and on the mother's side, of Hyrcanus II.), last of the Maccabees, murdered by Herod, B.C. 35.

v. *Under the Herods, and the Roman Power.*

(1) Ananel (restored by Herod); (2) Jesus (son of Phaneus); (3) Simon (father-in-law to Herod); (4) Matthias; (5) Joazar (deposed); (6) Eleazar; (7) Jesus (deposed by Quirinus); (8) Joazar (restored); (9) Ananus (son of Seth, removed by the Procurator Gratus); (10) Ishmael; (11) Eleazar; (12) Simon (son of Kamith); (13) Joseph, called Caiaphas (these four were all appointed by Gratus within a very short time); (14) Jonathan; (15) Simon, called Theophilus (deposed by Herod Agrippa I.); (16) Matthias; (17) Elionæus; (18) Joseph (son of Camydus); (19) Ananias (Acts xxiii. 2), deposed by Felix; (20) Ishmael (son of Phabi); (21) Joseph (son of Simon); (22) Ananus; (23) Jesus (son of Damnæus); (24) Jesus (son of Gamaliel); (25) Matthias (these last-named five were appointed and removed by Agrippa II. within about 4 years, A.D. 61—65); (26) Phannias [Phinees, Jos. *Ant.* xx. 10], son of Samuel, chosen A.D. 67 by the Zealots, was the last of the high priests.

MEMBERS OF THE FAMILY OF HEROD CONNECTED WITH NEW TESTAMENT HISTORY.


Antipater, the Idumæan (Jos. *Ant.* XIV. i. 3)
Antipater (Jos. *Ant.* XIV. vii. 3)
Herod, the king (Matt. ii. 3)
By Mariamne the Maccabæan princess
By Mariamne daughter of Simon the High Priest
By Malthace, a Samaritan
By Cleopatra
Aristobulus
Herod Philip (Matt. xiv. 3; Mk vi. 17)
Herod Antipas, the tetrarch (Matt. xiv. 1; Lk. ix. 7; Mk vi. 14, king Herod)
Archelaus (Matt. ii. 22)
Philip, tetrarch of Ituræa (Lk. iii. 1)
Herod Agrippa I. (Acts xii. 1—23)
Herodias (Matt. xiv. 3; Mk vi. 17)
Herod Agrippa II. (Acts xxv. 13)
Bernice (Acts xxv. 13)
Drusilla, wife of Felix (Acts xxiv. 24)

APPENDIX ON THE JEWISH PEOPLE, THE ROMAN EMPIRE AND THE GREEK WORLD IN THE APOSTOLIC AGE.

By the Rev. H. M. GWATKIN, M.A., Dixie Professor of Ecclesiastical History.

In the apostolic age the Roman Empire was the one great power of the world. It included everything between the Euphrates, the Danube, the Rhine, the Atlantic and the northern edge of the African desert. The Mediterranean was a Roman lake. Athens and Alexandria, Marseille and Carthage, Jerusalem and Cordova, lay far inside this vast expanse of country. It was no vain boast of Roman pride, that the Empire was the world. "There went out a decree from Cæsar Augustus, that all the world should be taxed." The wild tribes of Germany were no more rivals to the Empire than the Afghans are to England. Even Parthia was no match for Rome, though the King of Kings could muster horsemen from the Euphrates to the Indus. She might snatch a victory when the Roman army of Syria was demoralized with luxury; but a little help from the legions of the Danube was always enough to check her. Still further eastward, belonging almost to another world, was the great and conquering power of China. But Rome and China never came in contact, though for a moment (A.D. 94) they stood face to face across the Caspian.

Rome was not built in a day, nor her Empire in a generation. In remote ages the stern discipline and skilful policy of the old republic laid a solid foundation for her power. The Etruscan and the Latin, the Samnite and the Gaul went down before her; and when the last great enemy was overcome in Hannibal (B.C. 202), the world was at her feet. City by city, province by province, kingdom by kingdom she gathered in her spoil. Her allies sank into clients, and her clients into subjects. Thus Israel was made an ally of Rome by Judas Maccabæus (B.C. 162), and became a client state when Pompeius took Jerusalem (B.C. 63). Rome gave her Herod for a king (B.C. 37), and subjected Judæa to a Roman governor at the exile of Archelaus (A.D. 6). And now, though free cities like Athens might survive, though client princes like the Herods might be suffered to remain, Roman influence was everywhere supreme. The world had settled down to its subjection, and the Empire already seemed an ordinance of nature. The Roman peace replaced the wars of nations, and revolt from Rome was something unimagined in the Gentile world. Israel was the only rebel (A.D. 66—135). No ambition, no resentment of oppression, nothing but the glowing Messianic hope of Israel had power to overcome the spell of the everlasting Empire.

To the emperor's constitutional power there were hardly any limits beyond the understanding that he was to govern by law, and that he was not to be called a king in Rome or to wear the diadem of an eastern sultan. His ensigns were the sword of a Roman general (Rom. xiii. 4), the lictors of a Roman consul. Augustus (B.C. 31—A.D. 14) maintained the forms of the republic, and affected to live as a simple senator among his equals. But he was none the less their master. He sat between the consuls in the senate, and had the right to give his opinion first. He recommended candidates to the people and practically appointed all officials. He was commander of the army and head of the state religion. He could obtain from the senate what laws he pleased, or (in most cases) issue orders of his own. Above all he held the powers of a tribune, which not only made his person sacred, but enabled him to forbid any official act at his discretion. The forms of monarchy soon gathered round its substance. Tiberius (A.D. 14—37) reduced the popular elections to a form, and established a camp of prætorian guards (Phil. i. 13) just outside the city. Cæsar's household (Phil. iv. 22) was counted by thousands of all ranks, scattered through the Empire. His tribunician veto was exercised in a regular court, and every Roman citizen might appeal unto Cæsar (Acts xxv. 10, 12). His tribunician sacredness was lost in a halo of divinity, for the emperor was a god on earth, and his worship the most real part of the state religion. It was organized all over the Empire, and the oath by Cæsar's Genius was the test of true allegiance. Altars were built to Augustus in his lifetime, and most of his successors till past the time of Constantine were formally enrolled among the gods at death.

Augustus and the senate professed to divide between them the care of the Empire. Provinces like Syria, which needed a military force, were governed by Cæsar's legates; while quiet countries like Cyprus and Achaia, where no legions were stationed, were left to the administration of proconsuls. All however took their instructions from the emperor, and were equally controlled by him. Cæsar had also procurators or financial agents in all the provinces, and in some unsettled districts like Judæa these procurators had the full power of legates, subject to some check from the next governor of a province—in this case Syria. These powers included civil and military jurisdiction. Pilate for example had "power to crucify, and power to release," and the Jews could not carry out a capital sentence (John xviii. 31) without his permission. Unlike proconsuls and legates, who were always senators, the procurators were men of lower rank. Felix was the brother of Pallas, the freedman and favourite of Claudius. "Husband of three queens," he "used the power of a king in the spirit of a slave."

The Empire was defended by five and twenty legions, each consisting of nearly 7000 men (cavalry included), with an equal number of auxiliaries. The Prætorian Guards were 10,000, and there were some unattached cohorts. Thus the regular army of the Empire was about 350,000 men—a small force for a population of perhaps eighty or ninety millions. The legion was divided into ten cohorts, each under its military tribune, and in most cases about 500 strong. One such cohort was stationed in Jerusalem at the Tower of Antonia, from which a flight of steps commanded the temple area. From these steps the tribune Claudius Lysias allowed St Paul to address the multitude (Acts xxi. 40) after his arrest. The whole cohort was employed to seize our Lord (John xviii. 3, 12), in order to make resistance hopeless. Under each tribune were six centurions, so that each centurion had under him nearly 100 soldiers. All the centurions mentioned in the New Testament are favourable specimens of Roman military virtue. It will be enough to name Cornelius, Julius and the nameless officer who watched by the cross. Yet another (Luke vii. 9) won from the Lord a warm approval by his soldierly conception of Him as the emperor of the legions of heaven.

The colonies of Rome did nearly as much as the legions to secure her dominion. They were not countries like modern colonies, but cities. Many of them were founded for military purposes, to command an important road or overawe a disaffected population. Among these were Carthage, founded by Caius Gracchus (B.C. 122), Corinth by Julius Cæsar (B.C. 46), Philippi by Augustus, Cæsarea by Vespasian. These three were old cities, though Corinth and Carthage had lain in ruins since their destruction by Mummius and Scipio (B.C. 146), and their "foundation" means no more than the despatch of a number of Roman veterans with a new constitution. The colonies were miniatures of Rome herself. They had their prætors (*duoviri juri dicundo*) like the Roman consuls, and were attended like them by lictors. Municipal affairs were managed by these prætors and the curiales, who answered to the Roman senators. The two prætors at Philippi (Acts xvi.) contrast strongly with the seven politarchs (Acts xvii. 6) of the Greek city of Thessalonica.

As the Empire was built on the ruins of many nations, there was a great variety of peoples within its limits. Broadly speaking, the eastern half was Greek, the western Latin. Italy and Carthage lie on one side of the dividing line, Greece and Cyrene on the other. But this is only a rough statement. In the first place, Greek was known to every educated person in the Empire, and far eastward too towards Babylon, whereas Latin outside its proper region was only the language of officials and soldiers. Moreover, Greek was spread over some parts even of the West. Sicily and southern Italy were full of Greek settlements, and the great colony of Massilia (Marseille) had largely Hellenized the valley of the Rhone. Greek was indeed the language of commerce everywhere. In the third place, Greek was more fully dominant in the East than Latin in the West. No other language was spoken in Greece itself and Macedonia, on the islands and round the coast of Asia inside Taurus. It was only among the Lycaonian mountains (Acts xiv. 11) that St Paul's Greek was not enough. A Gaulish language was spoken in Galatia, but even the Galatian gave his sons Greek names. They did not always speak Greek, any more than Williams the Welshman always speaks English; but the Greek language was fast supplanting the Gaulish. It had tougher rivals in Egypt and Syria. Alexandria indeed was mostly Greek, but the common people of Egypt held to their Coptic. Syriac also shewed few signs of disappearance. In Palestine the Greek element was mostly along the coast and in the Decapolis, though it was also strong in Galilee. Now Latin in the West had scarcely yet supplanted the rustic languages. Phœnician still flourished in the streets of Carthage; and though Latin culture had made a good beginning in Gaul and Spain, there was still much work to be done. Britain was untouched. Its conquest was not seriously attempted till the time of Claudius (A.D. 43), and it was never fully Latinized.

The Greeks were the intellectual masters of the Empire, and divided much of its trade with the Jews. Greece itself indeed was in a deplorable state. Its population had been declining for the last five centuries, and was now a very thin one. Archidamus (B.C. 431) led nearly 100,000 Peloponnesians into Attica, but all Greece (B.C. 280) could muster only 20,000 men to hold Thermopylæ against the Gauls, and in the second century A.D. Plutarch doubts whether even 3000 heavy-armed citizen soldiers could be assembled. There were no cities of any size but the Roman colonies of Corinth and Nicopolis. Sparta and Thebes were insignificant, and even Athens was only a venerable shadow of her former self. In some respects indeed she was little changed. She still had her Acropolis as full of statues as it could hold (Acts xvii. 16). Her gods were more in number than her men. Pallas Athene still watched lance in hand over her beloved city, and her colossal figure was a landmark for miles out at sea. The venerable court of Areopagus still met on Mars' Hill to watch over the religion of the citizens, and the mysteries of Eleusis were the most respected in the Empire. The people seemed to govern Athens as of old, for she was still in name a free city. She had usually joined the losing side in war, and suffered heavily in the siege by Sulla (B.C. 88), when the groves of the Academy were cut down. Yet Rome always treated her with studious respect, and on a formal footing of alliance and equality. But the old spirit of freedom was utterly extinct. The Athenians had sunk into a people of gossips and flatterers, whose chief political activity was in erecting statues to their benefactors. Among these they counted the Jewish high priest Hyrcanus and the princess Berenice (Acts xxv. 13).

Philosophy however still flourished at Athens. If she was no longer the one great light of the Greek world, she was quite equal to Rhodes or Tarsus, and for the present superior to Alexandria. The Lyceum and the Academy still recalled the memory of Aristotle and Plato. But Stoics and Epicureans were now the chief schools. They both sprang up in the iron age of Alexander's successors, and bear the mark of its despair. They contrast strongly with earlier Greek thought in their abandonment of the old national pride and in the stress they lay on morality. They contrast almost as strongly with each other in that Stoicism owes its stern despairing moralism to Eastern influence, whereas Epicureanism continues under altered circumstances the Greek search for pleasure. To the Gospel they were equally opposed.

They resented its lofty claim to be the revelation of the truth which they were wrangling over. But their criticism of its doctrines came from different points of view. The ideas, for example, of a God and Father in heaven and of the personal action of a Son of God among men were equally offensive to the Stoic with his pantheistic fatalism, and to the Epicurean who saw no need for gods at all, or in any case for gods who meddle with the world. The humility and tenderness of Christianity was equally opposed to the self-sufficing pride of the Stoic, and to the Epicurean's ideal of refined and tranquil pleasure. The resurrection of the dead was equally absurd, whether the soul is corporeal as the Stoics held, or whether it is nothing without the body—which was the Epicurean theory. The schools were not at their best in the apostolic age, for Athens was rather under a cloud. But such as they were, they fairly represent the best heathen thought of the time.

Greece itself however formed but a small part of the Greek world. Even in the sixth century before Christ her colonies bade fair to establish her supremacy in Asia and Italy: and though their growth was checked by Persia and Carthage, they still commanded a vast extent of coast. They covered the entire shore of the Ægean and the islands as far as Cyprus, fringed the Black Sea more than half way round, and even touched the coast of Africa. Sebastopol is on the site of one colony; Cyrene was another. The larger part of Sicily was Greek: so also much of the coast of Italy south of Naples. Further west was the great colony of Marseille, which became a centre of Greek influence along the eastern coast of Spain and up the valley of the Rhone. But the greatest victories of Greece were won in the age of her decay. Macedonia was her conqueror indeed, but the disciple and protector of Greek culture. The main result of Alexander's conquests was the spread of Greek civilisation in three successive regions outward into Asia. The country inside Mount Taurus became in course of time thoroughly Greek, and remained so till the Turkish conquest in the eleventh century. In Syria and Egypt Greek influences became dominant, but the native forces were never fully overcome. They survived the overthrow of the Greek power by the Saracens in the seventh century. Further Asia was never seriously Hellenized; yet the Greeks were strong in Mesopotamia till Julian's time (A.D. 363), and Greek kings reigned on the edge of the Indian desert for two hundred years. But Greek influence beyond the Tigris was mostly destroyed in the third century B.C. by the rise of Parthia.

Rome was another disciple of Greece, and an even mightier protector than Macedonia. In the West she destroyed the old enemy Carthage, in the East she checked the advance of Parthia at the Euphrates, so that Greek influences had free scope in all the space between. Rome and Greece never were rivals. Each was supreme in its own sphere. Greece obeyed the government of Rome, while Rome looked up to Greek philosophy. She looked down, it is true, on Greek trade; but for that very reason she let it alone. The two civilisations were in close alliance. Greek literary fashions were so eagerly taken up at Rome in the second century B.C. that the native growth was quite obscured. Roman literature imitates Greek models, Roman philosophy echoes the Greek. Only law was purely Roman. The educated Roman wrote and talked and laughed in Greek as freely as in Latin. Nor is this surprising, for he learned Greek in early youth, and studied under Greek teachers till he could attend the schools of Rhodes or Athens. It is needless to add that Roman literature was not similarly studied by the Greeks. Yet they tacitly recognised the equality of Rome when they abstained from calling her barbarian.

Scattered through the Empire and far beyond its eastern frontier were the Jews. Their dispersion was already old, for the successive deportations of Tiglath-Pileser and Sargon, of Sennacherib and Nebuchadnezzar, had removed the larger part of the nation to Assyria and Babylon. And though many of these Eastern Jews may have been lost among the heathens round them, there were great numbers living among the Parthians and Medes and Elamites (Acts ii. 9). They were counted by myriads in the Euphrates valley, grouped round the strongholds of Nisibis and Nehardea. They abounded in Babylonia, and fought with the Greeks in bloody riots in the streets of Seleucia, almost in the presence of the King of Kings. But the great dispersion still further eastward was of later date, when Alexander's conquests had opened Asia almost as much to Jewish as to Greek influences. Henceforth Jewish settlements were free to follow the lines of trade, and the commercial genius of Israel found scope abroad instead of struggling with the law at home.

They were naturally most numerous in Syria, where they formed a large element of the population, especially in cities like Damascus, Antioch or Tarsus. They were hardly less at home beyond Mount Taurus, from Lycaonia and Galatia to Pontus. Their inscriptions are found even in the Crimea. Further west they had stronger rivals, for the Greeks were a commercial people too, and better sailors than the Jews. Yet St Paul goes from synagogue to synagogue at Ephesus, Thessalonica, Berœa, Athens and Corinth, and Philo speaks of Jews in all parts of Greece, including the islands. Cyprus was the home of Barnabas, and Titus had to deal with Jews in Crete. Cyrene was another great resort of theirs. Simon of Cyrene carried the cross, and Lucius (Acts xiii. 1) was among the prophets and teachers at Antioch.

But the most important Jewish colony in the Greek world was at Alexandria, with offshoots in Egypt generally. Alexander himself brought them to the city, and the earlier Ptolemies encouraged them to settle in it. Two of its wards were chiefly peopled by Jews, and they were not wanting in the other three. They contributed much to the trade, and something to the disorders of the city. Some of them rose to the highest offices in the state. Philo estimates the whole number of Jews in Egypt at not less than a million. At Leontopolis [somewhere between Memphis and Pelusium, in the nome (*or* district) of Heliopolis] they had a temple of their own in imitation of Jerusalem, built about B.C. 160 by Onias, a son of one of the last high priests of the older line of Aaron before the Maccabees. It had a local reputation till its closure by the Romans (A.D. 73).

Though the Jews were less at home in the Latin half of the Empire, they were not wanting even there. They were especially numerous in Rome itself. The prisoners brought to the city by Pompeius (B.C. 63) soon obtained their liberty, and formed a Jewish quarter beyond the Tiber. Julius Cæsar treated them with special favour, and by the time of Augustus they were counted in Rome by thousands. Later emperors more than once expelled them from the city, but they always returned. One of these expulsions was by Claudius (probably A.D. 52), and Suetonius tells us that it was on account of "their repeated riots at the instigation of Chrestus"—which may be a confused way of saying that they had troubles either with the Christians or about some false Messiah. However, the edict came to nothing. In the next reign they found a steady friend in Nero's wife Poppæa. Even the destruction of Jerusalem scarcely endangered the toleration of the Jews at Rome. Josephus and Agrippa II. lived in favour with Vespasian, and Agrippa's sister Berenice (Acts xxv. 13) won the heart of the destroyer Titus, though Roman pride forbade him to give the world another Jewish empress.

The outward and visible sign of a Jewish community was its synagogue. The law made little provision for religious instruction, and none at all for public worship elsewhere than at the temple. Something was done by the prophets to supply the need; but after the captivity it was more effectually dealt with in the synagogue. The new system was already old (Acts xv. 21) in the apostolic age, and the dispersion carried it everywhere. The synagogues were numerous. Though we need not believe the Rabbinic story that there were 480 in Jerusalem, there were certainly (Acts vi. 9) a good many. The later rule for smaller places required a synagogue to be built wherever there were ten Jews who could attend it. The general government of each community was vested in a court of elders, who seem to have had the power of exclusion from the society, and certainly inflicted on their countrymen minor punishments (Mark xiii. 9; 2 Cor. xi. 24) for breaches of Jewish order. The synagogue however had its own officials—(1) the ruler or rulers, for there were sometimes more than one, who had the general oversight of the services; (2) the collectors of the alms; (3) the "minister" (Luke iv. 20), who however was a mere servant, more or less like a modern verger. It must be carefully noted that there was neither priest nor minister in the proper sense attached to the synagogue. The rulers were more like the kirk elders in Scotland. The service began with (*a*) the *Shema* (so called from its first word in Hebrew), which consisted of the three paragraphs, Deut. vi. 4—9 (*Hear, O Israel*), xi. 13—21 and Num. xv. 37—41, with certain benedictions before and after. This confession of faith was followed by (*b*) the *Shemoneh Esreh* (*Eighteen*) prayers and thanksgivings. Next came (*c*) a Lesson from the Law, which for this purpose was divided into 154 sections, in order that it might be read through in three years. The modern Jews have 54 sections, and read it in one year. Then came (*d*) a Lesson from the Prophets, including Joshua, Judges, Samuel and Kings. These portions however were not continuous like those of the law. They were commonly selected with some reference to what had just been read. Thus Gen. i. is followed by Is. xlii., Deut. i. by Is. i. Next followed (*e*) the Sermon, upon the passages just read. Last of all came (*f*) the Blessing. If a priest chanced to be present, he pronounced it, as the bishop does with us; if not, it was turned into a prayer. With this honorary exception, the entire service was performed by ordinary members of the congregation called up for the purpose at the ruler's discretion. Thus our Lord (Luke iv. 16, &c.) stands up to read the lesson at Nazareth, and sits down to preach on it. At Antioch in Pisidia (Acts xiii. 15) the rulers send to Paul and Barnabas as distinguished strangers to ask them for a sermon.

The synagogue was not confined to native Israelites. Judaism was an aggressive faith. Even in Palestine the Pharisees "compassed sea and land to make a single proselyte"; and the foreign Jews were still more zealous missionaries. The Jews were an enigma to the world, with their clannish habits and inexplicable quarrels, their circumcision, their "lazy" sabbath, their clean and unclean meats, their finical attention to ceremonial purity, and (strangest of all) their worship of a God without an image. Though it was well known that Pompeius found no image in the Holy of Holies, rumour placed there a donkey's head, and Tacitus is not ashamed to repeat the lie. But however the Jews might be slandered, they could never be ignored. So much the stronger was the attraction of their lofty monotheism for serious men who felt the emptiness of heathenism. Even Judaism was a light to lighten the Gentiles, revealing in its measure the unknown Supreme, and promising deliverance from sin and sorrow. Thus it had something of the power of the Gospel. There were Gentile proselytes as well as men of Israel in every synagogue (Acts xiii. 16). These proselytes were of all ranks downward from King Izates of Adiabene beyond the Tigris, who was almost a kingmaker in Parthia. In the New Testament we find among others the treasurer of Queen Candace, Cornelius of Cæsarea, another centurion at Capernaum (Luke vii. 5), and Nicolas of Antioch (Acts vi. 5), who was one of the Seven. They were received on easy terms. For the "devout," or "men who feared God," it was enough to renounce idolatry, attend the synagogue, and observe a few conspicuous practices like the sabbath or abstinence from swine's flesh. They were welcome even on this footing. The full observance of the law was required only from those who asked for full admission to the church of Israel by the threefold ordinance of circumcision, baptism and sacrifice. After this they were counted "Israelites in all things."

The Rabbis were half proud of their numerous proselytes, half ashamed of "the leprosy of Israel." Indeed the Jews of the dispersion were not strict observers of the law. Pharisaic precision was less attractive at a distance from Jerusalem, and in fact the law could not be kept in foreign countries. The Jews of Rome or Babylon could not offer their paschal lambs in the temple, or appear before Jehovah three times in the year. The dispersion was in itself a plain sign that the law was waxing old and ready to vanish away. The spirit of the foreign Jews was not that of the pedants at Jerusalem. Even Galilee was less narrowly Jewish than Judæa; and further off the Jews were Greeks as well as Jews, speaking Greek and living in the midst of Greek civilisation. They read the law in Greek, and visited the temple as Mohammedans visit the Kaaba, perhaps once or twice in their lives. Jerusalem might be the holy city, but it was not their home. The law might be ordained of angels, but the worship of the one true God was after all the main thing. Thus the Judaism of the dispersion was quite open to the influences of Greek philosophy. They are visible in the book of Wisdom, and pervade the writings of Philo. Living as he did in the cosmopolitan city of Alexandria, it was natural for him to read the law in the light of an eclectic philosophy. Absolute submission to its authority was quite consistent with allegorical methods of interpretation which enabled him to find in it whatever he wanted. Thus he makes the just and holy God of Israel into a Supreme like that of the philosophers—pure Being above all attributes and far removed from contact with the world. The Word (Memra) of the Palestinian Jews, through which Jehovah speaks to men, becomes the Logos of Philo—an impersonal and yet personal summing-up of the divine powers, viewed sometimes in the Stoic way as the active reason of the world, sometimes after the Platonic fashion as the archetypal *idea*, which shapes all things. Jewish privilege is almost explained away. The law is binding because it is pure and good—the original and still the best philosophy. Messiah's reign is an age of virtue, and the believer (or philosopher) of every nation will share the reward of Israel. Such a citizen of the world is Philo.

Judæa itself lay well within the sphere of Gentile influences. In three directions it touched the Greek cities of Phœnicia, the Decapolis and the Philistine coast. But the direct danger from Greek idolatry was averted by the Maccabean struggle, and its present influence on Israel was rather one of repulsion. Rome and the Herods did the fatal mischief. Herod the Great was indeed a splendid king. With all his crimes, he rises far above the common type of Eastern sultans. He brought Judæa safely through the dangers of Roman civil war. He watched over the interests of his subjects, made Jerusalem the finest city in the East, and was a tower of strength to the Jews in all countries. The glory of Herod yields only to that of Solomon. Yet the Jews hated him, and with good reason. His policy was heathen throughout his reign. He looked on Israel as one of the nations of the world and nothing more, so that his government was one long defiance of his people. Their pride was trampled down, their deepest convictions outraged by this cursed Edomite, this hideous caricature of the King that was to reign in righteousness. Only the Roman power kept him on the throne. So every discord in the state was inflamed to fever heat. Such Herodian party as existed was drawn from the Sadducees, and headed by the great priestly families like those of Boethus and Annas. The priests were guardians of the law, and therefore rivals of the scribes, whose traditions were making the law of none effect. But when they took their stand upon that law they seemed no better than freethinkers to a people who read into the law so many later growths of doctrine. The Messianic hope for example was a subject best avoided at the court of Herod; and the law has few traces of angels or of personal immortality. Here is one more sign that it was waxing old. Thus the Sadducees were little better than an aristocratic and unpopular clique:

the nation was divided. Though the Pharisees were rebels in theory, they shrank from setting the Empire at defiance. Some were timid, some saw in foreign rule the punishment of national sin. Even an Edomite for king was one step better than a procurator from Rome. As a party therefore they preferred the schools to politics. If they could not hope to deliver Israel, they were free to study the law and the traditions. So they too lost influence. The Zealots were the men of action. Their sentence was for open war. They kept the nation in a growing ferment with their risings, and ended by drawing it into a struggle of life and death with Rome.

It cannot be said that Rome was a deliberate oppressor. Heavy taxation and bad finance were the faults of her general government, and Judæa was not worse off than other provinces. Nor was it her policy to insult the national worship. She treated it with official respect just because it was a national worship, and interfered more than once to protect it in the Greek cities. The cohort in the Tower of Antonia was only there to guard the peace of the temple. Its sanctity was fully recognised. The emperor made regular offerings, and (Acts xxi. 29) no Gentile was allowed to set foot in the Court of Israel. The Jews had express permission to put to death even a Roman citizen, if he was found inside the "middle wall of partition." Neither was Rome jealous of local freedom. The country was governed as before by the high priest and Sanhedrin, except that capital sentences needed the procurator's confirmation (John xviii. 31), and every synagogue throughout the Empire retained its private jurisdiction. The procurator could no doubt act for himself when he chose; but this power was necessary if he was to be responsible for order. The Jews moreover had exceptional privileges like freedom from military service, and from legal business on the sabbath. The high priest could even send Saul of Tarsus to bring the Christians of Damascus to Jerusalem for punishment (Acts ix. 2). So careful was the Roman government to avoid offence to religion.

It was all in vain. Rome and Israel could never understand each other. What was to be done with a people who were constantly raising wars of religion over the commonest acts of government? Even a census could not be taken without a dangerous rising (Acts v. 37). Nor was this the worst. Officials are seldom very gracious when they have to live among a people they despise and hate. The *publicani* especially, who farmed the taxes, had a direct interest in extortion. Thus whatever the government might do, the officials were constantly allowing their contempt for the Jews to break out in lawless violence. Pilate's slaughter of the Galileans (Luke xiii. 2) is a fair sample of their conduct. Then Judæa was most unfortunate in its procurators. Few provinces were afflicted with such a series of oppressors as Pilate, Felix, Albinus and Gessius Florus, the last and worst of the series. Only Festus was a better sort of man.

Even the Empire could not safely treat the Jews with oppression—still less with contempt. Israel was as proud as Rome herself. However this world's tyrants might boast, the Jew knew well that God's covenant was with his fathers. The obstinacy which had so long opposed the law was now enlisted in its defence. Sooner would the whole nation perish than let Pilate bring the idolatrous ensigns of the legions into the city, or Caligula place his image in the temple. But it was intolerable that the chosen people should be trodden under foot by "dogs" (Matt. xv. 27) and "sinners of the Gentiles" (Gal. ii. 15). Hatred of the Gentile was intense. The bitterest taunt against our Lord was the question (John vii. 35) whether He meant to go and teach the Gentiles, and the deepest guilt of His followers in Israel's eyes was their preaching to the Gentiles. Other nations feared Rome, and admired the universal conqueror: Israel feared too, and hated her the more. And the Messianic hope was stronger than even the fear of Rome. The old prophets had pointed to the future, to a king of David's line, to the glory of Jehovah resting on him, and to a never-ending reign of peace and righteousness. In some happier times, peradventure those of John Hyrcanus (B.C. 135—106), the writer of the Apocalypse of Enoch had drawn a picture of Messiah not unworthy of his prophetic teachers. But now the nation was thoroughly embittered. Oppression brought the hope of a deliverer to the front of thought and action. It was not cherished by the zealots only, but by the peasants of Galilee, by the scribes at Jerusalem, and even by the heretics of Sychar (John iv. 25). Philo himself, whose hopes of a reign of philosophical virtue are really independent of Messiah, was obliged to give them something of a Messianic form. But oppression also debased the character of the Messianic hope. Some indeed of the simpler minds, especially in Galilee, were still (Luke i. 74, 75) true to the spirit of prophecy; and some of the Pharisees were not unfavourable to the spiritual teaching of the Prophet of Nazareth. But in Judæa men looked rather for a vulgar conqueror to break the yoke of Rome and pour out wrath upon the heathen. Such a perversion of God's crowning promise to mere revenge was in itself a renunciation of the spiritual work of Israel in history. The nation was essentially apostate long before the decisive morning of the cry, "We have no king but Cæsar."

Though Judæa was a tiny province, the Jews were the greatest people of the East, and no unequal match for Rome herself. The Zealots were right so far. The law, the temple and the Messianic hope kept Israel a living nation—the only living nation left inside the Empire. The stubborn courage of the Zealots amazed the Roman legions; but their savage fanaticism was no bond of union for a nation. All through the apostolic age the storm was gathering which broke in seventy years (A.D. 66—135) of internecine struggle between Rome and Israel for the dominion of the East. Our Lord's whole ministry was a warning that there was no blessing on the violence of the Zealots. The hatred of the Gentiles which brought the Jews to desecrate the temple (Mark xi. 16) needs must also bring the Gentiles to destroy it. And when the storm had spent its force, and Israel was uprooted from among the nations, it was seen again how truly the Lord had accused the scribes (Mark vii. 6—9: also Rom. x. 3) of replacing the law with a system of their own. The obsoleteness of the law was not a recondite doctrine of the Christians, but a plain fact which anyone with eyes could see for himself. Atonement was the very essence of the law, and atonement was impossible when sacrifice had ceased: yet the religious life of Israel went on almost as if nothing had happened. But there were no more Sadducees and no more Zealots, no more proselytes and no more freethinkers. Subservience to Rome and armed resistance were alike impossible. Pharisaism remained supreme from the time when Israel went out to his long home of exile.

VI. THE CHRONOLOGY OF THE BIBLE.

By Professor LUMBY.

For framing a scheme of Biblical Chronology the materials at the outset and for a long period of time are derived solely from the records of the O. T., and the character of these primitive documents shews that they were never designed for the bases of a strict chronological computation.

(A) For the first two periods of the world's history, viz. from the Creation to the Flood, and from the Flood to the call of Abram, the Old Testament supplies two documents called 'Books of the generations' (1) of Adam, Gen. v. 1—32, (2) of Shem, Gen. xi. 10—32. The first of these makes the period which elapsed between the Creation and the Flood to be 1656 years and from the Flood to the 70th year of Terah 292 years. But beside the Hebrew text we have these 'Books of Generations' preserved, though with different numbers, in the Samaritan Pentateuch and in the Septuagint version. The former makes the total years from the Creation to the Flood only 1307; the latter 2242: while from the Flood to the 70th year of Terah is according to the Samaritan numbers 942 years, but to the same period in the Septuagint 1072 years are given. The following tables will shew how these numbers are severally made up.

		Heb. Text.	Septuagint.	Sam. Pent.	
I. Adam lived before the birth of	Seth	130	230	130	years
Seth before	Enos	105	205	105	
Enos	Cainan	90	190	90	
Cainan	Mahalaleel	70	170	70	
Mahalaleel	Jared	65	165	65	
Jared	Enoch	162	162	62	
Enoch	Methuselah	65	165	65	
Methuselah	Lamech	187	167	67	
Lamech	Noah	182	188	53	
Noah's age when the Flood came		600	600	600	
Total		1656	2242	1307	

In these lists it will be seen that in most cases the Septuagint adds 100 years to the number given in the Hebrew, while the Samaritan numbers are more nearly in accord with the Hebrew, though in several instances less by 100 or more. In the second lists, on the contrary, the agreement is very close between the Septuagint and the Samaritan Pentateuch. The numbers for this second period in the three authorities are

		Heb. Text.	Septuagint.	Sam. Pent.	
II. From the Flood to the birth of	Arphaxad	2	2	2	years
Arphaxad	Cainan	0	130	0	
	Salah	35	135	135	
Salah	Eber	30	130	130	
Eber	Peleg	34	134	134	
Peleg	Reu	30	130	130	
Reu	Serug	32	132	132	
Serug	Nahor	30	130	130	
Nahor	Terah	29	79	79	
Till Terah's 70th year		70	70	70	
		292	1072	942	

Here, as before, the Septuagint adds 100 in nearly every case to the numbers of the Hebrew, and introduces besides an additional name (Cainan) into the genealogy, which name appears neither in the Hebrew nor Samaritan record, but in these second lists the numbers of the Samaritan text, with the exception of the additional name, are identical with those of the Seventy. The total of the years from the Creation to the seventieth year of Terah is made according to the Heb. text 1948 years, in the LXX. 3314, and in the Sam. Pent. 2249.

(B) For the time embraced between the seventieth year of Terah and the death of Joseph we have to gather our data in a different manner. At the commencement of this period Terah was 70 years old (Gen. xi. 26). He lived 205 years (Gen. xi. 32) and died in Haran. Abraham was 75 years old when he left Haran (Gen. xii. 4) and 100 years old when Isaac was born (Gen. xxi. 5). Isaac had reached 60 years when Jacob was born (Gen. xxv. 26), and Jacob, when he stood before Pharaoh (Gen. xlvii. 9), was 130 years old. Joseph's age was 30 when he was brought before Pharaoh (xli. 46), and there came 7 years of plenty and 2 years of famine before Jacob came down into Egypt. Thus Joseph would be 39 when his father was 130, and Joseph died at the age of 110 (Gen. l. 26), so that he lived 71 years after Jacob came into Egypt.

Taking account of St Stephen's statement (Acts vii. 4) that Abram only departed from Haran after his father's death, we see that Terah must have been at least 130 years old when he left Ur of the Chaldees. From the time of Terah's death we have 25 years of Abram's life + 60 years to the birth of Jacob + 91 years to the birth of Joseph + 110 years to his death = 286 years.

(C) From the death of Joseph to the Exodus we have not very precise data. But we know that Moses was the son of Amram, son of Kohath, son of Levi. Joseph was a younger brother of Levi, and we are told (Gen. l. 23) that Joseph saw Ephraim's children of the third generation, *i.e.* his own great-grandchildren. We may very well suppose, therefore, that Levi who lived 137 years (Exod. vi. 16) was alive at the birth of Moses, his great-grandchild. Sixty or seventy years would be enough to embrace all that happened from the death of Joseph till Moses was born. Add to this the 80 years of the life of Moses before the Exodus, and we conclude that this third period must have lasted from 140 to 150 years. If we regard this period and the preceding as embracing the 430 years mentioned in Exod. xii. 40 for the time of the sojourning in Egypt, dating that from the time when Abraham first went there, this third division of the history must be reckoned as 430 - 286 = 144 years.

(D) In regard to the time after the Exodus, we have a definite statement (1 Kings vi. 1) that the building of the Temple was commenced in the 4th year of Solomon's reign and in the 480th after the coming out of Egypt. If we take away from this total the 40 years of Saul's reign (Acts xiii. 21) and 40 years for David's reign, together with 4 years of Solomon's, we arrive at 396 years as the time between the Exodus and the establishment of the kingdom under Saul. Forty years at the beginning of this time were consumed in the wanderings. So the period between the crossing of the Jordan and the anointing of king Saul is reduced to 356 years. Of this time we need not assign a very long portion to the life of Joshua after the entry into Canaan, for he was clearly advanced in years when Moses associated him with himself in the government of the people and made him his successor, while at the other end of the period, the disorderly days of Eli and even some portion of the life of Samuel may have been contemporaneous with part of the history of the Book of Judges. So that Jephthah's language to the king of Ammon may be, in round numbers, correct, when he describes (Judg. xi. 26) the period between the occupation of Gilead and his own time as 300 years. This would place him at a late date in the history of the Judges, and shews us that, as has been observed above (p. 40), parts of that history must be synchronous. The passage in the New Testament (Acts xiii. 20), which was formerly thought to bear upon this question, assigns 450 years to the period of the Judges; but recent criticism of the text has modified the reading, and what is now given as from the oldest authorities may be rendered thus: 'He gave their land for an heritage, about the space of 450 years: and after these things he gave them judges until Samuel the prophet.' If this reading be accepted (with R.V.) the passage is removed from the evidence connected with the times now under consideration.

Another argument which tends to shew that the period in question, from the entry into Canaan until the death of Saul, cannot have been much more than 350 years is the number of generations, in the several genealogies of the Old Testament, which are assigned to it. We know that Eleazar, who went with the people over Jordan, was the 5th in descent from Levi: similarly from Judah, in the four times authenticated pedigree of David, Amminadab comes 5th in order, and from Amminadab to Jesse, the contemporary of Saul, there are 5 steps—Amminadab, Nahshon, Salmon, Boaz, Obed, Jesse, which in 350 years allows about 70 years for each interval. Again from Eleazar to Amariah the grandfather of Zadok, whom we may place in the time of Jesse, there are seven stages, Eleazar, Phinehas, Abishua, Bukki, Uzzi, Zerahiah, Meraioth, Amariah, giving 50 years as the average of each, and the same kind of result is arrived at from other pedigrees, such as those of Saul, Heman, Asaph &c. We are, therefore, probably quite justified in accepting the statement in 1 Kings vi. 1 as the most correct of all the data at our command.

(E) When we arrive at the days of David the difficulties of the chronology though still sufficiently abundant become less than before. For we are aided by the synchronisms which occur with events in profane history. Hiram the king of Tyre, the friend of David and Solomon, links Jewish with Phœnician history, and in the reign of Rehoboam, the invasion of Shishak supplies a date from without from which we can, for the first time, begin to give definiteness to our computations. At a later time Hezekiah was contemporary with Tirhakah, king of Ethiopia, and Josiah fell at Megiddo fighting against the Egyptian Pharaoh-necoh, while the Jewish Temple was destroyed and the people carried captive in the 19th year of Nebuchadnezzar. This last-mentioned date is fixed by the Canon of Ptolemy at B.C. 587. The Biblical evidence shews that Josiah's death befell 22 years earlier, viz. B.C. 609. Samaria was taken in the 6th year of Hezekiah (2 Kings xviii. 10): this was one of the earliest events of Sargon's reign, whose accession is placed by the inscriptions in B.C. 721, so that Hezekiah began to reign in B.C. 726. Sennacherib came against him in the 14th year of his reign, *i.e.* B.C. 712, and was disturbed in his attack by the march of Tirhakah against him. The Biblical chronology of the kingdoms makes the accession of Rehoboam to have been 249 years before that of Hezekiah, *i.e.* in B.C. 975. Now Shishak's plundering was in the 5th year of Rehoboam (1 Kings xiv. 25), *i.e.* B.C. 969. From this date, according to the calculations already made, we can arrange the events of Old Testament History. Investigations into the historic monuments of surrounding nations are hardly advanced enough to be relied on with certainty, but a revised Chronology has been attempted (see on pp. 109—114), and the results as far as they relate to the kingdoms of Israel and Judah are recorded, for the student's comparison, in the third column of p. 146. These are in the main based on Duncker's *History of Antiquity*, where also the commencement of Saul's reign is placed in 1055 B.C., and the death of Solomon in 953 B.C.

(F) From the time of the Captivity the sequence of Jewish history can be followed with considerable accuracy because of its frequent connexion with the events of Persian, Greek and Roman history, while the dates of the New Testament narrative are fixed within very narrow limits. It must be mentioned that the year of our Lord's birth has been placed 4 years too late, in consequence of the general acceptance in the early part of the 6th century of the calculations made by Dionysius Exiguus, abbat of a Roman monastery († A.D. 556). These calculations are now found to be erroneous. Hence we must place the Lord's birth in the year B.C. 4.

Thus the time between the birth of Christ and the destruction of Solomon's Temple will be 583 years; from that point backward to the foundation of the Temple 424 years. This will place the accession of Solomon B.C. 1015, the Exodus which was 476 years earlier must according to our data be placed in B.C. 1491. Then we go back 430 years to the time when Abraham first went into Egypt, which will be set down as B.C. 1921. The 135 years of Terah's life between the departure from Ur and Terah's death must then be added, which brings us to B.C. 2056. To which if we add (using the Hebrew text rather than our other authorities, because its numbers are those most accessible to the English reader) 1948 years between the birth of Adam and the 70th year of Terah, when he left Ur of the Chaldees, we arrive at a total of 4004 years, according to the calculation of Archbishop Ussher.

But when we remember the frequency with which dates in the early books of the Bible are set down in round numbers, and that the main object of the Jewish genealogies was to preserve the family descent, and not the precise length of each generation, we feel sure that all our conclusions with regard to the times before the kingdom are full of uncertainty, and it is unfortunate that these dates have been added in the margins of our Authorized Version, as there is thus imparted to them an authority which they did not possess; and at a time when investigations are in progress which may result in establishing earlier synchronisms between the Biblical narrative and the events of Assyrian and Egyptian history it should ever be borne in mind that the marginal dates in our Bibles are no part of the Sacred Volume, but are open to revision whenever materials for making it may be forthcoming.

To shew how opinions have varied about the chronology anterior to the reign of Rehoboam we append a table of the dates assigned to five of the principal events by independent inquirers in ancient and modern times:

	Jewish computation.	Clemens Alexandrinus.	Eusebius.	Beda.	Usher.	Hales.	Bengel.
	B.C.	B.C.	B.C.	B.C.	B.C.	B.C.	B.C.
Flood	2105	3475	2959	3544	2349	3153	2297
Birth of Abram	1813	2226	2016	3252	1996	2153	1997
Exodus	1308	1593	1512	1499	1491	1648	1497
Solomon's Temple begun	834	1087	1032	1009	1012	1014	1017
Rupture of the Kingdom	797	1050	995	972	975	990	981

CHRONOLOGICAL TABLES.

(A) **The dates in this section have a relative value, but are not to be regarded as more than indications of the sequence of the events mentioned.**

B.C.	
4004	The Creation and the Fall.
2349	The Deluge.
2126	Birth of Terah.
1998	Death of Noah (Gen. ix. 28).
1996	Birth of Abram.
1896	Birth of Isaac.
1836	Birth of Jacob.
1745	Birth of Joseph.
1728	Joseph sold into Egypt (Gen. xxxvii. 2).
1715	Joseph stands before Pharaoh (Gen. xli. 46).
1706	Jacob and his family go down to Egypt.
1689	Death of Jacob.
1635	Death of Joseph.
1571	Birth of Moses.
1491	The Exodus when Moses was 80 years old.
1451	Death of Moses.
1429	Death of Joshua. From B.C. 1429 till B.C. 1095 was the period of the Judges of whom the first was Othniel and the last Samuel, but the arrangement and dates of the rest are very uncertain. (See p. 42 for their names and length of office.)
1095	Saul is anointed king.

In the days of Abram we meet with the names of Chedorlaomer, king of Elam, and Amraphel, king of Shinar, and Egypt was manifestly a powerful kingdom before and during the patriarchal times, but the countries intended by Elam and Shinar are not fully ascertained, while the early annals of Egypt as they have come down to us help us to no synchronisms which can be relied on.

The commencement of the Assyrian empire appears to have been somewhere in the period of the Judges, but much of the chronological data preserved is of a fabulous character.

(B) **In this section the dates are ascertained with some degree of accuracy, help being derived from synchronisms with profane history, which become more numerous with every succeeding century.**

	The undivided Kingdom.	Persons and Events of External History.
1095	Commencement of Saul's reign. *Samuel* lives for a great part of Saul's reign.	Nahash, king of Ammon. Tiglath-Pileser I., king of Assyria. Agag, king of Amalek. Achish, king of Gath.
1063	David anointed by Samuel.	
1055	David king in Hebron.	
1047	David king in Jerusalem. *Nathan* and *Gad*, prophets.	Hiram, king of Tyre. Hadadezer, king of Zobah. Toi, king of Hamath. Hanun, son of Nahash, king of Ammon.
1015	Solomon made king. Death of David.	
1012	Solomon begins to build the Temple.	Hiram, king of Tyre.
1004	.... to build his own house.	
991	The whole buildings finished.	Hadad the Edomite is protected in Egypt. Genubath, son of Hadad. Rezon, king of Zobah. Shishak, king of Egypt, shelters Jeroboam.
975	Death of Solomon. The ten tribes revolt from Rehoboam.	

B.C.	Kings of Judah.	Rev. Chr.	Kings of Israel.	Internal History.	External History.	Synchronisms.
975	REHOBOAM	953	JEROBOAM I.	Ahijah the Shilonite prophesies, also Shemaiah. Penuel built (1 K. xii. 25).	....	Shishak, k. of Egypt, 989—967.
		949		Shishak plunders Jerusalem, 969.		
957	ABIJAM	932				
955	ASA	929				
954	....	927	NADAB	Oded and Azariah prophesy.	Asa's war with Zerah the Ethiopian.	
953	....	925	BAASHA	War of Israel against Judah. Hanani and Jehu prophesy.		
930	....	901	ELAH	....	Asa's alliance with Benhadad I.	
929	....	899	ZIMRI			
929	....	897	OMRI (at war with Tibni)			
925	....		OMRI (victorious)	Benhadad I. conquers Omri (1 K. xx. 34).		
918	....	875	AHAB	Samaria built (1 K. xvi. 24).	....	Ethbaal (Eithobalus), k. of Zidon, 940—908.
914	JEHOSHAPHAT	873	....	Elijah the Tishbite. Jericho rebuilt. Micaiah son of Imlah prophesies.	Syrian invasion of Samaria (1 K. xx. 34). Moab rebels against Israel.	Mesha, k. of Moab.
898	....	853	AHAZIAH	Jahaziel prophesies (2 Chr. xx. 14). Eliezer of Mareshah prophesies (2 Chr. xx. 37).		
897	....	851	JEHORAM	Elisha prophesies. Obadiah prophesies (?).	Battle of Ramoth-gilead.	Hazael, k. of Syria.
893	JORAM	848				
885	AHAZIAH	844				
884	ATHALIAH	843	JEHU			
878	JOASH	837	....	Joash buys off Hazael's invasion (2 K. xii. 18).	Syrian victories over Israel (2 K. x. 32).	Sardanapalus dies, 876.
856	....		JEHOAHAZ	Joel prophesies (?).		
842	....	798	JEHOASH			
841	AMAZIAH	797	....	....	....	Shalmaneser II.
826	....	790	JEROBOAM II.	Hosea prophesies. Jonah prophesies (2 K. xiv. 25).	Amaziah subdues Edom (2 K. xiv. 7).	Shalmaneser III.
811	AZARIAH	792	....	Amos prophesies.		
773	....	749	ZECHARIAH	....	....	First Olympiad, 776.
772	....	748	SHALLUM			
772	....	748	MENAHEM	....	*There is much uncertainty about the chronology of the reigns of Uzziah, Jotham and Pekah, and from 2 K. 15. 1, 2, and 30—32, it is clear that there is some confusion in the Biblical numbers. Uzziah's name is now thought to have been discovered in an Assyrian inscription* B.C. *740. If that prove correct, the commencement of Isaiah's prophecy cannot date before that year, and the time of Jotham's regency may have been counted as regnal years. In these tables the Biblical num-*	Pul, k. of Assyria (? = Tiglath-Pileser II.).
761	....		PEKAHIAH			
759	....		PEKAH	....		Rezin, k. of Syria.
758	JOTHAM	740	....	Isaiah begins to prophesy.		Rome founded.
		737	*Pekahiah* (R. C.)			Era of Nabonassar, 747.
		735	*Pekah* (R. C.)			
742	AHAZ	734				
730	....	733	HOSHEA	....		Tiglath-Pileser II., k. of Assyria (747—734).
726	HEZEKIAH	728	....	....		So, k. of Egypt. Shalmaneser IV., k. of Assyria, 727.
721	....	722	End of the Northern kingdom	Micah prophesies.		Sargon. Merodach-Baladan, k. of Babylon, 722. Death of Sennacherib, 701. Esarhaddon. Median kingdom formed.

B.C.	KINGS OF JUDAH.	KINGS OF ISRAEL.	INTERNAL HISTORY.	EXTERNAL HISTORY.	SYNCHRONISMS.
697	MANASSEH			*bers have been adhered to, as far as possible, but they require further elucidation, which we may hope for as the Assyrian chronology becomes more assured.*	Psammetichus, k. of Egypt, 670. Fall of No-Amon (Thebes), 660.
642	AMON		Nahum prophesies (?).		Assurbanipal (667—626).
640	JOSIAH		Huldah the prophetess. Jeremiah begins to prophesy, 628. Zephaniah prophesies.		Pharaoh-necoh, k. of Egypt. Nabopolassar, k. of Babylon, 625—604.
609	JEHOAHAZ		Obadiah prophesies (?).		Fall of Nineveh, 606.
609	JEHOIAKIM		Daniel carried captive, 606.		Nebuchadnezzar, k. of Babylon, 604—561.
598	JEHOIACHIN		Habakkuk prophesies.		
598	ZEDEKIAH		Ezekiel prophesies.		
587	Capture of Jerusalem				

	JEWISH HISTORY.	PROFANE HISTORY.	
569		Darius the Mede (Cyaxares II.), **569—538.**	
561	Jehoiachin's captivity relaxed.		Evil-merodach, king of Babylon.
559		Commencement of the Persian Empire under Cyrus.	Neriglissar, king of Babylon, 559—555.
555			Belshazzar co-regent with Nabonidus.
538		Union of Media and Persia under Cyrus.	Fall of Babylon.
537	Decree of Cyrus for the return of the Jews.		
536	Joshua, high-priest.		
529	Ahasuerus (Ezra iv. 6).	=Cambyses, king of Persia, 529—521.	
525			Egypt conquered by Cambyses.
521	Artaxerxes (Ezra iv. 7).	=Pseudo-Smerdis.	Birth of Æschylus.
521	Darius I. (Ezra iv. 5).	=Darius Hystaspes.	
520	The hindered temple-building resumed. Haggai and Zechariah prophesy.		Sophocles born, 495.
490			Battle of Marathon.
486	Ahasuerus (Esther i. 1).	=Xerxes, 486—465.	Egypt revolts from Persia for 2 years.
483	Joiakim, high-priest.		Battles of Thermopylæ and Salamis, 480.
465	Artaxerxes (Ezra vii. 1).	=Artaxerxes Longimanus.	
458	Commission of Ezra.		
453	Eliashib, high-priest.		
444	Nehemiah appointed governor of Judæa.		
432	Nehemiah's second mission to Jerusalem. Prophecy of Malachi.		Plato born, 429.
424	Darius II.	=Darius Nothus.	
414			Egypt and Media both revolt from Persia.
413	Joiada, high-priest.		
404		Artaxerxes Mnemon.	
401			Battle of Cunaxa. Demosthenes born, 382.
373	Johanan, high-priest.		
359			Philip, king of Macedon.
358		Darius Ochus	Plato dies, 348.
341	Jaddua, high-priest.		
337		Arses.	
336	Darius III. (Neh. xii. 22).	=Darius Codomannus.	Philip of Macedon slain.
332	Jaddua goes out to meet Alexander.		Alexander in Syria and Egypt.
331			Battle of Arbela.
330		Darius slain. End of the Persian power.	
323		Ptolemy Lagides obtains Egypt.	Death of Alexander the Great and dismemberment of his empire.
321	Onias I., high-priest.		

B.C.	Jewish History.	Egypt.	Syria.
320	Ptolemy (Lagides) Soter takes Jerusalem.		
314	Antigonus conquers Palestine from Ptolemy.		
312			Seleucus (Nicator).
311	Palestine by treaty assigned to Antigonus.	N.B. *During this disturbed period many Jews migrated from Palestine, and settled in Egypt, and in parts of Asia Minor, and were held in much esteem by the rulers of those countries in which they settled.*	
302	Palestine retaken by Ptolemy.		
301	Battle of Issus. Antigonus defeated by Seleucus.		
300	Simon the Just, high-priest.		
292	Eleazar, high-priest.		
284		Ptolemy Philadelphus.	
280		N.B. *About this time the Septuagint version of the Hebrew Scriptures appears to have been commenced in Alexandria, though it was not finished for more than a century after.*	Antiochus (Soter).
277	Manasseh, high-priest.		
260			Antiochus (Theos).
250	Onias II., high-priest.		
246		Ptolemy Euergetes.	
245			Seleucus Callinicus.
225	Tribute due to Egypt not paid by Onias.		Seleucus Keraunus.
223			Antiochus the Great.
221		Ptolemy Philopator.	
217	Simon II., high-priest	Ptolemy's outrage in the Jewish Temple.	
216	Battle of Raphia	Treaty between Antiochus and Ptolemy.	
204		Ptolemy Epiphanes.	
195	Onias III., high-priest.		
187			Seleucus Philopator.
180		Ptolemy Philometor.	
176	Heliodorus sent to plunder the Temple.		
175	Onias deposed by Antiochus. Jason, high-priest.		Antiochus Epiphanes.
173		Cleopatra, guardian of Philometor, dies.	
172	Menelaus, Jason's brother, nominated high-priest.		
172	Onias III. murdered about this time.		
170			Antiochus defeats the Egyptians.
169	Jason seizes Jerusalem, which Antiochus attacks on his return from Egypt and pollutes the Temple.		Second invasion of Egypt.
168	Daily sacrifice interrupted.	Ptolemy Physcon set up for a time in Egypt, but soon makes common cause with his brother Philometor.	Third attack on Egypt.
167	Mattathias the Maccabee revolts.		
166	Battle of Emmaus. Victory of Judas Maccabæus.		
165	Dedication of the Temple.		
164			Antiochus Eupator.
163	Lysias defeated by Judas at Bethsura. Alcimus, high-priest. Menelaus put to death.		
162			Demetrius Soter.
161	Nicanor defeated at Capharsalama. Death of Judas Maccabæus at Eleasa.	Contests between Philometor and Physcon. Appeals to Rome.	
160	Decree of the Roman Senate in favour of the Jews.		
159	Death of Alcimus.		
156	Jonathan, brother of Judas, ruler of Judæa.		
153	Jonathan made high-priest by Balas.		Alexander Balas set up against Demetrius.
150	Jonathan honoured by Philometor and Balas.		Alexander Balas, king of Syria.
149		Onias, son of Onias III., made commander-in-chief in Egypt.	
146		Ptolemy Philometor opposes Alexander Balas.	
145		Ptolemy Physcon (Euergetes II.).	Demetrius Nicator.

B.C.	Jewish History.	Egypt.	Syria.
143	Jonathan put to death by Trypho. Simon, high-priest.		
142	Simon, 'Prince of the Jews.' Jews allowed to coin money.		
139			Antiochus Sidetes. Tryphon put to death.
135	Murder of Simon. John Hyrcanus, high-priest.		
130			Demetrius Nicator.
126			Zebina.
123			Antiochus Grypus.
116		Ptolemy Lathyrus (Soter II.).	
109	Hyrcanus wars on Samaria and destroys the temple on Gerizim.	Cleopatra and Alexander.	
106	Hyrcanus dies. Aristobulus (his son), first king of the Jews.		
105	Alexander Jannæus made king of the Jews.		
96	Jannæus captures Gaza.	Ptolemy, king of Cyrene, bequeaths his kingdom to the Romans.	Seleucus succeeds his father Grypus.
94	The Pharisees hostile to Jannæus.		
93	War of Jannæus in Gilead and Moab.		
92			Philip, brother of Seleucus, gains the throne.
88	Jannæus defeated at Shechem.		
87		Ptolemy Lathyrus recalled.	
83			Tigranes, king of Armenia, set over Syria.
80		Ptolemy Alexander.	
78	Death of Jannæus. Alexandra, his widow, rules after him. Hyrcanus II., high-priest.		
69	Aristobulus II. seizes the government.		
66			Pompey conquers Syria for the Romans.
			Roman Affairs.
65		Ptolemy Auletes.	
64	Disputes between Aristobulus and Hyrcanus.		
63	Jerusalem taken by Pompey. Hyrcanus again high-priest.		
54	Palestine divided into five districts.		Crassus defeated by the Parthians at Carrhæ, 53.
51	Crassus plunders the Temple.	Cleopatra.	
48	Antipater made procurator of Judæa.		Battle of Pharsalia. Battle of Thapsus, 46.
44	Hyrcanus, 'Prince of the Jews.'		Assassination of Cæsar.
42			Battle of Philippi.
41	Herod and Phasael, joint tetrarchs of Judæa.		
40	Herod flees to Rome. Antigonus set up in his stead.		
38	Herod marries Mariamne.		
37	Herod takes Jerusalem.		
31			Battle of Actium. Augustus, emperor, 31 B.C.—14 A.D.
30		Cleopatra dies. Egypt becomes a Roman province.	
29	Mariamne put to death.		
25	Herod rebuilds Samaria.		
19			
18			
17	Herod restores the Temple.		
6	Alexander and Aristobulus put to death.		

NEW TESTAMENT CHRONOLOGY.

B.C.	CHRISTIAN HISTORY.	JEWISH HISTORY.	CONTEMPORARY EVENTS.
4	Birth of Jesus Christ	Death of Herod the Great. Archelaus obtains Judæa, Samaria and Idumæa; Herod Antipas, Galilee; Herod Philip, Ituræa, Trachonitis, &c.	
A.D.			
6		Banishment of Archelaus.	
7		COPONIUS procurator of Judæa; Ananus high-priest.	
8	Jesus at Jerusalem in the Temple.	Cyrenius completes 'the taxing' commenced B.C. 4.	
9		MARCUS AMBIVIUS, procurator.	
13		ANNIUS RUFUS, procurator.	
14			Death of Augustus.
15		VALERIUS GRATUS, procurator.	
17		Caiaphas, high-priest.	
26	Beginning of the ministry of the Baptist.	PONTIUS PILATE, procurator.	
30	The Crucifixion.		
33		Death of Herod Philip.	
35	Conversion of St Paul.	Pontius Pilate exiled.	
37		Jonathan, high-priest. Herod Agrippa obtains the tetrarchy of Herod Philip. MARCELLUS, procurator.	Death of Tiberius.
38		Josephus born.	
39	The Churches have rest.	Antipas deposed. Agrippa made tetrarch of Galilee.	
41		Agrippa receives Judæa.	Death of Caligula.
44	Death of James the brother of John.	Death of Herod Agrippa I. CUSPIUS FADUS, procurator.	
45	St Paul's first Missionary Tour.		
46		TIBERIUS ALEXANDER, procurator.	
48		VENTIDIUS CUMANUS, procurator.	
50	Council of Jerusalem.		
51		CLAUDIUS [*or* ANTONIUS (?)] FELIX, procurator.	
52	1 and 2 Thessalonians written		Jews banished from Rome by Claudius.
54			Death of Claudius.
57	1 and 2 Corinthians, Galatians, Romans.		
59	St Paul a prisoner at Cæsarea.		
60	St Paul sent to Rome	PORCIUS FESTUS, procurator.	
61	St Paul leaves Melita for Rome	Joseph, son of Simon, high-priest.	
62	Philippians, Colossians, Ephesians, Philemon.	ALBINUS, procurator.	
63	Close of the history of the Acts of the Apostles.		
64		GESSIUS FLORUS, procurator. Completion of the Temple.	Burning of Rome. Persecution under Nero.
66	Titus, 1 and 2 Timothy	Jewish war commences.	
67	Martyrdom of St Peter and St Paul.	Capture of Jotapata by Vespasian.	
68			Death of Nero. Galba proclaimed.
69			Otho, Vitellius, Vespasian, emperors.
70	Christians retire to Pella	Siege and capture of Jerusalem.	
79			Death of Vespasian.
81			Death of Titus.
95	Persecution of Christians by Domitian.		
96	St John probably still alive		Death of Domitian.

VII. THE ANTIQUITIES OF THE BIBLE.

1. SACRIFICES AND OTHER RELIGIOUS OBSERVANCES. THE TABERNACLE AND TEMPLE.

By the Rev. F. WATSON, B.D.,

Divinity Lecturer and late Fellow of St John's College.

All the **sacrifices** and services of the Old Testament had two aspects:

(1) On God's part they were (*a*) means of instruction, (*b*) occasions of blessing. (*a*) may be deduced from the general nature of the sacrifices themselves and their ritual. The official external holiness required by the ceremonial law represented the actual, spiritual, internal holiness which God required in those who would acceptably approach to Him. (*b*) may be gathered from the narrative of the first sacrifices (Gen. iv. 4, 7); Noah's sacrifice (Gen. viii. 21); the sacrifice of Isaac (Gen. xxii. 16, 17); and from the express promise of Ex. xx. 24.

(2) On man's part they were *generally* acknowledgments of his creaturely, and also of his fallen position; and embodiments of his desires and aspirations. More *particularly* they were acknowledgments of blessings received (Gen. iv. 3, 4); means of asking for temporal blessings (Ex. v. 3); means of approach to God which the consciousness of sin made difficult (Micah vi. 6, 7); outward acts in which man's spiritual desires and affections found fitting expression.

The offering of sacrifices to God was a primæval institution. The first allusion to it is found in Gen. iii. 21. The first actual sacrifices were those of Cain and Abel. No divine command can be quoted for the institution of sacrifice, but from its adoption in the earliest times by all nations its divine origin may be inferred. From the numerous mention of altars in patriarchal times we gather that sacrifice was an ordinary part of the patriarchal religion. Prayer and sacrifice were closely connected together. The patriarchs built an altar, and called upon the name of the Lord (Gen. xii. 8, xxvi. 25). With them offering of sacrifice was essentially an *acknowledgment of dependence* upon God, and thence had the two elements of *thank-offering* and *supplication* (Cain, Abel, Noah). The element of *propitiation*, though not prominent, was not wholly absent (Gen. viii. 21). The sacrifice was intended to remove an indefinite feeling of separation from God and a fear of approaching Him; but until the Mosaic Law had brought in a fuller knowledge of sin, a sense of guilt could not be the principal motive of sacrifice. *Substitution* was a fundamental idea, whether of a part for the whole, the firstfruits for the harvest (Cain, Abel); or of an animal for a man (Isaac). *Covenants* were *based on or ratified* by sacrifice, both (*a*) between God and man (Gen. xv. 9, 10, 17, xxxv. 14); and (*b*) between man and man (Gen. xxxi. 44—46, 54). Sacrifices were divided into two classes (burnt-offerings and peace-offerings; Ex. x. 25, xviii. 12, xx. 24). There were no sin or trespass offerings. Burnt-offerings would seem to have been offerings of dedication, and to some extent of expiation (Gen. viii. 21). Peace-offerings by their name implied a state of peace and fellowship between the offerer and his God, and so would express thankfulness for mercies received.

Offerings made to Jehovah must from the nature of the case be the offerer's own property; and they must also be properly acquired by him (Deut. xxiii. 18). They might be made to Jehovah either (*a*) for His permanent possession (so offerings of gold, silver, &c. for the service of the sanctuary: Ex. xxv. 1—3; 1 Chron. xxix.); or (*b*) to be consumed in His honour, either (1) in the maintenance of His ministers, or (2) by fire on the altar. (1) were regarded as feudal taxes which the people of Israel paid to Jehovah as the Owner of the land. (2) were sacrifices consumed, partly or wholly, upon the altar for a sweet savour to Jehovah (Ex. xxix. 18); or as His sacrificial food (Lev. iii. 11, 16). When an animal was sacrificed, its blood was sprinkled upon the altar for an atonement (Lev. xvii. 11). The sacrificial act represented the personal surrender of the worshipper to Jehovah. The sacrifice itself was his substitute and representative, and must needs be in close and essential connexion with him. Hence only oxen, sheep, goats, turtle-doves and pigeons, wine, oil and corn could be offered on the altar. *Animals* best represented man *personally*, because nearest him in the scale of life. Those chosen were domesticated animals, reared by man, his food, and so the support of his life. Wild animals, though fit for food, were excluded, because in no sense the product of his care and cultivation. *Vegetables* on the other hand best represented *man's work*, because they were in some sense the product of his skill and toil. Fruits generally were excluded because they grew without cultivation. Altar sacrifices were of three kinds, Sin-offerings, Burnt-offerings, and Peace-offerings.

An altar was a place for offering sacrifice. At its four corners were four horns. On these, its loftiest points, the blood of the sin-offerings was put, that the atonement might be brought the nearer to God. The materials of an altar were either earth (2 Kings v. 17; Ex. xx. 24) or unhewn stones (Deut. xxvii. 5; Josh. viii. 31; Ex. xx. 25). The Israelites were wont to inclose the earth or stones in a wooden case to preserve the proper shape. The wood again might be overlaid with brass or gold. Hence we have altars of acacia wood (Ex. xxvii. 1); brazen or golden altars (Ex. xxxix. 39, xl. 26).

From the nature of worship under the Old Testament dispensation a **shrine** or **sanctuary** was the place of an altar. The place was chosen by God, who signified His choice by a Theophany. Thus the patriarchs (commonly) built altars in the places in which God had appeared to them (Gen. xii. 7). Under the Law (Deut. xii. 5, 11—14) it was forbidden to build an altar, except in the place which God should choose to put His name there.

From Joshua's death onward the law of the one sanctuary seems to have been almost universally broken. Theophanies were reckoned to be sufficient justification for the building of altars in the days of the Judges (Gideon, Manoah). In the times of the undivided kingdom, Samuel, Saul and David erected altars in various places. After the rejection of Shiloh and before the choice of Zion there was no place in which God had put His Name, so the law of the one sanctuary was virtually repealed. When Solomon's Temple was built it continued to be a dead letter. High places with their sacrificial worship were tolerated even by pious and reforming kings. Asa and Jehoshaphat seem to have made unsuccessful efforts to remove them (*cf.* 2 Chron. xiv. 5 and xvii. 6 with 1 Kings xv. 14 and xxii. 43). But Hezekiah was probably the first king to put down worship at the high places (2 Kings xviii. 4; 2 Chron. xxxi. 1). Their removal excited the attention of Rabshakeh (2 Kings xviii. 22), and was probably unpopular. Manasseh rebuilt them (2 Kings xxi. 3). Josiah, after the finding of the Book of the Law, defiled the high places and brake down the altars, and did not allow those who had been their priests to perform the duties of their office at Jerusalem (2 Kings xxiii. 8, 9). Worship at the high places became, as we learn from the prophets, the occasion of gross idolatry and immorality. *Cf.* Is. lvii. 3—8, lxv. 7; Jer. ii. 20; 2 Kings xvii. 10, &c. We hear nothing more of it after the exile.

Two places only (Shiloh and Zion) seem to have been fully authorized as sites of sanctuaries under the Old Testament dispensation.

Many other places had from Theophanies or their associations with the history of the nation a sacred character. At these men were wont to offer sacrifices, generally to Jehovah, but often, and specially in later times, with heathen or idolatrous rites. Such were: Bethel (Gen. xii. 8; Judg. xx. 26, 27; 1 Kings xii. 32; Amos iv. 4); Beersheba (Gen. xxi. 33; Amos v. 5); Dan (Judg. xviii. 30; 1 Kings xii. 29, 30; Amos viii. 14); Gibeon (2 Chron. i. 3; 1 Kings iii. 4); Gilgal (Josh. v. 2—11; 1 Sam. vii. 16; Hosea xii. 11; Amos iv. 4); Mizpeh in Gilead (Gen. xxxi. 48; Judg. xi. 10, xx. 1); Mizpeh in Benjamin (1 Sam. vii. 5, 6, x. 17); Ramah (1 Sam. vii. 17); Shechem (Gen. xii. 6, 7; Josh. viii. 30, xxiv. 26).

The Tabernacle. The names of the Tabernacle were (1) Tent of Meeting (R.V.), because there God met with the children of Israel (Ex. xxix. 43): (2) Tabernacle (literally, dwelling-place), because there God dwelt (Ex. xxv. 8): (3) Tent or Tabernacle of the Testimony. The Testimony = the two Tables of the Law (Ex. xxv. 21): (4) (occasionally) The Tent (Ex. xxxix. 33, 38; 1 Kings viii. 4): (5) The House of Jehovah, as His settled dwelling-place (Ex. xxiii. 19; Josh. vi. 24; Judg. xviii. 31).

Occasionally (1) and (2) are combined, so Ex. xl. 2; the Tabernacle is called by the name usually assigned to Solomon's *temple* 1 Sam. i. 9, iii. 3; at times the whole building is called *Sanctuary* (Ex. xxv. 8), a name more fitly applied to the Holy Place or Holy of Holies.

The 'Tent' must be distinguished from the 'Tabernacle.' By the help of the Revised Version this may easily be done. The Tabernacle was an inner tent, the area available for sacred purposes. The Tent was outside the Tabernacle, over it (Ex. xxvi. 7, xxxvi. 14). Moses set up the Tabernacle first, and then spread the Tent over it (Ex. xl. 19), and finally put the covering of the Tent above upon it. The Tabernacle was an oblong, 30 cubits in length, and 10 in breadth and height. Its sides (N., W., S.) were made of 46 boards (10 cubits by 1½) and 2 narrower corner ones of acacia wood (Ex. xxvi. 15), overlaid with gold (xxvi. 29). The boards stood upright, and each had two tenons or projections, which fitted into silver sockets. They were fitted with golden rings, through which were passed bars of acacia wood overlaid with gold to fasten all firmly together. Suspended over them, and serving as an inner lining to the Tent covering, was the rich Tabernacle covering—10 curtains (each 28 cubits by 4) made of fine twined linen, and blue and purple and scarlet, embroidered with figures of cherubim (Ex. xxvi. 1).

Over the Tabernacle the Tent was spread. We have hardly sufficient data to determine its shape or construction; but its roof was formed by eleven curtains of goat-skins (each 4 cubits by 30). These were supported towards the east by five pillars. We may infer that they had the same support in the west, and that the two sets of pillars were connected by a ridge-pole. As the length of the Tent covering was 44 cubits, and only half a curtain or two cubits hung down either before or behind (Ex. xxvi. 9, 12), the length of the Tent was 40 cubits, or 10 cubits longer than the Tabernacle. The entrance towards the east was closed by a screen of blue and purple and scarlet and fine twined linen.

Over the Tent came the covering of the Tent. This consisted of two parts: (1) an inner covering of ram-skins dyed red, (2) a covering of seal or porpoise skins over all (Ex. xxvi. 14).

The Sanctuary was probably tent-like in shape. This may be argued from (1) its name, (2) its principles of construction. Four heavy curtains hung over rows of boards 10 cubits apart could not be stretched tight, and must have bagged in the middle. They would be very unsightly, and would hold the rain, which would (ultimately) find its way inside. (3) The mention of pins and cords in Ex. xxxix. 40. (4) The dimensions of the curtains, which would be suitable for a right-angled roof with 20 cubits breadth of floor.

The Tent stood in a court 100 cubits by 50, surrounded by a fence (Ex. xxvii. 18) five cubits high, composed of pillars and hangings of fine white linen. The entrance towards the east was 20 cubits wide (Ex. xxvii. 16), and was closed by a screen of linen of four different colours on four pillars.

In the court outside the Tent and in front of its door stood the Altar of Burnt-offering, a square of five cubits, three cubits high. Its outer frame was acacia wood overlaid with brass (Ex. xxvii. 1, 2, 8), whence its name (Ex. xxxix. 39). The hollow was probably filled with earth or unhewn stones (Ex. xx. 24, 25). The altar had round it and half-way up it a ledge (Ex. xxvii. 5), supported by a grating of network of brass. Besides various brazen utensils for use in the sacrifices it had rings and staves by means of which it was carried.

Between the altar of burnt-offering and the door of the Tent stood a laver of brass on a base of brass (Ex. xxx. 18). In it the priests washed their hands and feet when they went into the Tent of Meeting for any priestly purpose (Ex. xxx. 19—21).

The Tabernacle proper was divided into two parts by a veil of the same materials as the screen of the court, the inner roof-covering of the Tabernacle, and the screen of the Tent (Ex. xxxvi. 35, 37).

In the outer compartment (20 cubits by 10) called the Holy Place were three things: (1) In the middle, before the veil and before the mercy-seat (Ex. xxx. 6), stood the Altar of Incense, similar in construction to the Altar of Burnt-offering but smaller and overlaid with gold. On it was burned incense morning and evening (no animal sacrifices); and on its horns was put once a year, on the Day of Atonement, the blood of the sin-offering (Ex. xxx. 10). (2) On the south side of the altar of incense stood the Candlestick (Ex. xxvi. 35), of pure gold of beaten work, with six branches and seven lamps. Pure olive oil beaten was burnt in the lamps (Lev. xxiv. 2; Ex. xxvii. 20, 21). Aaron lit the lamps at evening and dressed them in the morning (Ex. xxx. 8; Lev. xxiv. 3). (3) On the north side of the altar stood the Table of Shewbread (Ex. xxv. 23—30) made of acacia wood. On it was placed the shewbread, consisting of 12 unleavened cakes made of fine flour. They were placed in two rows (or piles), and frankincense was put on each row (Lev. xxiv. 7). The shewbread was changed every Sabbath-day, and the old loaves were eaten by the priests in a holy place (Lev. xxiv. 9).

The Holy of Holies contained only one piece of furniture, viz. the Ark of the Covenant, or the Ark of the Testimony (Ex. xxv. 22). It was an oblong box of acacia wood, 2½ cubits long and 1½ cubit wide and high. It was overlaid within and without with gold, and had a rim or edging of gold round its top. It had rings and staves by which to carry it, and the staves were never to be removed from the rings (Ex. xxv. 15). The ark had within it 'The Testimony,' *i.e.* the two tables of stone (Ex. xxv. 21, xxxi. 18). From these the ark got both its names. According to Heb. ix. 4, the ark also contained a pot of manna and Aaron's rod that budded. In the O. T. it is said of these that they are put or laid up "before the Testimony" (Ex. xvi. 34; Num. xvii. 10). They were not in the ark in the time of Solomon (1 Kings viii. 9). The Book of the Law was placed "by the side of the ark of the covenant," not inside it (Deut. xxxi. 26). Upon the ark and forming the lid was the *Kapporeth* [A.V. and R.V. 'mercy-seat,' R.V. (margin) 'covering']. It served, with the ark beneath, as an altar on which the highest atonement known to the Jewish law was effected. On it was sprinkled the blood of the sin-offering of the Day of Atonement (Lev. xvi. 14, 15). The *Kapporeth* was the place of the manifestation of God's glory (Ex. xxv. 22). It was God's throne in Israel, *Cf.* the phrase, 'The Lord God of Israel which sitteth upon (or dwelleth between) the cherubim' (1 Sam. iv. 4). At the ends of the *Kapporeth* were placed two cherubim of gold of beaten work, spreading out their wings so as to cover the mercy-seat and looking towards it.

The pattern of the Tabernacle was delivered by God to Moses. Bezaleel and Aholiab were the chief constructors, and it is said (Ex. xxxi. 3—6) that they and the other workmen were filled with the spirit of God, in wisdom and in understanding, to make all that God had commanded. The people so freely offered for the service of the work, that they had to be restrained from bringing. The stuff was sufficient for all the work to make it, and too much (Ex. xxxvi. 6, 7). The Tabernacle with all its furniture was brought to Moses when complete, and on the first day of the first month of the 2nd year (*i.e.* one year less 14 days from the Exodus) he reared it up and finished the work. When the whole building was set in order, the cloud covered the Tent of Meeting and the glory of the Lord filled the Tabernacle (Ex. xl. 34). The cloud, the token of the Divine Presence, had the appearance of a fire by night, and by its rising from or abiding on the Tent, determined the journeyings and encampments of the children of Israel (Num. ix. 17, 18). The Tabernacle accompanied the children of Israel during their wanderings in the desert, and in the different stages of the conquest of the land of Canaan. The conquest complete, it was fixed in Shiloh as the place which the Lord had chosen (Josh. xviii. 1). Here we find it in the earliest (Judg. xviii. 31) and latest days of the Judges (1 Sam. i. 3). At the time of the capture of the ark God forsook the Tabernacle of Shiloh (Ps. lxxviii. 60). The ark never returned to the Tabernacle, and the Tabernacle was removed from Shiloh. We find it some years later with its priests and its table of shewbread at Nob (1 Sam. xxi. 1), and in Solomon's reign with its altar of burnt-offering and ministered at by Zadok the high priest at Gibeon (1 Chron. xvi. 39, 40). After the building of the Temple it entirely disappears from the history.

Solomon's Temple. There is nothing distinctive in the Hebrew word for temple. Nearly equivalent to the English 'palace' it is used of the palaces of Ahab and the king of Babylon (1 Kings xxi. 1; 2 Kings xx. 18), &c., and also occasionally of the Mosaic Tabernacle (1 Sam. i. 9, iii. 3).

The Hill of Zion seems to have been chosen by God as His dwelling-place early in David's reign (2 Sam. vi. 17). The exact position of the Temple, *viz.* the threshing-floor of Araunah the Jebusite, was indicated by the Theophany at the time of the plague, and the command received through the prophet Gad to build an altar there (1 Chron. xxi. 15, 18, 28). This threshing-floor is placed on Mount Moriah in 2 Chron. iii. 1.

The Temple was built after the model of the Tabernacle, the dimensions of each part being exactly double. The Temple proper was (the measurements being interior) 60 cubits long, 20 cubits broad, 30 cubits high (15 cubits was the Tabernacle's height if its roof was right-angled). It had in addition a porch 10 cubits deep in front. The materials of the Temple, gold, silver, iron, copper, timber, and stone, had been collected by David (1 Chron. xxii. 14). He had also planned the house and its furniture to its details (1 Chron. xxviii. 11—20), had collected a number of skilled workmen capable of executing the work (1 Chron. xxii. 15), and had bound over the princes and people of Israel to zealous cooperation and costly gifts. Still to Solomon belongs the credit of the actual accomplishment of the work.

The Temple walls were composed of hewn stone made ready at the quarry. The roof was of cedar and the walls were panelled with it. "All was cedar there, there was no stone seen." The cedar was carved with figures (cherubim, palm-trees, and flowers), and was overlaid with gold fitted to the carving. The floors were of fir or cypress wood, overlaid with gold. The communication between the Holy Place and Holy of Holies was by a doorway with two doors of olive-wood carved like the walls and overlaid with gold. From 2 Chron. iii. 14 we learn that a veil hung in front of the door. The door of the Temple was of cypress on posts of olive-wood, carved and overlaid as elsewhere. It folded back in two pieces on each side. In front of the porch stood the two great figured pillars of hollow brass, called Jachin and Boaz. These with their capitals were 23 cubits high. Round about the house and inclosing it were three tiers of chambers. There were rebatements in the wall—*i.e.* the wall was broader at the base than it was higher up. In this way supports for the chamber-posts were obtained without cutting into the wall of the house. In consequence the chambers increased by a cubit in width at each tier. The lowest chamber was five cubits wide. Above them all was a row of windows of narrow lights. From 1 Chron. xxviii. 11 we should gather that what may be called the outbuildings were of an extensive character. The small size of the Temple proper in comparison with modern churches is to be noticed. It is sufficiently accounted for by the fact that the worshippers remained outside, the priests only went within.

All the materials for the house were prepared before they were brought to the site. The building was completed in seven years. There were two Temple courts. The inner court was surrounded by a wall consisting of three rows of hewn stone and a row of cedar beams (1 Kings vi. 36). This was called the court of the priests, and from its elevation the upper court (2 Chron. iv. 9; Jer. xxxvi. 10). The outer or the great court was for the use of the people. Nothing is said about its walls, but it was entered by doors of brass.

The Furniture of the Temple was similar to but not identical with that of the Tabernacle. In the Holy of Holies stood the old Mosaic ark with the mercy-seat; but the figures of the cherubim overshadowing the mercy-seat were new. They were larger in size, their wings touched in the middle and reached each wall of the Holy of Holies. They were also different in posture. In the Holy Place all was new. The altar of incense was made of cedar wood overlaid with gold. Instead of one golden candlestick and one table of shewbread there were ten, five on each side. In the outer court stood the brazen altar of the same pattern as that of the Tabernacle, but enormously larger (2 Chron. iv. 1). Ahaz superseded it with an altar of Damascus pattern (2 Kings xvi. 11—16). Between the altar and the porch was the brazen sea for the purification of the priests. It had a brim like the flower of a lily, and it stood upon 12 oxen, three looking N., S., E., W. These were given to Tiglath-Pileser by Ahaz (2 Kings xvi. 17). On each side of the altar were five figured brazen stands for five brazen lavers for washing the sacrifices (1 Kings vii. 38, 39).

The house was consecrated at the feast of the seventh month, *i.e.* the Feast of Tabernacles (1 Kings viii. 2; 2 Chron. v. 3). When the priests came out from setting the ark in the Holy of Holies, the house was filled with a cloud, "so that the priests could not stand to minister" (2 Chron. v. 13, 14). After Solomon had prayed, the fire came down from heaven and consumed the sacrifices (2 Chron. vii. 1). The feast of dedication lasted 14 days (1 Kings viii. 64, 65). In this ceremonial Solomon appears to be the principal personage, even as Moses (not Aaron) was at the dedication of the Tabernacle.

The wealth gathered by David and lavished by Solomon on the Temple was enormous. The skill necessary for the elaborate work in gold and brass was supplied from Tyre. Hiram, on his mother's side of the tribe of Naphtali, was fetched by Solomon for the purpose (1 Kings vii. 14).

The Temple was shorn of some of its magnificence by Shishak of Egypt in the reign of Solomon's son (1 Kings xiv. 26). It was often spoiled of its treasures, whether by foreign enemies (Shishak, Jehoash of Israel, Nebuchadnezzar), or by kings of Judah (Asa, Joash, Ahaz, Hezekiah) to buy off the attack or purchase the alliance of foreign powers. It was restored by Joash and by Josiah. Some works in connexion with it were taken in hand by Jehoshaphat, probably (2 Chron. xx. 5); Jotham (2 Kings xv. 35); and Hezekiah (2 Kings xviii. 16). It was polluted by Athaliah (2 Chron. xxiv. 7), Ahaz (2 Chron. xxix. 5, 16), and above all, Manasseh (2 Kings xxi. 4, 5, 7). It was cleansed by Hezekiah (2 Chron. xxix. 16); and Josiah (2 Kings xxiii. 4, 6, 12). Finally it was burnt to the ground and utterly destroyed by Nebuchadnezzar (2 Kings xxv. 9), all that was valuable in it being carried to Babylon (2 Kings xxv. 13, &c.). The vessels of silver and gold were afterwards restored by Cyrus and Darius (Ezra i. 7—11, vi. 5).

Temple of Zerubbabel. There are few definite statements concerning the dimensions and arrangements of the Temple of Zerubbabel. But we may reasonably infer that it was, so far as circumstances permitted, in its principal parts a reproduction of Solomon's Temple, and on the ancient site (Ezra iii. 3). The Jews were not entirely free agents in building. The dimensions and principles of construction were prescribed in decrees of the Persian kings (Ezra vi. 3, 4). They also provided the materials, which came from Sidon (Ezra iii. 7, vi. 4, 8). The Jews reckoned the Temple of Zerubbabel to be in five points inferior to the Temple of Solomon; *viz.* in the absence of (1) the ark of the Covenant (lost or burnt at the destruction of Jerusalem and never renewed); (2) the Shechinah or manifestation of the glory of the Lord; (3) the Urim and the Thummim (Ezra ii. 63); (4) the Holy Fire upon the altar; (5) the Spirit of Prophecy.

We gather from Neh. xii. 44 and xiii. 5—7, that the buildings in connexion with Zerubbabel's Temple were of an extensive character, and included (*a*) store-chambers for the priestly and Levitical Jews, and (*b*) dwelling-chambers for the priests and others. *Cf.* also Jos. *Ant.* xiv. xvi. 2.

The building of Zerubbabel's Temple was impeded by the active opposition and by the intrigues of the Samaritans (Ezra iv. 4, 5). Induced by their representations, king Artaxerxes (Pseudo-Smerdis?) wrote a letter and made the work to cease (Ezra iv. 23, 24). In the second year of Darius Hystaspes (520 B.C.) the people, exhorted by the prophets Haggai and Zechariah, resumed their task, and in the sixth year of Darius (516 B.C.) the feast of the dedication was kept (Ezra vi. 15, 16).

This Temple was the scene of the murder of Jesus the son of Judas by his brother Johanan the high priest. In consequence it was profanely entered by Bagoses, the Persian governor of Syria (*circa* 366 B.C.). Alexander the Great (332 B.C.) is said by Josephus to have offered sacrifices here. Simon the Just (*circa* 300 B.C.), the high priest, "repaired the house again," and "fortified the temple" (Ecclus. l. 1).

Ptolemy Philopator (217 B.C.) insisted upon entering the Holy of Holies, but was smitten of God so that he was carried out half-dead from the Temple courts. Antiochus the Great (200 B.C.), in return for help given him by the Jews against the Egyptians, provided materials for building the cloisters, &c. of the Temple, made a grant to provide sacrifices, and decreed that no stranger should enter within the Temple inclosure. Heliodorus (176 B.C.) was miraculously hindered from spoiling the Temple of its treasures. Antiochus Epiphanes (168 B.C.) entered the Temple "proudly," stripped it of its golden altar, candlesticks, table of shewbread, &c., polluted it by setting up the abomination of desolation and offering swine upon the altar, burnt its gates and pulled down the priests' chambers. It was left desolate for three years, so that 'shrubs grew in its courts as in a forest or on one of the mountains' (1 Macc. i. 21, 39, 46, 54, iv. 38). Judas Maccabæus (165 B.C.) cleansed it and restored it to use (1 Macc. iv. 43—57). He and his brothers, Jonathan and Simon, fortified the sanctuary with high walls and towers (1 Macc. iv. 60, x. 11, xiii. 52). Alexander Jannæus (B.C. 95) built a partition wall of wood round the altar and the Temple, so as to separate the court of the priests from that of the people (Jos. *Ant.* XIII. xiii. 5). Pompey, when he (B.C. 63) took Jerusalem, slew the priests at the altar, entered the Holy of Holies, but left the rich Temple treasures intact, and commanded it to be cleansed the next day (Jos. *Ant.* XIV. iv. 4). When Herod took the city (B.C. 37), some of the Temple cloisters were burnt, but he used entreaties, threatenings, and even force, to restrain his foreign soldiery from entering the Sanctuary (*ibid.* XIV. xvi. 3).

Temple of Herod. To win popularity with the Jews and an eternal name for himself, Herod in the 18th year (17 B.C.) of his reign proposed to rebuild the Temple of Zerubbabel. The Jews feared lest, having pulled down, he should be unable to rebuild, and to reassure them Herod promised to gather materials before he began the work. The area of the Temple site was inadequate for his design, and to enlarge it he built up a wall from the bottom of the valley, binding rocks together with lead and iron, and filling up the hollows. By this means he obtained a site nearly square, four stadia in circumference, or 600 feet each side (Jos. *Ant.* xv. xi. 1—3). The Temple proper was built by the priests themselves in a year and six months (*Ant.* xv. xi. 6). The cloisters (the speciality of Herod's Temple) and outer inclosures were built in 8 years (*ibid.* § 5). Other buildings were added from time to time. The work was proceeding all through our Lord's earthly life, and the design was not complete till the year 64 A.D., only six years before the Temple's final destruction. The discharge of the large staff of workmen (18,000 men, Jos. *Ant.* xx. ix. 7), which had been employed upon it by Agrippa II., aggravated the troubles of those disturbed times.

Character of the Buildings (Jos. *Ant.* xv. xi. 3—5).

The special feature to be noted in the Temple buildings was the gradual rise in elevation from the area boundaries till at length the shrine itself was reached. The Temple area was divided into courts, and the outer courts stood on the lowest ground. Ascents were made by steps successively from the court of the Gentiles to the court of the women, the courts of the men of Israel and of the priests, and the Temple itself. In the midst, not in the centre of the site (but somewhat to the N. and W. of it), on the exact site of the Temple of Solomon, with its porch facing the east, and its Holy of Holies to the west, was placed the Temple itself. It was thus visible from every part of the city. The Temple area was surrounded on all sides by a high wall. Josephus mentions four gates on the west side only; but the Talmud speaks of a gate Huldah on the south side, in a line with the altar and the Water Gate (inner inclosure); a gate Tadi or Teri on the north side; and a gate Shushan on the east side. Cloisters ran all round the wall. Those on the south side called the royal cloisters were particularly remarkable. They were supported on 162 white marble pillars with Corinthian capitals placed in four rows forming three walks. The effect of this magnificent cloister was enhanced by the precipice which bounded the southern side of the Temple area. The other cloisters had only two walks. Those on the eastern side were called Solomon's Porch, and were rebuilt by Herod. The cloisters, with the open space, about 30 cubits wide, adjoining them on the inside, formed the court of the Gentiles. 14 steps led from the court of the Gentiles to a rampart or platform called the *Chel*, 10 cubits wide, which surrounded the inner Temple. On it stood pillars at equal distances bearing inscriptions, some in Greek and some in Roman letters, that no foreigner should go within the Sanctuary [one of these pillars with the Greek inscription was found (1870) by M. Ganneau built into the wall of a house in modern Jerusalem]. The court of the women comprised the easternmost portion of the inner Temple. It was entered on the east by Nicanor's Gate (some place this gate between the court of the women and that of the men of Israel), a gate of Corinthian brass, reckoned to be the principal gate (*De Bell. Jud.* v. v. 3). This is without doubt the gate 'called Beautiful' of Acts iii. 2. A wall separated the more sacred portions of the Temple towards the west from the court of the women. From the latter the court of the men of Israel was reached by an ascent of 15 steps. A partition 1 cubit high compassed the holy house and altar, and kept the people from the priests. The eastern part of this inclosure was called the court of the priests, and in it stood the huge altar of burnt-offering, and the laver for the priestly purifications. Twelve steps led from the court of the priests to the Temple itself. This was renewed by Herod to its foundations, priests being the workmen (Jos. *Ant.* xv. xi. 3). It was built of stones that were white and strong, and of immense size. The Temple was 100 cubits long, 100 or 120 cubits high, the centre being higher than the wings; 100 cubits broad at the porch, 60 cubits behind. The Holy Place and Holy of Holies were the same size as in Solomon's or Zerubbabel's Temple. In front of the Temple was a remarkable gateway without doors, with lintels above, adorned with coloured and embroidered curtains. It was covered with gold, and a golden vine was spread upon it. Thirty-eight little chambers in three stories surrounded the Temple, 15 on the north, 15 on the south, and 8 on the west. On the top of the roof were spikes with sharp points to prevent any pollution by birds sitting upon it.

The Temple, like that of Zerubbabel, had no ark. A stone was set in its place, on which the high priest placed the censer on the Day of Atonement. It followed the Tabernacle (not Solomon's Temple) in having only one candlestick and one table of shewbread.

Along the walls of the inner Temple were placed chambers for various purposes connected with the Temple services. At the north end of the court of the women stood the Treasury, at its south end the *Gazith* or chamber of hewn stone in which the Sanhedrin sat. At the north-west corner of the Temple, and on the site of an ancient tower called Baris, Herod erected the fortress of Antonia. From its south-east tower, 70 cubits high, the whole Temple could be viewed. A Roman legion formed its garrison. Subterranean passages connected it with the Temple cloisters, and through these the Roman soldiers poured down to repress the constantly occurring disturbances in the Temple courts.

Of the places above mentioned, the *Court of the Women* was the scene of our Lord's Temple teachings. In the *Treasury*, at its northern end, He taught (John viii. 20); over against the *Treasury*, He sat and watched the people casting in their alms (Mark xii. 41). It was the *Court of the Gentiles* He purified from the moneychangers; and in *Solomon's Porch*, at its east end, He walked in the winter (John x. 22). To the same porch gathered all the people greatly wondering (Acts iii. 11), after Peter and John had healed the lame beggar who sat at the *Beautiful Gate* (the gate between the courts of the Gentiles and the women). Inside the *Chel*, and in the *Court of the Women*, the Jews from Asia laid hands on Paul. They dragged him down the 14 steps into the *Court of the Gentiles* (the Temple gates being shut behind), and then from the *Tower of Antonia* through the cloisters the chief captain of the band ran down to rescue him (Acts xxi.). Our Lord in the *Court of the Men of Israel* at the Feast of Tabernacles watched the priest bring the water from the Pool of Siloam through the *water-gate* and pour it upon the altar of burnt-offering (John vii.). The *veil* which was rent at Christ's Crucifixion hung between the Holy Place and the Holy of Holies.

In A.D. 70, on the evening of the anniversary of the destruction of the first Temple, Herod's Temple was taken and destroyed by the army of Titus. A temple to Jupiter Capitolinus was erected on the site by Hadrian. Julian attempted to restore the Jewish worship, but fire is said to have burst out from the ruins, stopped the work, and slain some of the workmen.

The Temple on Mount Gerizim. Jos. (*Ant.* XI. viii. 2) gives the following account of its erection: Manasseh, brother of Jaddua the high priest, was threatened by the Jews with deprivation of his sacerdotal dignity because of a marriage he had contracted with a foreign woman. His father-in-law, Sanballat, obtained permission from Alexander the Great, then besieging Tyre, to build a temple on Mount Gerizim. Manasseh was its first high priest. It became the refuge of all Jews who had violated the precepts of the Mosaic Law. With this account must be compared Neh. xiii. 28, which from the names and circumstances probably relates to the same event. Josephus places the event 90 years later than the Bible. The establishment of the counterfeit worship on Gerizim embittered and perpetuated the schism between the Jews and the Samaritans. The Samaritans altered their copies of the Pentateuch by substituting Gerizim for Ebal in Deut. xxvii. 4, and by making an interpolation in Ex. xx., and so claimed divine authority for the site of their Temple. Antiochus Epiphanes, at the request of the Samaritans, consecrated it to Jupiter, the defender of strangers (Jos. *Ant.* XII. v. 5; 2 Macc. vi. 2). John Hyrcanus destroyed it (109 B.C.). Though the Emperor Zeno (474—491 A.D.) ejected the Samaritans from Gerizim, it has continued to be the chief sacred place of the Samaritan community. There the Paschal Lamb has been almost continuously offered by them up to the present day.

Priests. The Hebrew word for priest has nothing essentially sacerdotal about it, and is apparently not restricted to those who held the sacerdotal office (2 Sam. viii. 16—18; *cf.* 1 Chron. xviii. 17).

The essential idea of a priest was that of a mediator between his people and God by representing them officially in worship and sacrifice. In virtue of his office he was able to draw nigh to God, whilst they, because of their sins and infirmities, must needs stand afar off. The priest exercised his office mainly at the altar by offering the sacrifices and above all the incense (Num. xvi. 40, xviii. 2, 3, 5, 7; Deut. xxxiii. 10); but also by teaching the people the Law (Deut. xxxiii. 10; Lev. x. 10, 11; Mal. ii. 7); by communicating to them the divine will (Num. xxvii. 21); and by blessing them in the name of the Lord (Num. vi. 22—27).

The priest (*a*) does not take his office upon himself but is chosen of God (Num. xvi. 5; Heb. v. 4). In an especial sense he (*b*) belongs to God (Num. xvi. 5); and (*c*) is holy to Him (Num. xvi. 5).

The priests must be (1) Aaron's sons (Num. xvi. 3—10, 40, xviii. 1); (2) free from all important bodily blemishes or infirmities or diseases; they were (3) under *special* restrictions with respect to (*a*) uncleanness for the dead, (*b*) marriage, (*c*) wine or strong drink when engaged in sacerdotal duties (Lev. x. 9); (4) the *ordinary* universal prohibitions were specially binding on them; (5) their families were under special and stricter laws, and liable to severer punishments than the rest of the people.

N.B. Nothing is specified in the Law as to the *age* at which a priest might begin to exercise his office. Levites were qualified according to the Law at 30 or 25 (Num. iv. 3, &c. and viii. 23—26), and according to later usage at 20 (1 Chron. xxiii. 24, 27). Aristobulus, the last of the Hasmonean high priests, officiated when in the 17th year of his age (Jos. *Ant.* xv. iii. 3).

Consecration to the priestly office consisted of two parts, (*a*) ceremonial, (*b*) sacrificial, corresponding in significance:

(*a*) (1) The priests were washed at the door of the Tabernacle. (2) They were clothed with the priestly garments (coats, girdles, and head-tires). (3) They were anointed (Ex. xl. 15) with holy oil. (*b*) Three sacrifices were offered: (1) A bullock as a sin-offering, to put away their sin. (2) A ram as a burnt-offering, to indicate the full and complete surrender of themselves to God. (3) A ram as a peace or consecration offering. The blood of the ram was put upon the tip of the priest's right ear, the thumb of his right hand, and the great toe of his right foot. Obedience to the divine voice and activity in the divine service were thus symbolized. The priest's hands were filled (*cf.* 1 Kings xiii. 33, "consecrated him," Heb. 'filled his hand') with the fat, the kidneys, the right thigh or shoulder, and part of the meal-offering. The gifts which henceforward they would offer on behalf of the people to the Lord were thus committed to them.

For the maintenance of the priests were assigned (1) *Portions of the Altar Offerings; viz.* the whole of the sin and guilt offerings (except the fat), and the meal-offerings, except the small portion burnt on the altar (Num. xviii. 9); the skin of the burnt-offering (Lev. vii. 8); the wave breast and the heave thigh of the peace-offerings (Lev. vii. 34). (2) *The First-fruits.* Specially of the seven products of Palestine (Deut. viii. 8, wheat, barley, oil, wine, figs, pomegranates, and honey); but also of all kinds of fruits (Num. xviii. 13; Deut. xxvi. 2); of dough (Num. xv. 20, 21; Neh. x. 37); of the fleece of sheep (Deut. xviii. 4). There was also the heave-offering, *i.e.* the gift of the best of the produce of the soil (Num. xviii. 12; *cf.* Neh. x. 35 with x. 37). (3) *The Firstborn.* (*a*) The redemption money, in the case of man (five shekels, Num. xviii. 16) and unclean beasts (one-fifth more than the priest's estimation, Lev. xxvii. 27). (*b*) The clean beasts themselves (Num. xviii. 15—17). (4) *The Tithe of the Levitical Tithe* (Num. xviii. 26—28). (5) *The Votive Offerings.* Some of these were given to the service of the Sanctuary, but things devoted (*cherem*) were the priest's (Lev. xxvii. 21). (6) Certain cities (13 in number, all in Judah, Simeon and Benjamin) with their suburbs; but the priests were to have no part or inheritance in the land (Num. xviii. 20; Josh. xxi. 13—19). It will be noted that the priests' provision depended on Israel's devotion to God and obedience to the Law. That the provision was practically insufficient may be gathered from the following facts: the undue exactions of Eli's sons, the (predicted) poverty of his house, the hireling priesthood of Micah's days (iii. 11), the ill payment of priestly dues in the days immediately succeeding the Exile, the solemn engagement to pay them under Nehemiah (Neh. x. 35—39), quickly broken (Neh. xiii. 5, 10; *cf.* also Mal. i. 6—14, iii. 8, &c.).

David divided the priestly families into twenty-four courses. Four only returned from the Captivity, and these were again subdivided into twenty-four. Each course officiated for a week at a time, the change being made on the Sabbath between the morning and evening sacrifices. All the courses officiated together at the great festivals. In later times the priests next in rank to the high priest were, the *Sagan* (perhaps the Captain of the Temple, Acts iv. 1), the chiefs of the different courses, and the treasurers (the administrators of the Temple property). The chief priests, *i.e.* the members of the high-priestly families, were also persons of the greatest consequence in the Sanhedrin and in all national affairs.

The **high priest's** function was to bear the iniquity of the holy things offered by the people as sacrifices for the covering of their sin and uncleanness (Ex. xxviii. 38). The atonement of Israel thus rested ultimately on the shoulders of the high priest. Plainly they were unable to bear the burden (Heb. vii. 26—28).

His main duties were, (1) to perform the service of the Day of Atonement, and (2) to inquire God's will by the Urim and Thummim in the breastplate of his office. Besides these he had the duties of an ordinary priest, and it was the custom for him to offer the sacrifices on Sabbaths, new moons, and yearly festivals (Jos. *De Bell. Jud.* v. v. 7). He had also to offer a meal-offering twice daily for himself (Lev. vi. 19—23).

His consecration differed from that of ordinary priests in the two particulars of anointing and robing. On the high priest's head alone was the anointing oil poured (Lev. xxi. 10; Ps. cxxxiii. 2); and his garments were of special significance and magnificence.

His garments were, (1) linen breeches or drawers (Ex. xxviii. 42), reaching from the loins unto the thighs. (2) Tunic or shirt of fine linen with a girdle (Ex. xxviii. 39). (3) The Robe of the Ephod (Ex. xxviii. 31), all of blue. It had a hole at the top for the neck, and the hem at the lower extremity was ornamented with pomegranates and golden bells alternately. By the bells the children of Israel were able to follow their representative in sound though not in sight when he went to the holy place (Ex. xxviii. 35). (4) The Ephod (Ex. xxviii. 6, &c.). A sort of waistcoat with two shoulder-pieces of divers colours, and a girdle of the same materials. On the shoulder-pieces were two onyx stones on which were engraved the names of the twelve tribes, so that Aaron might bear their names on his shoulders for a memorial before the Lord. N.B. An ephod of linen seems to have become the dress of *all* priests (1 Sam. xxii. 18). It was also worn by Samuel (1 Sam. ii. 18) when ministering before the Lord, and by David (2 Sam. vi. 14) when he brought up the ark. (5) The Breastplate of Judgement, which was fastened upon the ephod by means of clasps and rings of gold, and was of similar work and texture to it (Ex. xxviii. 15). Upon it were placed the stones containing the names of the twelve tribes, so that Aaron might bear the names of the children of Israel on his heart when he went into the holy place. Within the breastplate were placed the Urim and Thummim—the mysterious means by which God was consulted and His will ascertained (Num. xxvii. 21). We find it used in Saul and David's time, but not afterwards. It was missing, but its restoration was hoped for in the second Temple (Ezra ii. 63). (6) The Mitre. On the high priest's head was the mitre or turban, made of fine linen (Ex. xxxix. 28). Upon the forefront and attached to it by a blue lace was a plate or crown of pure gold (Ex. xxviii. 36, xxix. 6). On the plate was engraved the legend, "Holiness to the Lord."

The Levites were given to the priests to do the service of the children of Israel in the Tent of Meeting and to make an atonement for the children of Israel (Num. viii. 19). They might be regarded in two ways: (1) as forming with the priests the sacerdotal caste, or (2) as the distinct inferior order of the clergy. So we find that the Levites have not the priesthood (Num. xvi. 10, xviii. 1—7), though they minister to the priests (Num. xviii. 2). They have the charge of the Tent, but they are not to come nigh unto the vessels of the Sanctuary and unto the altar (Num. xviii. 3—5). They stand in a middle place between priests and people (Num. iii. 5—10, viii. 19). To them was committed the charge of taking down, carrying and setting up the Tabernacle (Num. i. 50, 51), and also of carrying the sacred vessels and the ark (Deut. x. 8, xxxi. 25). In later times the Levites were the musicians (1 Chron. vi. 16, 31, xv. 16; Neh. xi. 17, 22), and doorkeepers (Neh. xi. 19) of the Temple; they slaughtered the sacrifices (2 Chron. xxix. 34, xxxv. 11; Ezra vi. 20), and had the oversight of the outward business of the house of God (Neh. xi. 16).

The Levites were not *consecrated* but *cleansed* for their office (Num. viii. 7). (1) They were sprinkled with water of expiation. (2) They were shaved over the whole flesh. (3) Their clothes were washed (N.B. there were no special Levitical clothes). (4) The hands of the people were laid upon them. (5) Sacrifices were offered. (*a*) The Levites themselves were offered as a wave-offering on behalf of the children of Israel (Num. viii. 11, 15). (*b*) Two bullocks were offered as burnt-offerings (*ibid.* ver. 12). They became thus God's peculiar property, wholly given unto Him in place of the firstborn (Num. viii. 16).

The Levites had no portion or inheritance (Num. xviii. 23, 24): but they had (1) all the tithe in Israel (Num. xviii. 21), (2) certain cities, 48 in number, with their suburbs (Num. xxxv. 6), (3) a claim on the alms and kindly feeling of the people at the times of feasting (Deut. xii. 18, 19, xiv. 27, 29).

As the Levites were given to the priests to be their ministers, so certain persons of foreign extraction were given to the Levites to perform the menial work of the services and sacrifices. These were the Nethinim (*i.e.* given ones). Amongst them may be reckoned the one-fiftieth part of the Midianite captives (Num. xxxi. 46, 47); the Gibeonites (Josh. ix. 27); and the men whom David and the princes appointed (*i.e.* gave) (Ezra viii. 20). Solomon's servants (Ezra ii. 55; *cf.* 1 Kings ix. 21) were a similar but distinct class. The Nethinim and the children of Solomon's servants returned as organized bodies after the Exile. The Nethinim with the other ministers of the Temple were made free of taxes by the edict of Artaxerxes (Ezra vii. 24). They had their own particular task in rebuilding the wall of Jerusalem, and their own particular residence, the tower of Ophel (Neh. iii. 26).

Offerings. In all the animal sacrifices of the Mosaic Law there were six important acts. (1) *The presentation of the sacrifice* at the Sanctuary door. This must be done by the sacrificer himself, as his personal act. (2) *The laying on of hands.* The sacrificer leaned or pressed his hands upon the victim's head. The laying on of hands (*cf.* Lev. xvi. 21; Num. xxvii. 18, 20; Deut. xxxiv. 9) dedicated the animal to God, and made it the sacrificer's representative and substitute (Num. viii. 10; Lev. i. 4). (3) *The slaughtering of the animal.* The sacrificer himself slew his sacrifice (at the N. side of the altar), and thus carried out actually the dedication to God which he had ceremonially expressed by the laying on of hands. N.B. The later custom was for the Levites or priests to slaughter the victims. (4) *The pouring out or sprinkling of the blood.* The priest collected the blood of the animal in a vessel, and applied it in various ways and places according to the nature of the sacrifice. It was the priests' office to make an atonement (Lev. iv. 26), and they made it by the blood (Ex. xxx. 10; Lev. viii. 15, xvi. 16, xvii. 11). (5) *Burning the sacrifice on the altar.* After the priest had properly prepared the sacrificial victim he offered it (the whole or the fat only) upon the altar of burnt-offering. This act symbolized the consecration of the worshipper to Jehovah. (6) *The sacrificial meal* (in the case of the peace-offering only). The fat having been burnt and the priests' pieces removed, the rest of the flesh was eaten by the sacrificer, his household, and the poorer Levites at the Tabernacle. This sacrificial meal represented the mystical union between Jehovah and His people and the joy resulting from it.

The ritual of the three different kinds of animal sacrifices was identical in regard to the Presentation, the Imposition of hands, and the Slaughtering by the offerer himself. The differences related to the blood, and the method of appropriation of the offering by Jehovah. The blood of the **Sin (not Trespass) offering** was put (smeared) upon the horns of the altar of burnt-offering in ordinary cases; it was sprinkled against the veil seven times and put upon the horns of the altar of incense in the sin-offerings of the high priest and the whole congregation; it was also sprinkled on the front of the mercy-seat in the sin-offering of the Day of Atonement. The remainder of the blood was poured out at the bottom of the altar of burnt-offering. The blood of the *Trespass, Burnt, and Peace offerings* was sprinkled on the altar of burnt-offering round about.

The fat of the **Sin (and Trespass) offering,** as the choicest part of the flesh, was burnt upon the altar. The remainder of the flesh was eaten in a holy place by the priest and his sons (in ordinary cases); it was burnt (along with its head, skin, &c.) outside the camp (when the blood had been brought within the Holy Place). The whole of the *Burnt-offering*, after the skin (the priest's perquisite) had been removed, was burnt upon the altar. The fat of the *Peace-offering* was burnt upon the altar. The wave breast (the portion of the priests generally) and the heave thigh (the portion of the officiating priest) were eaten by their sons and their daughters in a clean place. The rest was given back to the sacrificers for them with their families and the Levites to eat at the Sanctuary in a sacred feast.

The **Sin-offering** was a young bullock for priests as individuals or as representatives of the people; a he-goat for the people collectively and on the holy days, and for a prince of the congregation; a she-goat or she-lamb for ordinary persons; two turtle-doves or two young pigeons for purification from uncleanness, and for the poor instead of a lamb; the tenth part of an ephah of fine flour for those unable to bring doves or pigeons. The **Trespass-offering** was a ram; except in the cases of lepers and Nazirites, when it was a lamb. The **Burnt-offering** might be made with male bullocks, rams, or he-goats without blemish; turtle-doves or pigeons of either sex in cases of poverty. The **Peace-offering** might be made with oxen, sheep, or goats without blemish, whether male or female. Certain blemishes were admissible in the particular case of vows. Meal-offerings or Minchahs were offered along with burnt and peace (but not sin) offerings.

The fundamental idea of the *Sin and Trespass offerings* was atonement, expiation. They implied that an interruption of friendly relations between Jehovah and the sacrificer had taken place. There was a sin, or some uncleanness akin to a sin, which needed covering, atoning for, before fellowship with Jehovah could be renewed. Sins committed with a high hand, and for which the punishment was death, did not admit of expiation under the Mosaic Law (Num. xv. 30, 31). Atonement could be made for (1) unconscious, unintentional sins (Lev. iv. 2, 22, 27, v. 15, 17): (2) non-capital crimes (*e.g.* theft), after punishment had been endured (Lev. vi. 2, 6, xix. 20—22): (3) crimes which a man voluntarily confessed, and for which he made (if possible) compensation (Lev. v. 5).

Trespass or guilt offerings were a particular kind of sin-offerings. All sins were transgressions of the laws of the covenant; but certain sins might be regarded as a robbery, or a violation of right, or an injury, whether in relation to (*a*) God directly, regarded as King of Israel, by neglecting some rites and services, payments and offerings; or (*b*) Man directly (whether Israelite or foreigner), by depriving him of some just claim and right. In either case these sins were regarded as breaches of the covenant between Jehovah and His people, requiring compensation. This compensation was made (1) *Ethically*, by the trespass-offering (Lev. v. 15), (2) *Materially*, by making restitution. The holy thing kept back from God, or the property stolen or withheld from man, was restored, a fifth part of their values being added in each case. In certain cases this compensation was made by suffering punishment. The trespass-offerings were the same for all kinds of persons. The sin-offerings were graduated according to the position or means of the offerer.

The Burnt-offering got its Hebrew name from the idea of the smoke of the sacrifice ascending to heaven. The characteristic rite was the burning of the *whole* animal on the altar (Lev. i. 9; Deut. xxxiii. 10). The special idea was the complete self-surrender and devotion of the sacrificer to Jehovah. As this obligation to surrender was constant on the part of Israel, a burnt-offering, called the continual burnt-offering, was offered twice daily, morning and evening.

Peace-offerings, as the name indicates, presupposed that the sacrificer was at peace with God, and were offered for the attestation, acknowledgment, and further realization and enjoyment of that peace. The characteristic rite was the sacrificial meal. A feast symbolized fellowship and friendship amongst all its partakers and providers, and also a state of joy and gladness (Luke xiv. 15; Ps. xxiii. 5; Matt. xxii. 1, &c.). The peace-offering thus symbolized a higher state of spiritual experience than the sin or burnt offering.

There seem to have been three different kinds of Peace-offerings, known by the name of Thank-offerings, Votive offerings, Freewill offerings (Lev. xxii. 18, 29). The first (the most common) were grateful acknowledgments of mercies received, and were offered on festivals, ordinary or special (Lev. xxiii. 19; 1 Kings viii. 63). The second were the payment of promised vows. The third had probably a supplicatory character, offered under no compulsion of gratitude or vow. Peace-offerings of this kind were offered along with the burnt-offerings in times of trouble to obtain the needed blessings (Judg. xx. 26, xxi. 4; 1 Sam. xiii. 9; 2 Sam. xxiv. 25).

In the rite of the peace-offering, the ceremonies of waving (the breast) and heaving (the shoulder or thigh) should be noticed.

It is noteworthy that when the three offerings were offered together, the sin always preceded the burnt, and the burnt the peace offerings. Thus the order of the symbolizing sacrifices was the order of the symbolized graces, Atonement, Sanctification, Mystical union and fellowship.

The word **Minchah,** used frequently of gifts made to men (Gen. xliii. 11), and occasionally of bloody offerings (Gen. iv. 4), specially denotes an unbloody or meal offering. The essential materials of the Minchah were corn and wine. The corn was either (1) corn in the ear, parched and bruised, or (2) fine flour, or (3) unleavened cakes. Oil was never absent from the Minchah, but whether as an essential or accompanying element is doubtful. It was always seasoned with salt (Lev. ii. 13), and was offered along with incense. Leaven and honey, as fermenting substances, were excluded from its preparation. The Minchah could not be offered with a sin-offering, and on the other hand no burnt or peace offering was complete without it. A portion of the Minchah, called the memorial, was placed on the altar of burnt-offering, the remainder was treated like the remainder of the sin-offering, *viz.* eaten by the priests in a holy place. The wine was probably poured out on the sacrifice, or at the base of the altar. The incense was wholly consumed.

Unbloody offerings, of the nature of a Minchah, were offered in the Holy Place on its three pieces of furniture, viz. oil in its candlestick, incense on its altar of incense, loaves with incense and a drink-offering on its table of shewbread.

Daily Service. The Law ordered that a yearling lamb, with its proper meal and drink offerings, should be offered every morning and every evening as a burnt-offering (Ex. xxix. 38—42). This was the continual burnt-offering, never omitted, at least in later times, except in the persecution of Antiochus Epiphanes, and for about three weeks before the taking of Jerusalem by Titus. In the Holy Place, every morning and evening, sweet incense was burnt upon the altar of incense (Ex. xxx. 7, 8). According to the Law, the seven lamps of the golden candlestick were lighted every evening (Ex. xxx. 7, 8) and burned through the night only; but according to Josephus three (*Ant.* III. viii. 3), and according to the Talmud one, of these lamps burned all day. From Lev. vi. 20 (*cf.* Jos. *Ant.* III. x. 7) we gather that the high priest offered a meal-offering twice every day, probably in connexion with the daily burnt-offering. The offering of the daily sacrifices was, from the times of the kings, accompanied with (1) Music, vocal and instrumental (the priests used trumpets, the Levites used instruments of David, 2 Chron. xxix. 27, 28; Ecclus. l. 16, 18); (2) Worship and Prayer on the part of the people present (2 Chron. xxix. 28; Ecclus. l. 17—19; Luke i. 10; Acts iii. 1); (3) Psalms, one being appointed for each day in the week (*viz.* Pss. xxiv., xlviii., lxxxii., xciv., lxxxi., xciii., xcii., see Septuagint titles of Pss. xcii., xciii.). Besides the public offerings, numerous private offerings were daily made. In later times daily offerings were also made on behalf of the Gentile authorities; the kings of Persia (Ezra vi. 9, 10); the kings of Syria (Demetrius, 1 Macc. vii. 33); the Roman emperors (Caligula) and Roman people (Jos. *De Bell. Jud.* II. x. 4; *c. Apion.* II. 6).

In Ex. xxx. 11—16, we find a payment of a half-shekel ordered from all male Israelites over 20 years of age, to be devoted to the service of the Tabernacle. But this was an extraordinary payment, and would not form a regular fund. Some of the votive offerings (Lev. xxvii.) seem to have been assigned to the Sanctuary service. But before the Exile there was no regular maintenance fund, and the expenses of the sacrifices seem to have been defrayed (largely) by the kings (2 Kings xvi. 15; Ezek. xlv. 17). After the Exile, Nehemiah and the people bound themselves by a covenant to pay yearly one-third of a shekel for the service of the house of God (Neh. x. 32, 33). In the time of our Lord this payment had become half a shekel (Matt. xvii. 24—27). Beyond this Nehemiah established a wood-offering, to be brought at appointed times for altar use (Neh. x. 34). A festival of the wood-offering was held in later times on the 14th of the 5th month (*De Bell. Jud.* II. xvii. 6). Votive and freewill offerings were accepted from the hands of Gentiles, and we find that kings at different times endowed sacrifices.

Prayer. Before the first generation of mankind had passed away, men began to call upon the name of the Lord (Gen. iv. 26). Prayers, whether with (Gen. xii. 8, xiii. 4) or without (Gen. xx. 7, xxxii. 9—11) sacrifice, were constantly offered by the patriarchs to God. The efficacy of the intercession of good men was recognised (Gen. xviii. 23, xx. 7; Ex. xxxii. 11). The blessings asked for were mostly of a temporal nature.

Prayer is nowhere commanded as a duty in the Law, and prayers were not prescribed at the sacrifices except on two occasions, *viz.* a confession of sin on the Day of Atonement (Lev. xvi. 21), and a thanksgiving when offering the firstfruits and tithes (Deut. xxvi. 3, 13). It is however probable from the nature of things, and from the custom in later times, that prayer always accompanied sacrifice. Incense which accompanied sacrifices became the recognised type of prayer.

Even in the times of the Judges, the children of Israel did not forget to cry unto the Lord, and a model of prayer is furnished by Hannah (1 Sam. ii. 1, &c.). Samuel was recognised by his nation to be characteristically a man of prayer (1 Sam. vii. 5, 8, xii. 19, 23; Ps. xcix. 6). David's Psalms, and the Psalms generally, breathe the highest spirit of prayer. The nation who possessed them must have been rich in teachers and examples of prayer. Remarkable prayers were prayed by Solomon (1 Kings viii.); Hezekiah (2 Kings xix. 14, &c.; Is. xxxviii. 9, &c.); Ezra (Ezra ix. 5); the Levites (Neh. ix. 5, &c.), and Daniel (Dan. ix. 3, &c.). 'Making many prayers' was a part of the corrupt religion of Israel under the later kings (Is. i. 15), and a marked feature of the religion of the Pharisees (Matt. vi. 5, xxiii. 14).

It was the custom to pray three times a day. So David (Ps. lv. 17), Daniel (Dan. vi. 10) and the later Jews. Prayer was said before meat (1 Sam. ix. 13; Matt. xv. 36; Acts xxvii. 35).

The attitude of prayer (ordinarily) was standing (1 Sam. i. 26; Neh. ix. 2, 4; Matt. vi. 5; Mark xi. 25; Luke xviii. 11, 13); also kneeling (1 Kings viii. 54; Dan. vi. 10; Ezra ix. 5); or prostrate (Josh. vii. 6; Neh. viii. 6). The hands were spread forth to heaven (1 Kings viii. 22; Ezra ix. 5; Is. i. 15; Ps. cxli. 2). Smiting on the breast and rending of the garments signified special sorrow (Luke xviii. 13; Ezra ix. 5). N.B. Our Lord's attitude in prayer is recorded only once. In the Garden of Gethsemane He knelt (Luke xxii. 41), fell on His face (Matt. xxvi. 39), fell on the ground (Mark xiv. 35). It is noteworthy that SS. Stephen (Acts vii. 60), Peter (ix. 40), Paul (xx. 36, xxi. 5), and the Christians generally (xxi. 5), knelt to pray.

Prayers were said at the Sanctuary (1 Sam. i. 12; Ps. xlii. 2, 4; 1 Kings viii.), or looking towards the Sanctuary (1 Kings viii. 44, 48; Dan. vi. 10; Ps. v. 7); on the housetop or in an upper chamber (Acts x. 9; Dan. vi. 10). The Pharisees prayed publicly in the synagogues and at the corners of the streets (Matt. vi. 5). Our Lord prayed upon the tops of mountains (Matt. xiv. 23; Luke ix. 28), or in solitary places (Mark i. 35).

Holy Days and Seasons. The principles which underlay the institution or regulated the occurrence of the Jewish Feasts were of various kinds. (*a*) *The Sacred Number 7* occurs again and again in the regulations of the Jewish festivals. The 7th day is a holy Sabbath. The 7th month is the sacred month. The 7th year is a Sabbatical year. The 7×7th year, or the year succeeding it, is the year of Jubilee. The Feasts of the Passover and of Tabernacles began 2×7 days after the beginning of the month, and lasted 7 days. The Feast of Pentecost was celebrated 7×7 days after the Feast of the Passover. There were 7 days of Holy Convocation in the whole year. (*b*) *The Changes of the Moon* had the chief influence in determining the dates of the yearly festivals. The Hebrew months being lunar, the two principal feasts (Passover and Tabernacles) beginning on the 15th day of the month were celebrated at the Full Moon. Every New Moon was a festival, and that of the 7th month was a day of solemn Convocation. (*c*) The three great feasts of the year (Passover, Pentecost, Tabernacles) marked different stages of *the harvest* of the earth, *viz.* the beginning of the harvest, the completion of the corn harvest, and the completion of the harvest of fruit, oil and wine. (*d*) The three great festivals commemorated three great events in *the history of Israel; viz.* the Redemption from Egypt, the Giving of the Law (so the later Jews only), the Wanderings in the Wilderness (Lev. xxiii. 43). On the feasts of Purim and the Dedication see p. 160.

The **Sabbath** was instituted to commemorate God's seventh day of rest at the Creation, and also the redemption from Egyptian bondage (Deut. v. 15). The daily sacrifices were doubled; the loaves of the shewbread were changed; the people abstained from all manner of work, and it was a day of holy assembly.

The Sabbath was in some sense a holy day before the giving of the Law, possibly from the earliest times [*cf.* the account of the Creation, Gen. ii. 2, 3, the sacredness of the number 7, the narrative of the Manna (Ex. xvi. 23—30), and the narrative of Num. xv. 32—36 (*cf. v.* 34)]; but we have no evidence of its observance in Patriarchal times. Beyond the incidental and indirect allusion to it in 1 Sam. xxi. 5 the Sabbath institution is not referred to after the Exodus till the days of the kings (2 Kings iv. 23, xi. 5—7). The earlier prophets class it along with other holy days of the Jewish ceremonial law, and lay no stress on its observance (Is. i. 13; Hos. ii. 11; Amos viii. 5). It is not till the times of the Exile (unless Is. lvi. 6, lviii. 13 are exceptions) that Sabbath observance is regarded as a primary duty and Sabbath violation stated to be one of the most grievous of the national sins (Jer. xvii. 20—27; Ezek. xx. 12, 13, 16). After the return from the Exile, Nehemiah made the observance of the Sabbath one of the chief points of his reformation (x. 31, xiii. 15—22), and the strictness with which it was kept by the Jews became a notorious fact. Sabbath-keeping is noted by profane writers as the distinctive custom of the Jewish race, and the pages of the New Testament and the Talmud bear in different ways abundant testimony to the scrupulous, excessive, and superstitious reverence with which it was regarded. From the times of the Maccabees it was decided to be lawful to repel, though not to make, an attack on the Sabbath (*Ant.* XII. vi. 2, XIV. iv. 2, 3). The Jews were still at a great disadvantage, as their enemies were able to push forward their preparations for attack (forts and banks) unhindered.

As the seventh day in every week, and the seventh month in every year, so also every seventh year was consecrated to the Lord. The land, inasmuch as it was the Lord's, was to keep a Sabbath unto Him (Lev. xxv. 2). In this year the self-sown produce of the arable lands was to be left for the poor and the beasts of the field; and the fruit of the unpruned vineyards (and oliveyards) was not to be harvested, but to be left to its owner, his family and servants, the stranger sojourning with him, his cattle, and the wild beasts. A release of debts owed by Israelite to Israelite was made. The year was intended to be not simply a year of leisure, but also of religious instruction and exercises. To mark this, at the Feast of Tabernacles (*i.e.* at the commencement of the **Sabbatical year,** for it began with the 7th month) the whole Law was read in the hearing of the people.

We know that the law of the Sabbatical year was habitually broken by the Jews for a long period before the Babylonian Exile. The 70 years of exile and the land's desolation were regarded as making up for the unobserved Sabbaths of the land (2 Chron. xxxvi. 21). After the return from exile Nehemiah bound the Jews by a covenant to keep them (Neh. x. 31), and we know from the history that this was commonly done. Alexander the Great and Julius Cæsar released the Jews from payment of tribute in the Sabbatical years (*Ant.* XI. viii. 5, XIV. x. 6).

It is doubtful whether the **Year of Jubilee** was the 7th Sabbatical year, or the year succeeding it; but the words of Lev. xxv. 8, 10 favour the latter interpretation. In this case two Sabbatical years would come together. The Year of Jubilee was proclaimed by the sound of a trumpet (whence its name) on the Day of Atonement. Liberty was restored to the slave, the alienated possession was restored to the hereditary owner. Dwelling-houses in walled non-Levitical cities were an exception to this rule (Lev. xxv. 29). We have no record anywhere of the observance of the Year of Jubilee, but the prophets allude to it in several passages.

The Law appointed that, at the **New Moons,** special sacrifices should be offered, and that trumpets should be blown for a memorial before God (Num. x. 10). The new moon of the 7th month (New Year's Day) was a Sabbath and day of holy Convocation, and it was called the day of the blowing of trumpets (Lev. xxiii. 24, 25). From the history we gather that the New Moons were commonly observed. They are days of feasts and family sacrifices (1 Sam. xx. 5, 6, 29), sacred instruction (2 Kings iv. 23), and rest from work (Amos viii. 5). The prophets often speak of them along with 'Sabbaths.'

As the days of the celebration of all the great Feasts of the Jews were reckoned by the moon, the exact time of the appearance of the new moon was a matter of great importance. Watchers were placed on the heights round Jerusalem to bring the news of its appearance with all speed to the Sanhedrin, who proclaimed it as soon as satisfactory evidence was given. Watch-fires on the hill-tops told the news to distant Jewish cities and colonies. It is said the Samaritans, in spite and to cause confusion, lighted fires on their hills at wrong times.

The Yearly Feasts. The Law commanded that three times a year all the males of the chosen people were to appear before the Lord in the place which He should choose, *viz.* in the Feast of Unleavened Bread, in the Feast of Weeks, and in the Feast of Tabernacles (Ex. xxiii. 14—17; Deut. xvi. 16). This ordinance presupposed a state of settled peace rarely if ever realized in the history of the chosen people in O.T. times. It was not and could not be generally or even frequently observed. Elkanah, a pious Israelite of the times of the later Judges, went up to Shiloh once a year (1 Sam. i. 3). In N.T. times the case was altered. The Jews came up from all parts of the world to keep their three great feasts.

The Feast of the **Passover** was instituted to commemorate the passing over the houses of the children of Israel in Egypt when God smote the firstborn of the Egyptians, and more generally the redemption from Egypt (Ex. xii. 27, xiii. 15). In the night of the first Passover the firstborn of the Egyptians were slain, and the next day the children of Israel began their journey from Egypt to the Promised Land.

The first Passover differed somewhat from those succeeding it. On the 10th Abib (=March or April) a male lamb (or kid) of the first year, without blemish, was chosen, for each family or two small families in Israel. It was slain by the whole congregation between the evenings (*i.e.* between sunset and total darkness) of the 14th Abib, and its blood sprinkled on the lintel and two side-posts of the doors of the houses. It was roast with fire and no bone of it was broken. It was eaten standing, ready for a journey, and in haste, with unleavened loaves and bitter herbs. Anything left was burnt with fire, and no persons went out of their houses until the morning.

Three great changes or developments were made almost immediately in the nature of the Feast of the Passover: (1) It lost its domestic character, and became a Sanctuary feast. (2) A seven days' feast of unleavened bread (hence its usual name), with special offerings, was added (Ex. xii. 15; Num. xxviii. 16—25). The first and seventh days were Sabbaths and days of holy Convocation. (3) The feast was connected with the harvest. On the morrow after the Sabbath (=16th Abib probably) a sheaf of the firstfruits of the harvest (barley) was waved before the Lord (Lev. xxiii. 10—14).

In later times the following ceremonies were added: (1) The history of the redemption from Egypt was related by the head of the household (*cf.* Ex. xii. 26, 27). (2) Four cups of wine mixed with water were drunk at different stages of the feast (*cf.* Luke xxii. 17, 20; 1 Cor. x. 16, the cup of blessing). (3) The

Pss. cxiii.—cxviii. (the *Hallel*) were sung. (4) The various materials of the feast were dipped in a sauce. (5) The feast was not eaten standing, but reclining. (6) The Levites (at least on some occasions) slew the sacrifices. (7) Voluntary peace-offerings (called *Chagigah*) were offered. Of these there are traces in the Law and in the history (Num. x. 10; 2 Chron. xxx. 22—24, xxxv. 13). (8) A second Passover for those prevented by ceremonial uncleanness from keeping the Passover at the proper time was instituted by Moses (Num. ix. 10, &c.) on the 14th day of the second month. This was called the Little Passover.

The Passovers of historical importance are few in number. After the passovers in Egypt (Ex. xii.), the desert (Num. ix.), and Canaan (Gilgal) after the circumcision of the people (Josh. v.), no celebration is recorded till the times of Hezekiah (2 Chron. xxx.). This passover was remarkable for its postponement to the second month, its duplication, the multitudes who attended it, and the violation of the rule of ceremonial cleanness. No passover like that of Josiah (2 Chron. xxxv.) had been known in Israel all the days of the kings since the days of Samuel the prophet. One passover is recorded in the Bible after the Captivity (Ezra vi. 19). In later times the passovers were remarkable, (*a*) for the number of Jews from all parts of the world who attended them, (*b*) for the tumults which arose and the terrible consequent massacres. So in the times of Archelaus (Jos. *Ant.* XVII. ix. 3), Cumanus (XX. v. 3), and at the commencement of the siege of Jerusalem (*De Bell. Jud.* v. iii. 1: *cf.* Matt. xxvi. 5). Two passovers of the deepest interest were, the passover of the Death of our Lord, and the last passover of the Jewish dispensation. Titus with his army shut up in Jerusalem those who came to keep the latter. The city was thus overcrowded, and the sufferings of the besieged by famine, &c. were terribly increased. Since the destruction of Jerusalem the Jews have kept the Feast of Unleavened Bread, but not the Feast of the Passover. The passover is still eaten by the colony of Samaritans on Gerizim.

Fifty days (Lev. xxiii. 16) after the Feast of the Passover the Feast of **Pentecost** was kept. During those 50 days the harvest of corn was being gathered in. It is called (Ex. xxiii. 16) "the feast of harvest, the firstfruits of thy labours," and (Deut. xvi. 10) "the feast of weeks." The feast lasted a single day, which was a day of holy Convocation (Lev. xxiii. 21); and the characteristic rite was the new meal offering, *viz.* two loaves of leavened bread made of fine flour of new wheat. Special animal sacrifices were also made (Lev. xxiii. 18) and freewill offerings (Deut. xvi. 10). The festival was prolonged in later times, and huge numbers of Jews attended it. Of this the narrative in Acts ii. is sufficient proof. It had the same evil reputation as the Feast of the Passover for tumults and massacres (*De Bell. Jud.* II. iii. 1). We have no record of the celebration of this feast in the Old Testament.

The Feast of **Tabernacles** (Lev. xxiii. 34) or of Ingathering (Ex. xxiii. 16), called by later Jews The Feast (John vii. 37), and reckoned by them to be the greatest and most joyful of all, was celebrated on the fifteenth to twenty-first days of the seventh month. To the seven days was added an eighth ("the last day, that great day of the feast," John vii. 37), a day of holy Convocation, which marked the ending not only of this particular feast but of the whole festival season. The events celebrated were the sojourning of the children of Israel in the Wilderness (Lev. xxiii. 43), and the gathering-in of all the fruits of the year (Ex. xxiii. 16). The sacrifices prescribed by the Law were more numerous than for any other feast, and impressive ceremonies were added in later times, *viz.* (1) the drawing of water from Siloam and its libation on the altar (of this it was said that he who has not seen the joy of the drawing of water at the Feast of Tabernacles does not know what joy is); and (2) the illumination of the Temple courts by four golden candelabra. To these ceremonies our Lord refers in John vii. 37, viii. 12. (3) The making of a canopy of willows over the altar. The characteristic rite of the Feast of Tabernacles was the dwelling in booths made of the boughs of trees. This rite seems to have been neglected from the time of Joshua to the time of Ezra (Neh. viii. 17). It is practised by the Jews of modern times. Remarkable celebrations of the Feast of Tabernacles took place at the opening of Solomon's Temple (1 Kings viii. 2; 2 Chron. v. 3, vii. 8), and in the days of Ezra and Nehemiah (Neh. viii. 14). Jeroboam adapted this feast to the later seasons of the northern kingdom (1 Kings xii. 32). Zechariah in prophetic imagery represents the nations as coming up to Jerusalem to keep the Feast of Tabernacles, and describes the curse which should fall on those who did not come (Zech. xiv. 16—19).

The Feast of **Purim** (called Mordecai's Day, 2 Macc. xv. 36) was instituted by Mordecai and confirmed by Esther, to commemorate the overthrow of Haman and the failure of his plots against the Jews (Esth. ix. 20—32). The name Purim (=lots) was given in mockery of the lots which Haman had cast to secure a day of good omen for his enterprise (Esth. iii. 7). The feast was held on the 14th and 15th of Adar (the twelfth month); the 13th of Adar, which was originally a feast to commemorate Nicanor's death (1 Macc. vii. 49; 2 Macc. xv. 36), afterwards became a fast, called the Fast of Esther, in preparation for the feast. During the feast the whole book of Esther was read in the synagogues, and all Israelites, men, women, children and slaves were bound to be present. The reading was accompanied by clapping of hands, stamping of feet and clamorous curses on Haman and the Jews' enemies, and blessings on Mordecai, Esther, &c. The feast was celebrated with great joy, shewn by distributing gifts. It was the Christmas of Jewish feasts.

The Feast of the **Dedication** was instituted in the days of Judas Maccabæus to commemorate the dedication of the new altar of burnt-offering after the profanation of the Temple and the old altar by Antiochus Epiphanes. The feast began on the 25th Chisleu, the anniversary of the profanation in 168 B.C. and the dedication in 165 B.C., and lasted eight days, during which no fast or mourning for any calamity or bereavement was allowed. It was kept like the Feast of Tabernacles with great gladness and with the bearing of the branches of palms and of other trees. There was also a general illumination, from which circumstance the feast got the name of the Feast of Lights (Jos. *Ant.* XII. vii. 7). The Jews attempted to stone Jesus when He was walking in the Temple in Solomon's porch during this feast (John x. 22).

Fasts. Only one fast (that of the Day of Atonement) was prescribed by the Mosaic Law. Fasts commemorating different stages in the siege of Jerusalem were instituted during the Babylonian Exile (Zech. vii. 3—5, viii. 19). Fasting became a regular and systematic religious custom after the Exile; and so we find it in the time of our Lord in the case of the Pharisees (Luke v. 33, xviii. 12), and the ascetical Essenes. Extraordinary fasts (individual and national) seem to have been common at all periods of Israelitish history. By fasting a man humbled himself before his God, his supplications were thus rendered more efficacious, and (in consequence) God's wrath and the threatened punishment were averted. Fasting consisted, (*a*) in entire abstinence from food (Jonah iii. 7, 8), whether till the evening (Judg. xx. 26), or even longer (night and day, Esth. iv. 16), or (*b*) in abstinence from pleasant food and flesh and wine (Dan. x. 3). Along with the fasting were combined other ceremonies signifying sorrow and humiliation, *i.e.* rending of the garments, putting on of sackcloth, strewing ashes on the head or lying in ashes, sitting in the dust, refraining from washing the face or anointing with oil (2 Sam. xii. 20; 1 Kings xxi. 27; Is. lviii. 5; Lam. ii. 10; Jonah iii. 5; 1 Macc. iii. 47). Fasts were liable to become, and did become, mere formalities and hypocrisies. Notable instances may be found in 1 Kings xxi. 27 and Jer. xxxvi. 9. The danger of this was thoroughly recognised by the prophets (Is. lviii. 3—7; Joel ii. 12, 13; Zech. vii. 5, 6).

The Day of Atonement was the tenth day of the

7th month (Tisri). It was a day of holy convocation (Lev. xxiii. 27); and (under penalty of death) a day of fasting (*v.* 29)—hence called in later times The Fast (Acts xxvii. 9)—and solemn rest from all kind of work (vv. 28, 29). It was above all a day of atonement for sin, made by the high priest; for (*a*) the holy Sanctuary, (*b*) the Tent of Meeting and the Altar, (*c*) the Priesthood, (*d*) all the people of the assembly (Lev. xvi. 16). It had thus a national and not an individual character. By purging Priesthood, Sanctuary and people, it made Israel secure in its access to God.

The ritual of the Day of Atonement was specially solemn and instructive. The high priest having bathed his whole body and being clothed in white linen, took a bullock as a sin-offering and a ram as a burnt-offering for himself and his house; and two he-goats as a sin-offering and a ram as a burnt-offering for the congregation of Israel. He presented the bullock and the two goats before the door of the Tabernacle. He then cast lots upon the two goats. One was to be for the Lord for a sin-offering. The other was for Azazel (the completely separate one, the evil spirit regarded as dwelling in the desert), to be sent away alive into the wilderness. He then killed the bullock, his own sin-offering, and taking a censer full of live coals from off the brazen altar with two handfuls of incense into the Holy of Holies, cast the incense on the coals there, so that the cloud of smoke might cover the mercy-seat and, as it were, hide him from God. He then took of the blood of the bullock and sprinkled it once on the east part of the mercy-seat (as an atonement for the priesthood), and seven times before the mercy-seat (as an atonement for the Holy of Holies itself). Then he killed the goat, the congregation's sin-offering, and sprinkled its blood in the same manner, with corresponding objects. Similar sprinklings were made with the blood of both animals (bullock and goat) on the altar of incense (Lev. xvi. 16; Ex. xxx. 10) to make an atonement for the Holy Place. No one besides the high priest was allowed to be present in the Tabernacle whilst these acts of atonement were going on. Lastly, an atonement was made for the altar of burnt-offering in a similar manner. The goat for Azazel was then brought before the altar of burnt-offering. Over it the high priest confessed all the sins of the people of Israel, after which it was sent by the hand of a man into the wilderness to bear away their iniquities into a solitary land. This ceremony signified the sending away of the sins of the people now expiated to the Evil One to convince him that they could no more be brought up in judgement against the people before God. Then the high priest took off his linen garments, bathed, put on his official garments, and offered the burnt-offerings of two rams for himself and his people.

It is strange that, although "without the Day of Atonement there would be an actual gap in the theocratic ordinances" (Oehler), we have no historical record of the keeping of the day till the apocryphal book of Ecclesiasticus (l. 5 *seqq.*). There is only one, and that a doubtful, allusion to the day in the books of the Old Testament Canon (Zech. iii. 9).

Circumcision was the rite of initiation into the Jewish Covenant under the O.T. dispensation. As a covenant rite it had necessarily two sides. On the one side it admitted those who received it to all the *privileges* of the Theocracy. On the other, it bound them to the *undertaking* of all covenant duties. Being the O.T. sacrament it necessarily symbolized the O.T. idea, *viz.* separation. It was a sign of separation: (1) To God—to whom Israel belonged. (2) From the world—the uncircumcised heathen nations with whom Israel might not mix. (3) From sin. It was a sign of purity or self-restraint—the cutting off of the sins of the flesh—without which any close relations with God were impossible. The spiritual significance of circumcision is often insisted on in the O.T. (*Cf.* Lev. xxvi. 41; Deut. x. 16, xxx. 6; Jer. iv. 4, ix. 25, 26; Ezek. xliv. 7.)

The subjects of circumcision were (1) and principally, male Israelites, properly when eight days old (Gen. xvii. 12); sometimes (irregularly) at a later age (Ex. iv. 25; Josh. v. 2—9). (2) Slaves born in the house or bought with money (Gen. xvii. 13). (3) Strangers who wished to eat the Passover (Ex. xii. 48).

Circumcision was not peculiar to Israel. It was practised in Egypt (especially amongst the priests) and by nations with whom Israel can never have come in contact. The Canaanitish tribes from whom separation on the part of Israel was a matter of obligation appear to have been uncircumcised (so Philistines, Judg. xiv. 3; 1 Sam. xxxi. 4; 2 Sam. i. 20; Hivites, Gen. xxxiv. 14—17).

With circumcision was connected the giving of the name to the child circumcised. We have no express mention of the custom till N.T. times (Luke i. 59, ii. 21; *cf.* however Gen. xxi. 3, 4). It was a natural deduction from the fact that at the institution Abram's name was changed to Abraham.

The Mosaic Law, like most other ancient laws, regarded certain acts or states of life as making a man (1) unclean in himself, and (2) defiling to those with whom he came in contact. The penalty was exclusion from the congregation for a shorter or longer period, and until the purifying or expiatory rites had been performed. These acts or states were not in themselves sinful. Being for the most part involuntary, or occurring in the performance of necessary duties, they could not defile the conscience. Nevertheless, as springing out of sinful conditions, they had a very close connexion with sin. Hence their place in the Mosaic system. It is to be noted that they are classed, not amongst matters of health but matters of religion. All the causes of ceremonial uncleanness mainly centre round the two extremities of life, (*a*) Birth, (*b*) Death. Under (*a*) we have conjugal intercourse, sexual discharges of all kinds, and various kindred matters (including childbirth); and under (*b*) contact with a dead body, human, or animal (dying of itself); and leprosy, regarded as a living death. [N.B. There was a defiling leprosy of clothes and of houses as well as of men (Lev. xiv. 33—57).]

The **purifying ceremonies** were various. Bathing the flesh and the clothes in running water was used in all and sufficed in the simplest cases. When the uncleanness was of a deeper character, a purifying water for sprinkling was provided: *e.g.* after contact with a corpse, water mingled with the ashes of a red cow (Num. xix. 9); for the leper, water in which the blood of a bird had been allowed to fall (Lev. xiv. 6). Beyond these ceremonies of purification there were in some cases offerings of expiation (sin and trespass offerings). So the man with an issue (Lev. xv. 14); the woman after childbirth (Lev. xii. 6, 8); and above all, the leper (Lev. xiv. 10—32).

It is to be noted that the priests as specially holy were forbidden to contract the avoidable uncleanness which came from contact with a corpse, except for their nearest relations; the high priest, not even for his father or mother (Lev. xxi. 1—15). Various incidents involving questions of ceremonial uncleanness are to be found in the history (Ex. xix. 14, 15; Lev. x. 6; Num. xii. 15; 1 Sam. xx. 26, xxi. 4, 5; 2 Sam. xi. 4; 2 Kings xv. 5; 2 Chron. xxx. 18, 19). From Gen. xxxv. 2 and Ex. xix. 14, 15, it is manifest that the general idea did not originate with the Mosaic Law.

The fundamental ideas of a vow were, (1) There was no legal or moral obligation to make it (Deut. xxiii. 22). It was spontaneous. (2) When made it was irrevocable (Deut. xxiii. 21; Lev. xxvii. 9, 10). **Vows** were of two kinds: (*a*) Dedication. Some person or thing was given to the Lord (Lev. xxvii. 1—24). (*b*) Abstinence. A promise was made to abstain from some lawful act or enjoyment (Num. vi. 3). No unnatural mutilation was permitted (Lev. xix. 28; Deut. xiv. 1, &c.). Nothing already holy to the Lord, or intrinsically unholy, or blemished in the slightest degree, could be offered as a vow (Lev. xxvii. 26; Deut. xxiii. 18; Lev. xxii. 23). Provisions were made for ransoming votive offerings which could not be fitly sacrificed (Lev. xxvii. 11). The vows of dependent women (wives or daughters) did not stand unless ratified explicitly or implicitly by the husband or father (Num. xxx. 3—16; *cf.* Jer.

xliv. 19). Vows had often an impetratory character; they were offered in order to obtain some favour from Jehovah (Gen. xxviii. 20; 2 Sam. xv. 7, 8).

The vow of the **Nazirite** (= one separated) had two sides. He was (1) separated to the Lord, holy to the Lord, and (2) separated from (*a*) wine, strong drink, vinegar, every product of the grape vine; (*b*) the razor coming upon his head—his hair was to grow as the sign of the consecration of his God upon his head; (*c*) dead bodies. He was not to make himself unclean, even for his father, mother, brother, or sister. If by any accident he became unclean, then he must shave his head, offer two turtle-doves as a sin-offering and a burnt-offering, and a lamb of the first year as a trespass-offering, and begin the period of his vow afresh. Certain prescribed offerings (Num. vi. 14, 15) and the shaving of the head (the hair being burnt with his peace-offering) marked the fulfilment of the days of his separation.

There are no rules laid down by the Law as to the length of the Nazirite's vow. It would be determined by himself, unless, as in the case of Samson and John the Baptist, his parents had consecrated him for all the days of his life. From the words of Num. vi. 2 we should gather that this institution did not owe its origin to, but merely received fresh regulations under, the Mosaic Law.

The first trace of the division of animals into **clean and unclean** is to be found at the time of the Flood. *Two* unclean, but *seven* clean, fowls and beasts were taken into the ark (Gen. vii. 2, 3). No indications of the line of division are given. All the clean animals were regarded as fit for sacrifice, for when Noah came out of the ark he took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar (Gen. viii. 20). The Mosaic Law laid down definite rules on the subject. The *beasts* which both chewed the cud and parted the hoof; the *fishes* with fins and scales; *birds* generally (with 21 exceptions, nearly all birds of prey); of *creeping things* the locust alone,—were clean (Lev. xi.; Deut. xiv.).

The *cause* of separation is stated to be primarily Jehovah's will. Even as He had separated Israel from the nations, so had He separated the clean animals from the unclean (Lev. xx. 24—26). The *object* of the law seemingly was to raise up a strong barrier between Israel and the other nations, so that 'it should be an unlawful thing for a man that was a Jew to join himself or come unto one of another nation.' Nothing could serve this purpose better than distinctions of food. Like many other Mosaic laws it was ill kept before the Babylonian exile (Is. lxvi. 3, 17). But during the exile it helped to keep alive the national spirit, in the hearts of some at least (Daniel i. 8). When Antiochus Epiphanes tried to break down the Jewish nationality his method was to force them to eat swine's flesh. And when Jews and Gentiles were to be made one in Christ, it was revealed to St Peter in vision that the ceremonial law was abrogated, and that nothing was common or unclean (Acts x. 12, 14, 15).

There were two further restrictions in regard to the use of animals as food: (1) The blood might in no case be eaten. This restriction dates from the Flood. To Noah and his sons it was said, "Flesh with the life thereof, which is the blood thereof, shall ye not eat" (Gen. ix. 4). The Mosaic Law forbade the eating of any manner of blood, whether of fowl or beast, under penalty of death (Lev. vii. 26, 27). The law was binding not only on Israelites but on strangers sojourning in the land (Lev. xvii. 10, 11), not only in respect of sacrificial animals but of all animals which could be eaten (Lev. xvii. 13). From 1 Sam. xiv. 32—34 we gather that the breaking of this law, even in cases of extremity, was regarded as a heinous sin. It was one of the very few ceremonial laws which the council of Jerusalem imposed upon Gentile Christians (Acts xv. 29). The reason for the prohibition was twofold. (*a*) The blood was the life. (*b*) The blood being the life was set apart for the purpose of atonement for sin, *i.e.* for the good of the soul (Lev. xvii. 11). It is probable, though there does not seem to be any direct historical evidence on the point, that eating blood was one of the idolatrous rites of the aboriginal Canaanites. So we gather from the context in Lev. xix. 26. *Cf.* also Ps. xvi. 4 and Ezek. xxxiii. 25. (2) The fat of sacrificial animals might not be eaten. All the fat was the Lord's by a perpetual statute (Lev. iii. 16, 17), *i.e.* the fat of ox or sheep or goat or beasts which might be offered as a burnt-offering (Lev. vii. 23—25). The penalty of disobedience was death (Lev. vii. 25). The fat, as the best portion of the animal, was reserved for Jehovah (Lev. iii. 11, 16).

IDOLATROUS OBSERVANCES MENTIONED IN THE OLD TESTAMENT.

Of the two great types of idolatrous worship practised in the heathen world, *viz.* hero worship and nature worship, the latter only is found in the Old Testament. The Israelites, it is plain, reverenced sufficiently the great men of their race, but never, so far as we are informed, desired to deify them. On the other hand the religions of the nations (Egyptians, Canaanites, &c.) with whom Israel in her earlier national life came in contact were essentially nature worships, and the various kinds of idolatry into which she fell were all of this type.

The narrative in Exodus describes a religious contest, between Jehovah and Egypt's gods and king (Ex. xii. 12). The Egyptian religion (supposed to have been originally monotheistic) was at this time an elaborate system of nature worship. The central object of worship was the sun in its various phases and under different forms. The moon and stars, the air, the earth, the Nile, the sacred animals (especially the bull) as incarnations of the deity, the ancient and even the reigning kings of Egypt as demi-gods, were also worshipped. Every town had its own sacred animal and its own god. In Egypt Israel seems to have acquired its fatal proneness to idolatry (Ex. xxxii. 4; Deut. xxix. 16, 17; Josh. xxiv. 14; Ezek. xx. 7, 8, xxiii. 3, 8). Of the Egyptian gods, Amon only is mentioned by name in the Bible (Nah. iii. 8; Jer. xlvi. 25). Amon, in later times the greatest of Egyptian gods, and identified with Ra the Sun-god, was the active power in creation, the giver of life, the preserver of good and the destroyer of evil.

The religions of the nations of Canaan and of W. Syria generally seem to have contained two elements: (1) Baal and Ashtoreth worship (common to all), and (2) a national cult. Each nation had its own peculiar god to whom it ascribed its prosperity and misfortunes (*cf.* Chemosh in Moabite Stone and Judg. xi. 24; see p. 112). (2) may have been only a local modification of (1). Both elements may be traced in the corrupt forms of the religion of the Israelites.

Baal was the Sun-god and the male or generative principle in nature. The principal seat and source of his cult was Phœnicia (1 Kings xvi. 31). He was worshipped with different ideas and rites (*cf.* plural Baalim) in different places; by Moabites, &c. as Baal Peor (Num. xxv. 1—3, 17, 18); at Shechem as Baal Berith (Judg. viii. 33, ix. 4); at Ekron as Baalzebub (2 Kings i. 2). Baal is by some identified with Bel of Babylon and Zeus of Greece. The word Baal expresses the relation between lord and slave, &c. Innocent in itself (*cf.* Adonai = Lord) its occurrence in proper names is insufficient to prove idolatrous influence. It was applied to Jehovah Himself (Hos. ii. 16; Jer. xxxi. 32; 1 Chron. xii. 5, Bealiah). Becoming utterly abominable from its associations its use was abjured and Bosheth (shame) was substituted in names compounded with it. (*Cf.* Ishbosheth, Jerubbesheth = Gideon.) The prophets call Baal The Shame (Jer. xi. 13; Hos. ix. 10). **Ashtoreth**, the goddess of the Zidonians and associated commonly with Baal in worship (1 Kings xi. 5; 2 Kings xxiii. 13), was the female or productive principle in nature. She is identified with Ishtar (Assyria) and Astarte (Greece and Rome). Sometimes she is regarded as the Moon-goddess (Baal = sun, *cf.* Gen. xiv. 5), sometimes as Venus the goddess of love. Her image (of wood, *cf.* Deut. xvi. 21; 2 Kings xxiii. 15) was called an Asherah (A.V. grove).

Baal (and Ashtoreth) worship was the Israelites' most common form of idolatry. Seduced into it first by the Moabites (Num. xxv. 3; see Rev. ii. 14), they relapsed into it again and again in the days of the Judges (Judg. ii. 11—13, &c.). Suppressed by Samuel (1 Sam. vii. 3, 4), reintroduced by Solomon (1 Kings xi. 5), discountenanced ineffectually by pious kings, it became the national religion under the auspices of Jezebel and Athaliah, and a chief cause of the ruin of both kingdoms. After the exile it had no place in Israel.

Baal and Ashtoreth were worshipped with burnt-sacrifices (1 Kings xviii. 26), and gifts (Hos. ii. 8; Ezek. xvi. 19), with burning of incense (2 Kings xxiii. 5; Jer. vii. 9, xi. 13), with wild and cruel and immoral rites (1 Kings xiv. 23, 24, xviii. 28; 2 Kings xxiii. 7; Amos ii. 7; Ezek. xxii. 9, &c.), with obscene emblems (Ezek. xvi. 17), and with human sacrifices (Jer. xix. 5). Their temples or altars were decorated with rich hangings which women wove (2 Kings xxiii. 7; Ezek. xvi. 16), and were commonly built on high places (Num. xxii. 41; 2 Kings xvii. 10; Jer. xix. 5; Ezek. xx. 28), or on roofs of houses (Jer. xxxii. 29). The worshippers bowed the knee to or kissed the image of the god (1 Kings xix. 18), and wore vestments (2 Kings x. 22). The ministers of worship were numerous and consisted of both priests and prophets (1 Kings xviii. 19; 2 Kings x. 11, xxiii. 5).

Chemosh was the god of Moab (*cf.* Moabite Stone, 1 Kings xi. 7) and also of Ammon (Judg. xi. 24). Solomon built for him a high place (1 Kings xi. 7) on Mount Olivet which Josiah destroyed (2 Kings xxiii. 13). Chemosh was worshipped with human sacrifices (2 Kings iii. 27).

Dagon (the fish-god) was the god of the Philistines in the days of Samuel (Judg. xvi. 23; 1 Sam. v. 2) and the Maccabees (1 Macc. x. 84, xi. 4). There were temples of Dagon at Gaza and Ashdod (Judg. xvi. 23, 1 Sam. v. 2—5; 1 Macc. x. 84). The latter was destroyed by Jonathan Maccabæus.

Molech (or Milcom), the abomination of the children of Ammon (1 Kings xi. 5, 7; Jer. xlix. 1, 3), was the fire-god worshipped by passing children through (Deut. xviii. 10)—=fire-baptism possibly—or burning children in (2 Chron. xxviii. 3), the fire. Molech worship was practised by the Canaanitish tribes (Ps. cvi. 37, 38; Deut. xii. 31), Israel in the wilderness (Amos v. 26?), Solomon (1 Kings xi. 7), the people of the Northern kingdom (2 Kings xvii. 17), and Ahaz and Manasseh (2 Kings xvi. 3, xxi. 6). The cult was very popular in the later days of the monarchy (Jer. vii. 31; Ezek. xx. 26, 31); its chief seat was Tophet in the valley of Hinnom (2 Kings xxiii. 10; Jer. vii. 31).

Asshur was the greatest of the Assyrian gods. He is their king and father and 'The god who created himself.' To his power Assyrian kings ascribe all their great works. He had a famous temple at Nineveh.

Bel (=Baal), Nebuchadnezzar's god (Dan. iv. 8), spoken of by Isaiah and Jeremiah (Is. xlvi. 1; Jer. li. 44), was the younger Bel, Bel-Merodach, the patron god of Babylon, the firstborn son of the original gods. As god of Babylon he became preeminent among the gods, the highest titles are given him in the inscriptions (god of heaven and earth), and he is identified with the Greek Zeus. Cyrus was a very devout worshipper of Bel-Merodach.

Hadad was the Sun-god of Syria and Edom, from whom the Syrian kings of Damascus got their name Benhadad, and the Edomite kings Hadad (1 Kings xi. 14). See RIMMON.

Nisroch, in whose temple at Nineveh Sennacherib was slain (2 Kings xix. 37=Is. xxxvii. 38), is said by some to have been the Moon-god, by others the name is thought to be an epithet=one who hears.

Nebo, the son of Bel-Merodach and Zarpanit, was an important Babylonian deity (*cf.* Nabopolassar, Nebuchadnezzar, Nabonedus). He was the god of prophecy, science, and literature; the proclaimer of the wishes of Merodach.

Rimmon, the supreme god of the Syrians of Damascus (2 Kings v. 18), was identified by them with the Sun-god Hadad (Zech. xii. 11). Among the Babylonians he was the god of the air, and the wind, and the thunder, and the rain.

Tammuz (=Greek *Adonis*) was the god of spring slain by summer heat, or the god of summer slain by winter's night and cold, after whom his bride Ishtar goes down into Hades. The women weeping for Tammuz (Ezek. viii. 14) were keeping a nature festival, they were bewailing the season's decline. *Cf.* also R.V. marg. on Is. xvii. 10. Tammuz was the Jewish name for the month June or July after the Captivity.

Gad *and* **Meni,** Syrian deities, were worshipped together in religious feasts (Is. lxv. 11). Gad was the star-god Jupiter, the greater fortune. *Cf.* the town Baal Gad (Josh. xi. 17, xii. 7). Meni was the star-god Venus, the lesser fortune.

Sun, Moon *and* **Stars.** Against this primitive kind of idolatry the Israelites were warned in the Law (Deut. iv. 15, 19, xvii. 3, 5), but no traces of it are to be found in the history till the later days of the two kingdoms, specially the days of Manasseh (2 Kings xvii. 16, xxi. 3, xxiii. 4; 2 Chron. xxxiii. 3; Jer. viii. 2; Ezek. viii. 16). The women of the exiles in Egypt attributed all the national misfortunes to the neglect of the worship of the queen of heaven (Jer. xliv. 17—19, 25). The Sun was worshipped with sun-images (2 Chron. xxxiv. 4), by kissing the hand (Job xxxi. 27), turning towards the East (Ezek. viii. 16), burning incense (2 Kings xxiii. 5), gifts of horses and chariots (2 Kings xxiii. 11). The Moon was worshipped specially by women and with cakes (Jer. vii. 18, xliv. 19).

Before the Babylonian exile the popular religion of Israel did not conform to the rules of the Mosaic Law in many respects. Other gods were worshipped along with Jehovah. Jehovah was worshipped by means of sacrifices at unlawful shrines (see p. 151), and images, graven, molten, and teraphim (Judg. xvii. 4, 5, xviii. 14, 30; 1 Sam. xix. 13, and Kings everywhere). Ephods were used as oracles (Judg. viii. 27, xviii. 14). Incense was offered to the brazen serpent (2 Kings xviii. 4).

The religion of the Northern kingdom, as established by Jeroboam, was a worship of Jehovah at unauthorized shrines and with idolatrous rites. Egyptian experience and possibly Aaron's example (*cf.* 1 Kings xii. 28 with Ex. xxxii. 4, 8) suggested the form of the graven image (calf). The Mosaic Law was in part adopted (Amos iv. 4, viii. 5), and in part adapted to the circumstances of the Northern kingdom (1 Kings xiii. 32). The priests were taken from the people at large (1 Kings xii. 31, R.V.). Calf-worship is regarded by the prophets as a virtual apostatizing from Jehovah. It was retained by all the Northern kings, and apparently [Micah i. 13; 2 Kings xvi. 3(?)] spread into the kingdom of Judah.

The colonists of Samaria from Babylon, &c. (2 Kings xvii. 24) worshipped along with Jehovah (*v.* 33) various deities (vv. 30, 31), of whom only two have been identified, *viz.* **Succoth Benoth** = Zarpanit (goddess of wisdom, the lady of the deep, and wife of Bel-Merodach), and **Nergal** (originally the king of Hades, and afterwards the champion of the gods and identified with the planet Mars). Nergal was the god of Cutha (so the inscriptions and 2 Kings xvii. 30). The Samaritans worshipped their gods with graven images and child sacrifices on high places. After the exile the Samaritans were anxious to be considered of the same religion as the Jews (Ezra iv. 2), and seem to have given up the worship of idols. The worship on Mount Gerizim was schismatical but otherwise in strict conformity with the Law of Moses. Nevertheless in the persecution of Antiochus Epiphanes the Samaritans readily consented to his idolatrous decrees, and asked that the temple on Gerizim might be dedicated to Jupiter the defender of strangers (2 Macc. vi. 2).

Teraphim were images of the size and form of a man (1 Sam. xix. 13, 16) used from patriarchal times (Gen. xxxi. 30, 32) and onwards (Hos. iii. 4, 5) in worship (Gen. xxxi. 30, 32; Judg. xvii. 5), and for magical purposes both in Israel and in Babylon (Judg. xviii. 5, 6; Ezek. xxi. 21; Zech. x. 2). To use teraphim was not (probably) to worship strange gods, but to worship the true God in a corrupt manner. They seem to have been of the nature of household gods.

The Israelites and Semitic races generally were less given to magical superstitions than other races of mankind. No prayers for deliverance from the sorcerers' power are to be found in the Bible. Nevertheless the chosen people lived amongst races who systematically practised various magical arts. In Egypt and Babylon there were organizations for such purposes. In Egypt these are called magicians, wise men, interpreters of dreams (Gen. xli. 8; Ex. vii. 11, viii. 7), and they are the chief advisers of the Pharaoh of the Exodus (*cf.* also ancient Egyptian inscriptions). In Babylon we find magicians, wise men, astrologers, Chaldæans, soothsayers (Dan. ii. 2, 12, iv. 7, v. 7, 11). Ezekiel (xxi. 21) mentions the various kinds of divination used by the king of Babylon (*cf.* also Babylonian inscriptions). The various kinds of divination practised by the Canaanites (Deut. xviii. 10, 11) were utterly forbidden to the Israelites, for whom legitimate means of ascertaining God's will were provided (the priests by Urim and Thummim, and the prophets, Deut. xviii. 19—22). The history of Balaam gives us a vivid idea of the common belief in the power of the sorcerer to make or mar a nation (Num. xxii. 6, 7).

Saul in his last days (1 Sam. xxviii. 3, 7, &c.) and the Jews under the misfortunes of the last days of the kingdom (2 Kings xvii. 17; Is. viii. 19, xxix. 4), were driven to the use of the black art. Divination prevailed amongst Jew and Gentile alike in the years preceding the destruction of Jerusalem by Titus, (Acts viii. 9, xiii. 6, 8, xvi. 16, xix. 13, 19; Jos. *De Bel. Jud.* VI. v. § 2, 3). The methods adopted were various. Divination was made through cups (Gen. xliv. 5), familiar spirits (1 Sam. xxviii. 7; Is. viii. 19; Acts xvi. 16), witches and wizards (Deut. xviii. 10, 11), the spirits of the dead (1 Sam. xxviii. 8; Is. xxix. 4, lxv. 4), shaking arrows (Ezek. xxi. 21), the fall of staves or trees (Hos. iv. 12; Eccl. xi. 3), inspecting entrails (Ezek. xxi. 21), auguries, observance of times or clouds (Is. ii. 6; Jer. x. 2), interpretation of dreams (Jer. xxiii. 32; Zech. x. 2), teraphim (Zech. x. 2; Ezek. xxi. 21), enchantments or spells (Ex. viii. 7; Num. xxiv. 1; Deut. xviii. 11), oracles (2 Kings i. 6; Is. xli. 21—24).

2. SCHOOLS OF THE PROPHETS. THE SYNAGOGUE AND TEACHING OF THE LAW.

By the Rev. F. WATSON, D.D.

Schools of the Prophets is the name given to the bands of prophets or sons of prophets whom we find living together for instruction and worship under Samuel and under Elijah and Elisha. They seem to be so numerous and important in the times of these great prophets, that it is reasonable to suppose they continuously existed during the intermediate period. It is probable Samuel was their founder. In his days they are an established institution with well-known characteristics (1 Sam. x. 11); before his time there are no traces of them. They perform their sacred duties under his eye at Naioth in Ramah, and he is their appointed head (1 Sam. xix. 19, 20). In the days of Elijah and Elisha, and under their direction, bands of sons of the prophets are found at Bethel, Jericho, Gilgal, and on the Jordan banks (2 Kings ii. 3, 5, iv. 38, vi. 1). The connexion between the schools of the prophets and the supernatural gift of prophecy is difficult to determine. Not all prophets were trained in the schools, Amos was neither a prophet nor a prophet's son (vii. 14). Few of those trained in the schools even though they prophesied (1 Sam. x. 5, 6, xix. 20, 24; 1 Kings xviii. 4) can have had any supernatural gift. Nevertheless the training of the prophetic schools would tend to call forth and regulate and develop spiritual gifts, and would produce a body of teachers to whom the name prophets could rightly be given, even though no direct communication was made to them by God.

Instruction was the function of the Synagogues as sacrifice was of the Temple. They were meeting-places for religious instruction and more especially for instruction in the Law. Their origin is lost in obscurity. We find them in every village of Judæa and Galilee and in many centres of population in Gentile countries in our Lord's time. The synagogue was then no new institution, for S. James says, "Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day" (Acts xv. 21). Nevertheless we have few traces of synagogues before our Lord's time. In the days of Samuel there were meetings of bands of prophets for praise and prophesyings (1 Sam. x. 5, xix. 20). Pious Israelites, we may presume, would attend these. In the days of the kings the faithful were wont to resort to the prophet of the time for instruction on the new moons and sabbaths (2 Kings iv. 23). But if we may apply the Jewish saying that where there is no book of the Law there can be no synagogue we must infer that there were no synagogues when copies of the book of the Law were so rare and ignorance of its contents so universal as in Josiah's time (2 Kings xxii. 11—13). In one passage in the Old Testament only have we any reference to religious meeting-*places* other than places of sacrifice, and that is in a Psalm (lxxiv. 8) which may refer to the Maccabean times. The establishment of synagogues is one of the many works ascribed by Jewish tradition to Ezra and the men of the Great Synagogue. Nevertheless we have no clear mention of synagogues in any of the books of the Apocrypha or in the history of the persecution of Antiochus Epiphanes, which from its nature and methods, we should imagine, would have been directed specially against them.

There was nothing special about the construction of a synagogue; but it was so placed that the worshippers in it prayed (standing) with their faces towards Jerusalem (*cf.* 1 Kings viii. 48; Dan. vi. 10). At its Jerusalem end and on a platform stood the ark in which were placed the roll of the Law and the other sacred books. In front of the ark was a lamp with eight branches, the desk at which the reader or preacher stood, and the chief seats facing the people which the Scribes and Pharisees desired (Matt. xxiii. 6; Luke xi. 43). The men and women sat on different sides of the building, the more distinguished in front.

The sites of synagogues were by preference elevated ground, outside towns, near rivers or the sea shore. (*Cf.* Talmud; Acts xvi. 13, 16; Jos. *Ant.* XIV. x. 23.) Sometimes they were built without roofs. No distinction can be safely drawn between a *proseuche* (a place of prayer) and a synagogue.

The chief parts of the synagogue service were (1) The recital of the *Shema* (as a sort of Creed), *i.e.* the three passages Deut. vi. 4—9, xi. 13—21, Num. xv. 37—41, together with certain benedictions. The Shema was to be said twice a day by every adult male Israelite. Josephus ascribes the custom to Moses (*Ant.* IV. viii. 13). (2) The Prayers. These were fixed in form, and the most important of them were the *Shemoneh Esreh* or 18 prayers. Rabbi Gamaliel added a nineteenth against the heretics (= Christians). All Israelites (women, children, slaves) were bound to repeat these prayers three times a day. (3) The reading and expounding of the Scriptures (see p. 141). (4) The blessing of the Priest.

The Synagogue Services were held on the 2nd and 5th days of the week, the Sabbath, and on the feasts and fasts, at the hours of prayer, *viz.* the 3rd and 9th hours and between dark and dawn.

The synagogue in each place was under the general control of the elders. The permanent officials were (1) the rulers of the synagogue who had the special care and management of the synagogue worship (Mark v. 22); (2) the almoners who collected the alms; (3) the minister or *Chazzan*—the sexton of the synagogue. He had the charge of the Holy Scriptures, and to him our Lord gave the roll of the prophets when He sat down (Luke iv. 20). For the services of the synagogue no permanent officers were appointed. Members of the congregation led the prayers, read, interpreted from Hebrew into Aramaic, and expounded the Scriptures, in turn or as appointed by the ruler (Acts xiii. 15). Priests and Levites had precedence. He who said the prayer in the name of the congregation was called the angel or messenger of the church. As ten men were required to make up a legal congregation, 'the ten men of leisure' are often referred to by the Rabbins in connexion with the synagogue. These were not officials but men hired to make up the number (10) of a legal congregation.

The synagogue was the local Jewish ecclesiastical tribunal, and the authorities of the synagogue exercised judicial functions (Luke xii. 11, xxi. 12). They had the power of excommunication (John ix. 22, xii. 42, xvi. 2: of this there were two kinds, (1) temporary exclusion from the Congregation, (2) permanent exclusion with anathema), and scourging (Matt. x. 17). This jurisdiction was exercised (sometimes) even in foreign lands (Acts ix. 2). It was subordinate to that of the Jerusalem Sanhedrin (Acts ix. 2).

The Sanhedrin was the Jewish Senate—the highest native court in both civil and ecclesiastical matters. Under the presidency of the High Priest it regulated the whole internal affairs of the Jewish nation. It is first definitely mentioned in the days of Antiochus the Great (Jos. *Ant.* XII. iii. 3), but it may date from a somewhat earlier period. No historical connexion can be established between it and Moses' Council of 70 elders. It consisted of 71 members and had an aristocratic character, being drawn from the three classes of chief priests, scribes, and elders. In the time of our Lord the Pharisees had the predominating influence upon it (Jos. *Ant.* XVIII. i. 4; Acts v. 34, 40), but there were Sadducean elements (chief priests, Acts v. 17, scribes, xxiii. 6, 9). The powers of the Sanhedrin were extensive, for the Greek and Roman masters of the Jews granted them a considerable amount of self-government. From the N.T. we gather that it was the Supreme Court of Justice in all cases, and that it had officers of its own, who arrested accused persons and carried out its sentences and decrees. Questions involving life and death were removed from its cognizance 40 years before the destruction of Jerusalem (*cf.* Talmud and John xviii. 31; the stoning of S. Stephen cannot be regarded as a judicial execution), and the Roman authorities could remove a prisoner from its jurisdiction (so S. Paul, Acts xxiii.).

The extent of the legal jurisdiction of the Sanhedrin varied at different times. Herod, when Governor of Galilee (B.C. 47), was summoned before it (Jos. *Ant.* XIV. ix. 4). At the time of our Lord its jurisdiction was restricted to Judæa proper. In Galilee, *e.g.*, Christ was beyond its power (Joh. vii. 1). Its decisions were nevertheless regarded as morally binding all over the Judæan world. Thus we find it issuing letters to the synagogue of Damascus, ordering the arrest and removal to Jerusalem of the Christians of that place. Besides the supreme national Sanhedrin of Jerusalem there were inferior local courts in all the Jewish cities. To these the name Sanhedrin was given (Matt. x. 17).

The instruction of the chosen people in the Law was committed by Moses to the Priests and Levites (Deut. xxxiii. 10. *Cf.* also Lev. x. 11). No method of instruction was prescribed by him, except only the command that the Levites should read the Law in the hearing of all the people at the feast of Tabernacles in the Sabbatical year. Josephus and later Jewish teachers say that he commanded the Jews to come together every sabbath to hear the Law and learn it accurately (Jos. *c. Apion.* II. 18). From the history of Israel in the O.T. it seems that the tribe of Levi failed to do the work of instruction intrusted to it. On one occasion only before the exile (in Jehoshaphat's reign, 2 Chron. xvii. 7—9; *cf.* also 2 Chron. xxxv. 3) do we find the Levites acting as teachers of the Law. The extreme ignorance which existed concerning it in Josiah's reign and the habitual violation of some of its precepts throughout the history before the exile, sufficiently prove that the Levitical work of instruction was as a whole left undone. After the exile a great change took place, and the whole nation seems to have been animated with zeal for the Law. The Priests and Levites were at first its teachers (*cf.* Ezra's work and Neh. viii.). Judging from Malachi's solemn rebuke (ch. ii.), the priests as a body were still remiss in the work of instruction, and later in the history we find that it slipped out of their hands.

The Great Synagogue is said to have been a succession of Jewish teachers between the prophets and the scribes (430—300 B.C.). Nehemiah was according to tradition its founder, Simon the Just the last of its members, who numbered 120 in all. The enforcement of the stipulations of the covenant of Neh. x., the completion of the Canon of Scripture, the writing of the book Esther, the compilation of a service for the synagogues, the establishment of schools for the teaching of the Law, are the principal works attributed to the men of the Great Synagogue in the Talmudic writers. The writers of the Apocryphal books, and Philo and Josephus, make no mention of them.

The Scribes succeeded to the men of the Great Synagogue. We read indeed of scribes who were busy about the book of the law of the Lord in Jeremiah (viii. 8), and also in Chronicles, but the first great scribe in name and work is Ezra (vii. 10, 21, &c.), and the period of the scribes is reckoned to begin after the days of Simon the Just. The scribes' work referred primarily and mainly to the Law. They were at once legislators, doctors and judges. *Legislators.* They developed the principles of the Law in detail and applied them to the circumstances of their time. *Doctors.* Like the men of the Great Synagogue it was their object to make many disciples. Their method was oral and catechetical; they proposed questions to their pupils and *vice versa* (Luke ii. 46). The essential thing both for teacher and pupil was to remember and produce accurately the words of the wise; a scribe never taught upon his own authority (Matt. vii. 29). There seem to have been special places of instruction called houses of teaching. In Jerusalem the temple courts were used (Luke ii. 46, and *cf.* our Lord's practice). The pupils sat on the ground (Luke ii. 46; Acts xxii. 3). *Judges.* The scribes' knowledge of the Law pointed them out as the fittest persons to fill the office of judge (Matt. xxiii. 2), and they formed an influential part in the Supreme Court of the Sanhedrin. The labours of the scribes extended to all parts of Holy Scripture. They were the guardians of its text, they explained and developed its teaching, they exhorted the people in the synagogues to obedience to its commands.

The scribes as teachers of the Law were Israel's most honoured sons. Rabbi (my Master) was the title usually given them from the time of our Lord. Rabboni was an intensified form of Rabbi. The N.T. shews that they claimed for themselves the chief places in all public ceremonies. As a body they were Pharisees, and in the N.T. scribes and Pharisees invariably act together. Nevertheless the mention of scribes which were of the Pharisees' party (Mark ii. 16, R.V.; Acts xxiii. 9) implies that there were Sadducean scribes. In theory at least the scribes received no pay for their work, but gained their livelihood by the practice of some trade or handicraft. They were cautioned not to make trade the great work of their life. From our Lord's denunciations we gather that they did not in His days commonly do their work without reward and in a disinterested spirit. Nevertheless it is certain that the Law was at that time most carefully and diligently taught and learned, and children from their earliest youth received instruction in it (Jos. *c. Ap.*

I. 12, II. 18. Philo, *Legat. ad Caium* § 31). There are traces of the general establishment of boys' schools before the destruction of Jerusalem in connexion with the synagogues. The power of the scribes was further increased by the fall of Jerusalem. This deprived the priests and the civil rulers of their functions, and left the teachers of the Law sole rulers in their nation.

3. POLITICAL AND JUDICIAL INSTITUTIONS.

BY THE REV. F. WATSON, D.D.

In the history of Israel the successive steps in the formation of a nation can be clearly traced. Abraham (the emigrant, Gen. xiv. 13), the founder of the race, following the course of the tide of Semitic emigration in his age, left Ur of the Chaldees, passed N.W. up the Euphrates valley, and after halting awhile at Charran, proceeded to the land of Canaan by way of Damascus. Increasing in riches and influence, Abraham became the founder of a nomad tribe which wandered about the land of Canaan, and occasionally under stress of famine went down to Egypt. At Abraham's death his children founded separate tribes, and a similar separation between Jacob and Esau took place in Isaac's old age. But Jacob's twelve sons, making Egypt their permanent dwelling-place, became the founders of twelve tribes, whom Egyptian persecutions and God's promises and deliverances welded into a nation. Together they left Egypt, and in the course of their subsequent wanderings they received at Sinai a law, as the basis of a covenant with God. By the conquest of Canaan, they acquired a land of their own. Israel is now a nation with a history, a land, institutions and hopes peculiar to herself. The bonds which united the tribes became, after the deaths of Moses and Joshua, very loose. The ordinary government was local and tribal, and to a considerable extent such was the religion also (Judg. xvii. and xviii.). Samuel did much to restore the unity of faith, and under the kings the tribes acted as one nation against Israel's enemies. After three generations of complete union, the tribes form two separate kingdoms, grouping themselves under the leadership of the old rivals Ephraim and Judah. The schism is never healed, and Israel's strength against foreign enemies is considerably weakened. First the Northern, and 150 years later the Southern, kingdom is destroyed by the power of Assyria or Babylon. The exile had two great effects on the political organization of the chosen people. It destroyed the tribal organization, save only in Judah, Benjamin, and Levi. Israel ceased to be a kingdom of the earth, and Judæa became a portion of the satrapy or province of Syria. Its governors, who might or might not belong to the Jewish nation, took their orders successively from Persia, Greece or Syria, and Rome. There was a very brief period of independence under the Hasmonean princes, who assumed to themselves the title of Kings. The Herods of Idumæan race were supported on the throne by the power of Rome.

Israel's political organization was of two kinds. (1) The ancient tribal organization, in origin anterior to Moses. This rested on a basis of birth and family, and furnished the materials for the local government of Israel in later times. (2) The later institution of the monarchy, with its numerous officials (civil and military) appointed by the king over the whole nation. The tribal organization alone survived the Babylonian exile.

The tribes united together form the congregation of Israel. Each tribe is organized under princes, elders, judges, and officers (=scribes). The ruling classes in the tribes are the *Princes* and *Elders*, from their ranks the *Judges* and *Scribes* are chosen. The complete fourfold organization of the tribe is recognized in Josh. xxiii. 2, xxiv. 1.

The Congregation of Israel, in the widest sense of the words, consisted of all who had been admitted into the covenant, whether homeborn Israelites or circumcised strangers sojourning amongst them (Ex. xii. 19); but only homeborn male Israelites of twenty years old and upwards (Num. i. 2, 3, xxvi. 2) had the full privileges and powers (religious and political) attached to membership. The congregation was organized according to tribes, families, and houses (Josh. vii. 16, 17), and also according to thousands, hundreds, fifties, and tens (Deut. i. 15). These were presided over by officers called elders, heads of houses, princes of the fathers' house or of the congregation, who represented it (Ex. iii. 16, xii. 21, xxiv. 1) and acted on its behalf (Josh. ix. 18; 2 S. v. 3). The Congregation had considerable powers. We find it opposing itself to Moses (Num. xiv. 10, xvi. 3, xx. 2), and the princes (Josh. ix. 18), deciding on questions of public policy (Judg. xx. 1, 8, xxi. 13), accepting and even making leaders and kings (Num. xxvii. 19, 22; 1 Sam. xi. 15; 2 Sam. v. 1; 1 Kings xii. 1, 20, xvi. 16; 2 Chron. xxvi. 1, xxxiii. 25, xxxvi. 1), rejecting them (1 Kings xii. 20), consulted by them (2 Chron. xxx. 2, 4), making covenants (Ex. xxiv. 3; 2 Chron. xxiii. 3, 16), exercising judicial functions (Num. xv. 32—36, *cf.* also Num. xxxv. 12, 24, 25), and executing its sentences of punishment (*ib.* and Josh. vii. 25). On various occasions in the history the Congregation is summoned together for one or other of these purposes. The families into which the tribes were divided were about 60 in all, and took their names from the grandsons or great-grandsons of Jacob (Num. xxvi.). The subdivision of the family was the house, the house was composed of individual men, their wives and children being reckoned along with them. Josh. vii. 14, 17, 18, presents to us most clearly this fourfold division of the tribe.

The Law constantly recognises in its enactments the stranger residing in the midst of Israel. He might (unless he was a Canaanite, an Ammonite, or a Moabite), and if a slave must, be admitted into the ranks of the covenant people by circumcision. Under any circumstances he had to conform to certain fundamental regulations of the Mosaic Law (*e.g.* in regard to idolatry, the sabbath, eating of blood), but apparently not all its statutes were binding on him (Deut. xiv. 21). The stranger was to be treated with brotherly kindness and pity as a man in need (Deut. x. 19); he was to be invited with the Levite, the fatherless and the widow, to partake of the great sacrificial feasts, and was to have a share in the gleanings of the corn, and grapes, and olives, &c. The strangers residing in the land of Israel were very numerous. Some of them seem to have lived on terms of perfect equality amongst the Israelites. They are even landholders (2 Sam. xxiv. 18). Others, like the Gibeonites, are in a condition of slavery (Josh. ix. 21). Solomon numbered all the strangers in the land of Israel—the remnant of the Canaanitish nations—and found them to be 153,600, and he made them to be bearers of burdens and hewers of wood for his public works (2 Chron. ii. 17; 1 Kings ix. 21). The children of Solomon's servants are reckoned as a separate class amongst the returned exiles (Ezra ii. 55, 58; Neh. xi. 3).

The Nethinim are a similar body of men. They were those whom David and the princes appointed (lit. gave) for the service of the Levites (Ezra viii. 20), and they also formed a separate organization after the exile (Ezra ii. 43, viii. 17). Though within the Covenant (Neh. x. 28), and employed on sacred duties, they were regarded by the Jews as an inferior caste. One step above the proselytes, they are placed beneath the children of mixed marriages.

The English word 'Prince,' as found in the O.T., has many Hebrew equivalents, and is used indefinitely for all kinds of rulers and chief men. It corresponds, however, mainly to two Hebrew words —describing the members of two ruling classes of the earliest and latest periods respectively of the Jewish history before the exile. It is to be noted that in neither case do the princes derive their authority or dignity from their relation to the king; they are not cadets of the royal line, but Israel's aristocracy or her official class.

The 'princes' of the books Numbers and Joshua are heads of a fathers' house, or family, or tribe (Num. i. 16, vii. 2, xvi. 2). They owe their dignity to their birth. After the death of Joshua, these tribal princes have no prominence in Israel's history till after the exile. They are never mentioned in the books Judges and Samuel, and only once (1 Kings viii. 1) in the book Kings. In the later days of the monarchy a body of men called 'princes' makes its appearance. They may be identical with the ancient tribal princes, but they have a different Hebrew name, and they are not connected with any particular place or tribe. Acting together as an official class, they exercise a powerful political influence. They induce Joash to change his policy after Jehoiada's death (2 Chron. xxiv. 17). A commandment of Hezekiah's reign is issued in the name of the king and princes (2 Chron. xxx. 6, 12). They are able to save Jeremiah from the hand of the priests and prophets in Jehoiakim's reign (Jer. xxvi. 16). Zedekiah owns himself to be powerless against them (Jer. xxxviii. 5, 25, 27). Their influence is mostly for evil (*cf.* Joash, Zedekiah). Jeremiah and Ezekiel describe in strong terms their wickedness. The disappearance of the royal line of David after the exile left the princes at the head of Jewish affairs. They take their place in virtue of their birth as 'chief of the fathers.'

The tribe is an immediate development of the family. The aged man of ripe wisdom, to whose utterances so much authority attaches in the East, became the official elder. Elders were never lacking to Israel. Moses found his people organized under them on his return from the wilderness of Horeb (Ex. iii. 16, 18). We can trace them through the wanderings in the desert, the days of the Judges and the Kings, the exile and the period after the return, and in New Testament times. The 70 elders chosen by Moses represent the covenant people on Sinai (Ex. xxiv. 1). Commands to be given to the whole congregation are given to the elders (Ex. xii. 3, 21, xix. 6, 7, 8. *Cf.* Ex. iv. 29, 31). Moses commits the law unto the priests and all the elders of Israel (Deut. xxxi. 9). The office of elder had sometimes relation to the nation at large, sometimes to some particular tribe or place. Thus we read of elders of the Congregation, elders of Israel (the whole nation), elders of Israel and Judah (the two divisions), elders of tribes (Deut. xxxi. 28), and elders of towns (Succoth, Bethlehem, Jezreel, Samaria). The local government of Israel seems to have been largely in their hands. So the Law provided (Deut. xxi. 2, 4, 6, 19), and the history indicates (Judg. viii. 14; 2 Sam. xvii. 4; 1 Kings xxi. 8). They had judicial functions (see above and Josh. xx. 4), and also acted as the council of the nation and the king (Judg. xxi. 16; 2 Sam. xvii. 4, 15; 1 Kings xx. 8). The elders are associated with the princes in the government of Israel after the exile (Ezra v. 5, vi. 14, x. 8).

God is regarded as the fountain of justice in Israel. To come before the judge is to come before God. The condemnation of the judges is the condemnation of God (Ex. xxii. 8, 9; Ps. lxxxii.). The heads of families and tribes (*i.e.* elders and princes) would, as in all eastern nations, be Israel's judges before the days of Moses (*cf.* Ex. ii. 14). Moses for awhile bore the burden of judging the people alone (Ex. xviii.), till, at Jethro's advice, he chose out of the chief of the tribes men who were able, wise, upright, God-fearing and of good repute, to be rulers of tens, fifties, hundreds, and thousands (Ex. xviii.; Deut. i. 9, &c.). They were to be permanent judges in small matters; to Moses was reserved the decision of the hard cases.

The Mosaic Law provided for the children of Israel both (*a*) local tribunals, "Judges...shalt thou make thee in all thy gates...throughout thy tribes" (Deut. xvi. 18), and (*b*) high courts of justice, "If there arise a matter too hard for thee in judgement...then shalt thou arise and get thee up into the place which the Lord thy God shall choose; and thou shalt come unto the priests the Levites and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgement" (Deut. xvii. 8, 9). With the priests secular judges were associated in certain cases, and it was their duty to make the inquiry (Deut. xix. 16—18). The large bodies of Levitical judges (1 Chron. xxiii. 4, xxvi. 29) appointed by David cannot have exercised the office in Jerusalem only.

The highest court of all in Israel according to the Law was that of the High Priest after the judgement of Urim (Num. xxvii. 21), and Jehoshaphat makes "Amariah the chief priest" to be the chief judge "in all matters of the Lord" (2 Chron. xix. 11). There are, however, no historical instances of inquiry by Urim after the days of Saul. The high priests were superseded as chief judges by (1) the extraordinary judges, (2) the kings. Saul was appointed to judge the people (1 Sam. viii. 20). David and Solomon (2 Sam. viii. 15, xv. 1—4; 1 Kings iii. 9, 28) and the kings generally were their own chief justices. The separate office is unknown in Jewish history. It should be noted that we have one instance of a woman acting as a judge (Deborah).

The 'Judges' gave their name to a special period of Israel's history, *viz.* the period unknown in length (probably less than 200 years) of disorganization, idolatry, and foreign oppression between the days of Joshua and of Saul. The judge was more than a civil officer. His office was of an extraordinary character. He is raised up by God to put an end to a period of oppression. Generally his influence is very limited and local. He is only able to rally his own and the neighbouring tribes to his banner (*cf.* Judges iv. 6, v. 16—18, vi. 35, viii. 1, xii. 1). He is a man of the heroic type, not a religious teacher. Faith in God is the secret of his strength (Heb. xi. 32), but he is a man of the sword, not of the word. The word of the Lord was rare in those days (1 Sam. iii. 1). Samuel, though reckoned to be the last of the judges, was a man of a wholly different type, and inaugurated a new state of things.

The judicial procedure was of a very simple kind. Justice was administered at the gate of the city (Deut. xxii. 15; Ruth iv. 1; Amos v. 10, 12, 15)—note however, that Deborah judged Israel under a palm-tree (Judg. iv. 5), and that Samuel went on circuit (1 Sam. vii. 16)—and in the presence of the people as witnesses (Ruth iv. 11; 1 Kings xxi. 12). Complaints were made by word of mouth and by the aggrieved parties themselves; there were no advocates (Deut. xxi. 20, xxii. 16). Two witnesses at least were required to substantiate any charge, capital or otherwise (Num. xxxv. 30; Deut. xix. 15). According to Josephus (*Ant.* IV. viii. 15) women and slaves were not competent to give evidence. The judges were charged to make diligent inquisition (Deut. xix. 18), and to decide the matter without respecting persons, with strict justice and with rigour (Deut. xvi. 18—20, xix. 21). They were forbidden to take gifts (Deut. xvi. 19). False witnesses suffered the punishment due to the crime which they had charged against others (Deut. xix. 19). In certain cases the accused persons were permitted to purge themselves by an oath (Ex. xxii. 10, 11; Num. v. 19—22; 1 Kings viii. 31). All present were adjured to declare what they knew of the cause to be decided (Lev. v. 1). There is, however, no proof that an oath was administered to the witnesses. On the judicial functions of the synagogue, see p. 165.

The object of the punishments of the Mosaic Law was the extirpation of evil in Israel (Deut. xix. 20), and they were apportioned on the principle of righteous retribution. It was life for life, wound for wound, beast for beast (Ex. xxi. 23—25; Lev. xxiv. 18). The ordinary capital punishment was stoning (Deut. xvii. 5), the witnesses, laying their hands on the head of the condemned, casting the first stone. Executions took place outside the city (Lev. xxiv. 14; 1 Kings xxi. 13; Acts vii. 58). The dead body was sometimes burned with fire (Lev. xx. 14, xxi. 9; Josh.

vii. 25), or hanged on a tree (Deut. xxi. 22). If the latter it must be cut down and buried the same day (Deut. xxi. 23). The inhabitants of a city given to idolatry were to be slain with the edge of the sword (Deut. xiii. 15). Minor punishments were, beating with a rod—not more than 40 strokes could be administered (Deut. xxv. 2, 3; Prov. x. 13); suffering the same injury which the wrong-doer had inflicted (Lev. xxiv. 17—22); fines in money or kind as compensation for the injury done (Ex. xxii. 4—9; Deut. xxii. 19), in default the delinquent might be sold as a slave (Ex. xxii. 3). Neither imprisonment nor banishment was a punishment recognised by the Law, but offenders were imprisoned under the kings (*cf.* Micaiah, Jeremiah, and the various allusions to prisons), and Ezra was authorized by Artaxerxes to punish law-breakers both by imprisonment and banishment (Ezra vii. 26). Torture was not allowed in any case, and the punishment was inflicted on the offender alone, not on his wife and family also (Deut. xxiv. 16, but *cf.* Josh. vii. 24, 25).

Israelitish judges not uncommonly took gifts or bribes to pervert judgement, and oppressed the poor and needy (1 S. viii. 3, xii. 3), but sins of this kind were regarded as peculiarly heinous, and are denounced in the bitterest terms by the Canonical prophets.

The office of scribe (E.V. officer) was of Egyptian origin. It is well known that the ancient Egyptians were wont to record in writing, with the greatest care and minuteness, all their national events and operations. In agreement with this we find that they organized the forced labour of Israel in Egypt under Israelitish officers called scribes. Moses perpetuated the office (Deut. xvi. 18), and we gather from Num. xi. 16 and Deut. i. 15 that the scribe was chosen from the ranks of the elders or of the princes. Scribes are commonly associated with Judges (Deut. xvi. 18 and Chronicles), and it is obvious that their office had something of a judicial character. From their name we infer that they were the Hebrew 'notaries'; from 2 Chron. xix. 11 that they were subordinate ministers of justice. Large bodies of Levitical scribes were appointed by David (1 Chron. xxiii. 4), and Levites filled the office in Jehoshaphat's time. For the 'scribe' of later times see p. 165.

That God's kingdom should one day embrace all nations was an object of pious hope in O. T. times; it was regarded as already actually established in Israel. According to the Mosaic constitution, Israel was not like the other nations, a monarchy, an oligarchy or a democracy; it was, as Josephus remarks, a theocracy (*c. Ap.* II. 16). God's kingship in Israel included the three spheres of legislation, administration, and official patronage. The Law given through Moses on Sinai was of divine origin. Israel's national course was determined by God's manifest judgements and deliverances, and by God's commands issued through priest or prophet. All subordinate rulers were appointed by God Himself, were regarded as His representatives, and took their orders directly from Him. The wish for an earthly king shews a failure on the part of Israel to realize their distinctive position; but when Israel became a kingdom of the earth, she did not cease to be a theocracy.

Moses foresaw the probability of the establishment of the monarchy in Israel, and laid down laws (*a*) for the selection of the king, and (*b*) regulating his political and social action. Nevertheless, it was not till after 200 (?) years of unsettled and unsystematic rule, and times even of anarchy, that Israel became a kingdom. Meanwhile the supreme rule for three generations had been offered to and refused by Gideon (Judg. viii. 23), and his son Abimelech had been actually made king. A combination of circumstances, (1) Samuel's old age and his sons' bad character, (2) the threatened attack of Nahash the Ammonite, (3) the galling Philistine yoke, gave irresistible force to Israel's demand that Samuel should make them a king (1 Sam. viii. 20).

Samuel's warning that the king would deprive them of their freedom and property was hardly justified by the event. The monarchy was on the whole a blessing to Israel. United efforts, impossible hitherto, were at once made against foreign foes (Nahash, Amalek, the Philistines). Saul established Israel's independence, David made her an imperial state, Solomon adorned and enriched her with almost incredible magnificence and wealth. The long continuance of David's line (500 years) on the throne of Judah is an eloquent testimony to the value of the monarchy and the virtues of the Davidic princes. Some of the Northern kings, though defective from the religious point of view, were princes of the highest ability (*e.g.* Jeroboam I., Omri, Ahab, the dynasty of Jehu). There was little tyrannical oppression in Israel. The power of the kings was limited both in theory (the kings were Jehovah's viceroys), and in practice, by (*a*) ancient customs (*cf.* Naboth and Ahab); (*b*) the independent national spirit (*cf.* revolts in David's reign and at Rehoboam's accession, and the numerous conspiracies against and assassinations of kings in both kingdoms); (*c*) the hereditary priesthood; and (above all) (*d*) the prophets who claimed, and constantly exercised, the right to declare in God's name what Israel ought to do, and to rebuke the kings for their sins. Nevertheless, to the kings belonged the power of life and death (Saul, David, Jehu), and the right of taxation (Solomon, Menahem, Jehoiakim). Of the two chief engines of oppression used by Eastern kings, Forced labour and Confiscation of property, the former (though said not to be imposed on native Israelites) caused the greatest discontent in Solomon's reign, and was the chief cause of the division of the kingdom after his death; we read no more of it till the utterly corrupt and lawless days of Jehoiakim (Jer. xxii. 13, 14). The ruin of Ahab's house is traced to a flagrant instance of the latter. It may fairly be argued that acts which produced such exceptionally bad consequences were of rare occurrence. It is plain, nevertheless, that the character of the reigning king had a predominant influence (religious and political) on the course taken by the nation. The history of Israel centres in its king. Kings, by their action, determined its prosperity or adversity. Thus Jeroboam stamped his idolatrous mark indelibly on the Northern kingdom; Ahab and Jezebel were able to establish Baal and proscribe Jehovah-worship: Jehu destroyed Baal out of Israel. Ahaz brought his people to the verge of destruction. Hezekiah deferred Judah's ruin for nearly 150 years. Manasseh made the ruin inevitable. Josiah by his reforms utterly changed the character of religious worship. The accession of a new king (even of the same line) often meant nothing less than a revolution in religion or foreign policy. It is thus certain that whatever was done in Israel, the king was the doer of it. To him belonged the supreme administrative power. Thus, he was commander-in-chief of the army (Saul, David, Abijah, Jehoshaphat). He was supreme judge (*cf.* David and Solomon, and Ps. lxxii. 1; Jer. xxii. 3). He was sole legislator, not only in civil (David, Omri, Mic. vi. 16) but also in ecclesiastical matters (David, Solomon, Hezekiah, Josiah). It is noteworthy how everything connected with the building, restoring, or cleansing of the temple is done at the initiative of the king.

The Jewish monarchy practically ceased with the Babylonian exile. For more than four centuries after the return from captivity there was no such thing as a Jewish king. The family of David soon disappears from the history, and the chief power civil as well as religious fell into the hands of the high priests. These reached the height of their political influence when the offices of Governor or even King and that of High Priest were united in the Maccabæan family who had supplanted the ancient line of Zadok. Simon Maccabæus was the first independent ruler of the Jews (1 Macc. xiii. 36, 41), *circa* 143 B.C. Aristobulus, his grandson, was the first who assumed the title of king (*cir.* 106 B.C.). The Hasmonean dynasty was supplanted by Herod the Great. To him, along with his grandson and great-grandson (the two Agrippas), the title of king was given by the Romans.

The choice of the king was reserved by God to

Himself (Deut. xvii. 15), and it is recorded that He designated to the throne Saul, David and his house, Jeroboam I., and Jehu. God's choice was, however, ratified by the people's acceptance. All Israel met in solemn assembly to make the chosen person king (Saul, 1 Sam. x. 24, xi. 14; David, 2 Sam. ii. 4, v. 1—3; Rehoboam, 1 Kings xii. 1; Jeroboam, 1 Kings xii. 20). The monarchy in Israel was hereditary, but the choice of the reigning monarch [David, Rehoboam, Jehoshaphat (?)], or of the people of the land (Ahaziah, Uzziah, Josiah, Jehoahaz), rather than priority of birth, determined which royal prince should succeed his father (*cf.* however 2 Chron. xxi. 3).

The name of queen as a title of dignity did not (in Israel) belong to one of the many wives of the reigning monarch, but to his mother (1 Kings xv. 13; 2 Kings x. 13; Jer. xiii. 18). The king's mother was a person of very considerable importance. Her name is invariably recorded by the writer of the Kings. She comes next to the king in lists of captives (2 Kings xxiv. 12, 15). She exercised at times commanding influence on national affairs (*cf.* Jezebel, Athaliah).

The utmost simplicity characterized the organization of Saul's kingdom and his personal surroundings. His solitary officer is the Captain of the Host, his sole organization a small and ill-equipped standing army. There are no traces of magnificence and luxury in his court, and palace he has none; he is not approached with elaborate ceremonial. He sleeps at times in carelessly guarded tents or caves. He makes his head-quarters the shade of a pomegranate or tamarisk tree (1 Sam. xiv. 2, xxii. 6). He wears a crown (2 Sam. i. 10), but his sceptre is a spear (1 Sam. xxii. 6). It was David who organized the kingdom (1 Chron. xxvii. &c.) and introduced magnificence and elaborate ceremonial into the court (1 Kings i.). From his days onwards many of the kings (specially Solomon) had courts of considerable magnificence. We read of palaces (Solomon, Ahab, Jehoiakim) made of cedar wood (David and Solomon) or ivory (Ahab), and overlaid with gold (Solomon); thrones (Solomon); crowns (Saul, David, Joash); royal robes (David's daughters, Ahab, Jehoshaphat, Ps. xlv.); a harem with its eunuchs (David, Solomon, Abijah, Jehoiachin); standing armies of huge dimensions (Jehoshaphat, Amaziah, Uzziah); and body-guards of the kings [Saul, David (Cherethites and Pelethites), Joash].

The officers of David's court were (2 Sam. viii. 15—18, xx. 23—26), (1) The Captain of the Host. (2) The Captain of the royal Body-guard (the Cherethites and Pelethites). (3) The Recorder or Remembrancer. (4) The Scribe or Secretary of State. (5) The Superintendent of the Levy (R. V.), *i.e.* the officer who presided over the forced levy for public works (this officer first appears in the later years of David's reign). (6) The High Priests. (7) Certain officials called "chief rulers" (A.V.), priests (Hebrew and R.V.): Chronicles paraphrases by 'chief at the hand of the king' (1 Chron. xviii. 17): an office held by David's sons and others (2 Sam. viii. 18); possibly = king's friend (*cf.* 1 Kings iv. 5). Besides the above, Hushai holds the office of king's friend = privy counsellor (2 Sam. xv. 37; 1 Chron. xxvii. 33), and Ahithophel that of counsellor (2 Sam. xv. 12), and there were overseers and court officials of various kinds (1 Chron. xxvii. 25—31). To these Solomon added the following (1 Kings iv. 1—6), (1) The High Chamberlain or Steward. (2) The superintendent of the twelve officers who provided, each for a month, victuals for the king and his household. He had also two scribes. In the later O.T. history, the offices of Captain of the Host, High Chamberlain, Scribe, and Recorder have special importance. Two captains of the host (Omri and Jehu) founded the two most important dynasties of the Northern kingdom. The High Chamberlain, Scribe, and Recorder conduct the negotiations between Hezekiah and Rabshakeh. Note that the first-named has precedence of the other two (2 Kings xviii. 18), and without doubt holds the superior office (Is. xxii. 15—21).

We derive our information about the royal revenue mainly from the records of Solomon's reign. His revenue was enormous, but it is obvious many of its sources ceased largely or entirely after his death. (1) The profits arising from the internal (1 Kings x. 15) and the external trade (land, 1 Kings x. 28, 29; sea 1 Kings ix. 28, x. 22). (2) The tributes paid by the subject nations (1 Kings iv. 21, x. 15; 2 Kings iii. 4; 2 Chron. xvii. 11). (3) The produce of the royal lands (1 Chron. xxvii. 25; 2 Chron xxvi. 10). (4) The gifts made by all who were admitted to audience of the king (1 Sam. x. 27, xvi. 20; 1 Kings x. 25). (5) The king's share in (*a*) the produce of the land (Amos vii. 1); (*b*) the spoils of war (2 Sam. viii. 11). (6) The contributions in kind for the support of the royal court (1 Kings iv. 7, 27). Extraordinary needs were supplied by appropriating the treasures of the temple or royal palace (1 Kings xiv. 26, xv. 18; 2 Kings xvi. 8, xviii. 15). On only two occasions, in the last days of the Northern or Southern kingdoms respectively, was direct taxation resorted to (2 Kings xv. 20, xxiii. 35). Taxes were paid by the Jews to the Persian monarchs after the exile (Ezra iv. 13; Neh. v. 4, ix. 37). For a brief period, in the days of the Maccabees, the Jews were exempt from any tax or tribute imposed by a foreign power (1 Macc. x. 29, 30, xi. 35, xiii. 39, 41).

4. MILITARY AFFAIRS. By Professor Lumby.

Though we have no definite information on the subject, there seems to have been some sort of military organization among the children of Israel while they were in Egypt (Ex. vi. 26, vii. 4, xii. 17, 51), and very shortly after the Exodus a census was taken (Num. i. 1—54) of all that were able to go forth to war, and a like enumeration before they entered the Promised Land (Num. xxvi. 2—51). On the first occasion the able-bodied men numbered 603550, on the second 601730. Out of this number men to serve could be drawn as occasion demanded, but it would appear probable from the history that the fighting men of each tribe, after driving out the Canaanites, so far as that duty was accomplished, served when needed mainly against enemies in their own immediate neighbourhood, and when no war threatened devoted themselves to the occupations of peace.

It was with the commencement of the kingdom that a standing army was first formed, at which time the title of Jehovah as 'Lord of Hosts' also comes into the history (1 Sam. i. 3). Saul had his selected band of 3000 (1 Sam. xiii. 2), to which he added choice soldiers whenever he found them (1 Sam. xiv. 52), and they attended on him as a body-guard (1 Sam. xxiv. 2). David before he came to the throne had a company of about 400 men (1 Sam. xxii. 2), who were soon increased to 600 (1 Sam. xxiii. 13, xxv. 13), and when he became king we find him attended by the Cherethites and Pelethites, and 600 men who came after him from Gath (2 Sam. xv. 18), and he had 'mighty men' to attend him on the right hand and on the left (2 Sam. xvi. 6, xx. 7, xxiii. 8). But beside these, according to 1 Chron. xxvii. 1, he maintained in readiness for active service a large army of which 24000 were on duty each month, making a total of 288000 men in constant training for war.

What David's intention was in taking the numbers of the people is not made clear, but it may have been done with a view of enlarging this army by subjecting more men to the levy. According to the numbers recorded (2 Sam. xxiv. 9) this might easily have been done, for there were set down in Israel 800000 men and in Judah 500000, while the total in 1 Chron. xxi. 5 is still greater, viz. 1100000 men in Israel and 470000 in Judah. Of the army of Solomon we have not much information. He was a man of peace, but it was in his days that cavalry was first introduced into the Israelite army (1 Kings x. 26), and we are told that from his traffic with Egypt he was able to supply chariots and horses to the kings round about him.

Rehoboam was able to raise a considerable force

(1 Kings xii. 21) after the revolt of the ten tribes, and Asa a still larger one (2 Chron. xiv. 8). Of the large army of Jehoshaphat we are told 2 Chron. xvii. 14—18; and that there was an army under Athaliah we see from 2 Kings xi. 4. In Amaziah's reign the number of native troops recorded is not so great (2 Chron. xxv. 5, 6), but he hired a supplement of 100000 from the Northern kingdom. Uzziah's army (2 Chron. xxvi. 13) was numerous and well equipped, and in all these cases the numbers are very large compared with the extent of the country. But Palestine was, during the regal period, exposed to inroads from the North and from the South, owing to the wars between Assyria and Egypt. Hence these large numbers of trained soldiers may have been a necessity.

In the Maccabæan times the number of soldiers must have been much smaller. We have no exact details, but (1 Macc. iv. 1) Gorgias considers 5000 footmen and 1000 horse enough to be sent against Judas Maccabæus, while the army of Simon against the troops of Antiochus is set down (1 Macc. xvi. 4) at 20000 men of war with horsemen. But according to Josephus mercenary troops were employed by the Jews, while on the other hand, in the proposals of king Demetrius (1 Macc. x. 36), we find that he offers to pay 30000 Jews who shall be enrolled among his troops. In later times the troops serving in Palestine were Roman and their organization that of the Roman army generally. The 'band,' mentioned several times in the New Testament, was a cohort, that is, the tenth part of a legion; the officers the usual centurions, but the spearmen, spoken of Acts xxiii. 23, appear, from their name, to have been some special kind of troops. They are not noticed in any accounts of the Roman army, but were probably of the nature of 'lancers.'

Of organization among the Israelites we come upon the first clear notice in the time of David (2 Sam. xviii. 1, 2), where the troops are divided into thousands and hundreds, and the army ranged under three leaders, in three, apparently equal, parts. No doubt something of the same arrangement continued throughout the whole history, for we find Judas Maccabæus (1 Macc. iii. 55) adopting the same divisions, and also allowing exemptions from service according to the Pentateuchal law (Deut. xx. 5) for "such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful." The army of Jehoshaphat, however, was divided (2 Chron. xvii. 14—18) into five unequal divisions each with its separate commander. But the division into three bodies is most frequently mentioned (Judg. vii. 16; 1 Sam. xi. 11; 1 Macc. v. 33). Moreover one of the titles (*shalish*) of the officers, usually rendered 'captain' (Ex. xiv. 7; 2 Sam. xxiii. 8; 2 Kings x. 25), points by its etymology to his having charge of a *third* part of the troops.

Of strategy there was very little. Sometimes by a pretended flight an enemy was beguiled from his stronghold, and surprised by an ambuscade which disclosed itself in his rear; sometimes a circuit was made, and thus an enemy was surprised at an unexpected point (2 Sam. v. 23), sometimes spies were made use of that the numbers and position of the adversary might be found out and advantage taken of the knowledge (1 Sam. xxvi. 4; 1 Macc. v. 38, xii. 26).

The commander-in-chief was called 'captain of the host,' and from the history of David's reign we learn how important a person he could be (2 Sam. ii. 8, 9, viii. 16, xiv. 1—23, xix. 5). The person whose office is rendered 'scribe' in the O. T. narrative (2 Sam. viii. 17) probably had charge of the military lists and muster rolls.

The time for the commencement of military operations depended in the East on the time of the year, and is alluded to as 'the return of the year' (2 Sam. xi. 1; 1 Kings xx. 22, 26; 2 Chron. xxxvi. 10). The soldiers of the army seem to have had no pay, but must have been supported when on service and supplied with arms at the expense of the kings, though provisions were at times sent to them and to their officers from home (1 Sam. xvii. 17, 18).

For weapons of offence the Israelites used *swords* (Gen. xxxiv. 25; Ex. xxxii. 27; Josh. x. 11; 1 Sam. xxv. 13), which were carried in sheaths (1 Sam. xvii. 51) and hung by a girdle (1 Sam. xxv. 13; Ps. xlv. 3) round the waist. They had several kinds of *spears* (Josh. viii. 18; 1 Sam. xvii. 45; 1 Chron. xii. 24), the variation being apparently in size and weight. *Bows* and *arrows* (1 Kings xxii. 34; 1 Chron. xii. 2) were also used, the latter being carried in a quiver (Gen. xxvii. 3). Some among the people, notably the Benjamites (Judg. xx. 16), were expert *slingers*, and David's slaughter of Goliath is an example of the excellent use which could be made of this simple weapon.

For the protection of the body we read of *breastplates* (1 Kings xxii. 34), *coats of mail* (1 Sam. xvii. 5), *helmets* (1 Sam. xvii. 38), *greaves* (1 Sam. xvii. 6), and two kinds of *shields* (1 Sam. xvii. 7; 1 Kings x. 16; 2 Kings xix. 32), a larger and a smaller, for the former of which the distinguished soldiers or leaders had with them a shieldbearer (1 Sam. xvii. 41).

In besieging a city the plan appointed for the Israelites (Deut. xx. 20) was to cast a mound or bulwark against it, from which they might hurl their missiles upon the besieged. But in the history we rarely read of this being done by them (2 Sam. xx. 15), though it is not unfrequently mentioned as the practice of their enemies, or threatened as a punishment by the prophets (2 Kings xix. 32; Is. xxix. 3; Jer. vi. 6; Ezek. xxvi. 8).

In ancient warfare the lot of the conquered was a very hard one. Unless an arrangement for putting the whole land under tribute was made, slavery was the mildest fate for the women and children: often, along with old men, they were slain at once; and women with child were ripped up (2 Kings viii. 12). In the Bible history however such savagery is generally on the part of their enemies, while in many instances the warfare of the Hebrews was marked by some humanity (1 Kings xx. 31; 2 Kings vi. 22; 2 Chron. xxviii. 8). A special precept in the law forbade the destruction of trees which were 'for meat' (Deut. xx. 19, 20), though as we see it was not always observed (2 Kings iii. 18—25).

5. DOMESTIC AND SOCIAL ORDINANCES AND CUSTOMS OF THE JEWS.

By the Rev. W. Awdry, M.A.,

Formerly Fellow of Queen's College, Oxford, and Canon of Chichester.

The name Jew applies strictly to those Israelites who belonged to the tribe of Judah or recognized its headship, but for our purpose it will be best to look upon the domestic and social customs of God's chosen people as coming within our scope from the time of Abraham to that of our Lord; but not to touch upon the Jews of the dispersion except where this is necessary in order to explain some Scriptural incident or reference.

We propose therefore to treat first of the conditions of life,—the house and its furniture, the town, the country; and, secondly, to give an outline of the ordinary incidents of life at home and in society, beginning with infancy and ending with death and burial.

I. Abraham and his family were, like other wandering pastoral peoples, dwellers in tents, which were easily pitched and easily taken down as they moved from place to place. Yet there are indications of a special acquaintance in Abraham's family with one art at least which must have enabled them to lead a less roving life than others, and so may have led to their using more commodious dwellings. Abraham and Isaac excelled in finding water and sinking wells, the possession of which became a subject of contention with their less skilful or less industrious neighbours. Isaac, too, perhaps in consequence of delicate health leading to premature age and blindness, travelled less than his father, and for a time at least engaged successfully in agriculture. And Abraham, as the chief of a powerful and wealthy clan, may have occupied something more than what is the ordinary sheikh's tent among the Bedouin of the present day. Still the tent of the Arabian deserts is the best illustration that we have of the dwellings of the patriarchs. Its material is black cloth made of goats' hair, such as St Paul no doubt wove. This is spread over poles, arranged in three rows, the middle row being the highest, and it is strained open with cords pegged into the ground a couple of yards from the side of the tent. The greatest height is usually not more than six feet, so that the occupants merely squat upon their heels, with their arms resting on their knees. The front of the tent is open to the air, but a long strip of woollen cloth is often hung round the other sides and reaches to the ground, while another strip of cloth, hung from the middle line of poles, divides the women's part of the tent from that which is occupied by the men.

All the generations of a family usually live in the one tent, but if they become too numerous a second will be pitched for the son and his family, and when the wives cannot agree a separate tent is sometimes pitched for each of them. It was probably into the women's portion of Abraham's own tent that Isaac took Rebekah when she became his wife. From the story of Laban's search for his lost images we see that the trappings of the camels were arranged in the dwelling to serve as seats, and probably there was very little other furniture, only the loom and distaff, the mats and rugs to serve as beds, perhaps the pestle and mortar for crushing grain, or a pair of small millstones, the upper not being too large for a woman easily to turn it with a handle, and the vessels for cooking and for drawing water. The patriarchs no doubt used the ordinary food of the desert, dates and milk, with meat of camel, goat, or calf upon occasion, and they made their own clothing of wool, or camels' hair, just as they made their own tents.

During their long stay in Egypt the children of Israel must many of them have lived in huts or houses, built of mud or sun-dried bricks like those of the lower orders of the Egyptians, for we hear of the lintel and side-posts of their doors. Their food, too, was changed. They used little handmills to grind their grain, and kneaded their dough on boards, generally making it rise with leaven. They grew and ate a great variety of vegetables, irrigating their gardens with water from the Nile.

But the 40 years of wandering in the wilderness brought them back to the old patriarchal mode of life. Many of them were no doubt discontented with this change in their dwellings, as they were discontented with the change of food, but these changes involved little discomfort. At the same time, in place of the colossal temples of Egypt, their house of God became a 'tent of the congregation,' similar to their own, though larger and more sumptuous.

If they had to renounce the luxuries of Egypt, they carried with them into the wilderness a knowledge of its wisdom and its arts. Moses indeed was learned in all the wisdom of the Egyptians; Aaron was skilful as a goldsmith, Bezaleel and Aholiab, too, and the 'women that were wise-hearted,' had 'wisdom which God put in their hearts,' and which was shewn in guiding the structural and ornamental work of the tabernacle: work in metal, wood, weaving and embroideries, and in the setting, if not the cutting, of jewels. Such skill had no doubt been acquired by many during the stay in Egypt, and to this day embroideries and ornamental work in metals are the chief artistic industries of that country.

When the Israelites conquered the Promised Land they entered upon the possession of houses ready built, with vineyards planted and other fruits of the civilization of a settled people. Most perhaps of the two tribes and a half which had their inheritance east of Jordan continued their pastoral life and 'abode among the sheepfolds to hear the bleatings of the flocks,' though amongst them too there were fenced cities here and there, and walled sheepfolds with watch-towers for times of danger. But the rest of the nation no doubt settled down into an agricultural and gradually into a trading people, living chiefly in houses and largely in towns.

What, then, were their houses like? We cannot tell with any *certainty*; for not one of them remains. But when we remember that there is not a single house in this country, and probably not a church, of which any great part is 1000 years old, we must not be surprised that no domestic architecture of Palestine, such as it was when the Israelites entered the country some 3400 years ago, has come down to us. The best that we can do is to see what the old town and country houses in Palestine and the neighbouring lands are now, and to compare these with anything which the monuments of Egypt, Babylon, and Assyria can tell us, and with the occasional references in the Bible.

At first the Israelites succeeded to the houses of the Amorites and Canaanites, generally no doubt in pretty good repair. The walls of the cities were high and strong. Rahab's house was on the wall of Jericho, with a window looking outwards through which the spies could be let down, and where afterwards her scarlet thread could be displayed. The roof was flat, and used for drying the bundles of flax from which she made her thread, and under which she could hide the spies.

In the troubled times of the Judges it is likely enough that both city walls and houses fell out of repair; and certainly the open country was often at the mercy of the foreign nations who oppressed Israel. Thus in Deborah's day "the highways were unoccupied, and the travellers walked through byways." These highways were merely well-known open tracks, not roads like ours, for so far as we know there were no Israelite carriages or chariots till the time of Solomon, and very few horses. Gideon, again, had to thresh his corn in a winepress out of sight of the marauding Midianites, for had he threshed on the hard smooth threshingfloor on the hill-top, where the wind would have done the winnowing for him, they would have seen what he was doing and taken his corn.

In walled towns the houses must always have been of stone, which was abundant in Palestine, while wood was scarce, at least in the south. There is little notice of a palace in Saul's day, but the room in which he entertained his court was probably a permanent structure, and if of stone it may have been lined inside with boards, as Saul's javelin thrown at David stuck into the wall; but when the king was with his army even in permanent headquarters he dwelt under a tree, no doubt in a tent like his soldiers.

With David's reign the art of housebuilding made much progress, but it may be gathered how little skill there was in Israel from Hiram, king of Tyre, having considered that the most acceptable present he could give to David was to build him a house at Jerusalem; and for this he not only supplied the timber, pine, cypress, and cedar from distant Lebanon, but sent the architect and skilled workmen too from Phœnicia. Even thirty years later, though in the interval the Israelites must have learnt much themselves, all the hewing and carving of timber and the casting of metal was done for Solomon by foreigners.

The styles of architecture introduced in Solomon's day were therefore not of native origin, and probably they affected the houses of the common people but little. Indeed timber was so much more rare and costly than stone in southern Palestine that the profuse employment of it seems to have been a fashion with the richest. Not only were the timbers and panelling of the temple thought worthy of special notice, but the 'house of the forest of Lebanon,' the most sumptuous of all Solomon's buildings next to the temple, in which no metal less costly than gold was allowed a place, appears to have been a vast superstructure resting upon a forest of cedar pillars. A mode of building like that, in which less durable materials were employed just because they were more rare and costly, could never be more than a fashion of the rich. It was as foreign as the 'ivory house' which Ahab built, adorned, no doubt, by the Phœnician workmen of his wife Jezebel with ivory which Phœnician traders supplied. So, too, the panelling with cedar and painting with vermilion of Jehoiakim's palace (Jer. xxii. 14) is condemned as a costly and selfish luxury, inappropriate in a time of national poverty and distress.

The houses of the people generally must have been built much as they are at the present day. The tenements of the poor might be of one or two rooms, either separate or opening out of a courtyard common to all; but the simplest form of a fair-sized house would be a plain courtyard of a single story, with few, if any, windows looking outwards on the country, though town houses seem to have had windows towards the street. Over or by the side of the door there is now generally a little window to enable the owner or his porter to see who is knocking. All the ground-floor rooms open into the courtyard, which serves as the common passage for all purposes, the rooms being separated from each other by partitions, and from the court by partial partitions with lattice or open window unglazed above them. The court is either quite open to the sky or partly covered in with a light roof; and the roofed portion of the court forms a gallery or verandah all round, and is available as a cool and airy room for summer use. It was in such a courtyard that our Saviour was teaching when they uncovered the roof because they could not get through the throng, and let down the paralytic over the heads of the crowd. It was in such a court at the high priest's palace that the servants made their charcoal fire, when St Peter stood and warmed himself among the less privileged retainers of the house, and he must have been still in the court when our Saviour was led across and gave the look which brought him to himself.

For in larger houses there often is an upper floor. This must, from early times, have been the case at Jerusalem, where, in no very large space, accommodation had to be found not only for the regular residents but for the multitudes who came up to the yearly feasts. At the great festivals the Jews at Jerusalem exercised unbounded hospitality, and declined all rent from strangers for their rooms. In the high priest's palace the upper rooms would be arranged in much the same way as the lower, a gallery running all round on the inner side towards the court, and serving as the passage from room to room. With this simple arrangement it is plain that there was neither need nor place for an indoor staircase, but the upper story and the roof were reached by a flight of steps running up by the side of the wall in the open air, and in a street it was easy to pass from roof to roof.

Where timber or suitable stone can be had the roofs are flat throughout, with cement or slabs of stone laid upon wooden joists and sloping just enough to let the rain drain off into a cistern; but the lack of wood in southern Palestine must always have made the present form of roof more common there,—small domes of stone covering in the rooms, while the sides and corners round the domes were filled in and laid flat so as to give at least a portion of the roof for an open-air room or promenade. Here St Peter could pray unseen, but hence also a voice could be most widely heard, and so our Lord compares His own private teaching of His disciples to words said in an inner chamber, and their publication of the gospel to proclamations made upon the housetops.

Round the housetops ran a rail or parapet at least three feet high, according to the Mosaic law (Deut. xxii. 8), which made the owner responsible for the death of anyone who fell from his house unless this rule had been complied with. Such a parapet would also be a convenience when wool, flax, &c. were stored on the roof.

In the hot season the men's beds are usually spread upon the roof for the sake of the fresh air, and sometimes a little shed on poles, thatched over but open to the air on all sides, is placed upon the roof by way of summer-house for use both night and day. Perhaps it was to such a summer-house that Eglon, king of Moab, had gone up for noontide rest when Ehud slew him.

In large *country* houses where ground space was abundant, instead of an upper story there would generally be an inner court reached through the outer, and in such cases the inner contained the more private rooms occupied by the master and his family, and particularly by the women, while the dependants lived and worked in the outer court and chambers. Though the rooms generally opened upon the courtyards rather than into one another, yet in large houses there were rooms reached only through other rooms. Such were 'secret chambers,' the store-rooms or treasure-rooms of the house, and the hiding-places, as when Micaiah says to Zedekiah, "Thou shalt go into an inner chamber (lit. a chamber within a chamber) to hide thyself" (1 Kings xxii. 25).

One more phrase regarding the general structure of the house requires explanation. What was the 'prophet's chamber' made in the wall for Elisha by the Shunammite? Probably it was one of those wooden balconies reached from within the house, and roofed and latticed but not otherwise protected from the weather, which pictures of Jerusalem and other Oriental towns shew in abundance; or it may have been a little chamber on the roof reached from the outside staircase. Here was placed the simple furniture which met his wants, the seat and the bedstead, the table and the lamp, for his washing would be done in the court below.

II. An Oriental needs little furniture. Neither poor nor rich, men nor women, sit upon chairs or sofas, but they squat or sit cross-legged on the ground or on a mat or cushion. The floors of a palace may be made of marble; there may be, and generally is, a fountain in the middle of the large hall; the inner portion may be raised a step or two above the outer, forming a sort of dais; the walls may be inlaid with marble carved in patterns, overlaid in part with ivory or with thin plates of precious metals hammered down until they accurately reproduce the carving behind them, as in Solomon's temple; the ceilings may be panelled or painted or otherwise enriched, and special care and cost may be expended on the corners and cornices, so that by their beauty, their adornment, and their modest withdrawal to the most distant part of the room, they become apt emblems of the daughters who should be as the polished corners of the temple. But even with all this cost and care, the actual furniture of the room will consist only of a few mats or rugs laid upon the floor here and there, the divan, or row of cushions, round the inner portion of the room against the wall, and some small, low, moveable tables which can be placed near anyone who wants them.

Across the room servants, or rather slaves, will be moving without a sound, for though their heads are covered their feet are bare. No Oriental would stand with bare head or covered feet in attendance on his betters, whether God or man. And all put off their shoes at the entrance of a place of worship, so that on entering a mosque at this day you see at the threshold the shoes of all the worshippers. (The Rabbis, however, permitted shoes to be worn in the synagogue lest it should appear to be of equal sanctity with the temple.) Even on the threshold of a friend's house the visitor calls his slave to unstrap and carry his sandals while he enters. Hence the fitness of John the Baptist's words when he professed himself unworthy to do even such menial service for our Lord.

If the furniture of a palace is so simple, clearly that of a humbler house will differ from it chiefly in materials and in minor details. Thus rugs and cushions will be replaced by mats and shawls, or the fountain by a basin and ewer; and the poorer visitor, if shod at all, will slip off and carry his sandals for himself.

In the time of our Lord, however, the purely Oriental customs had been much affected by Greek and Roman influences even in Judæa, and yet more in Galilee of the Gentiles. Thus had been introduced in private houses the use of chairs, which in earlier times had been the badge of royal and especially of judicial office.

But however much or little the use of seats like ours may have become customary among the Jews of our Lord's day, it is clear that in set and formal meals the general Eastern practice of squatting on the ground round the bowl or dish, and rolling together a mouthful with the fingers, had given way to the Roman and Greek method of lying upon couches supported on one elbow, with a cushion under the arm to relieve the pressure, whilst the dishes would be passed or handed from one to another. The custom also of choosing, perhaps by lot, a president of the feast, as we see in the wedding at Cana of Galilee, had been adopted from the Greeks. The bridegroom supplied the wine, but the 'governor of the feast' directed when it should be passed round. The food was taken with the fingers from dish or plate, a practice which the mention of the scrupulous washing of hands before meals, of the presence of the six waterpots of stone at the great feast at Cana, and of the jug, basin, and towel in the upper room at Jerusalem—though these were meant for ritual rather than physical cleansing—saves from the charge of uncleanliness.

The circumstances of the Last Supper, and of the anointing of our Lord's feet while at table, and many other allusions, are unintelligible unless we have a picture of the scene in our minds. In the Galilean houses, not only of Matthew the publican where it would almost seem that there was a free table for all comers, but of Simon the Pharisee whose invited company was select whilst any who chose had access to the guests at table, the meal must have been served either in a chamber not divided from the courtyard by any partition, or more probably in the open verandah. In the upper chamber at Jerusalem of course this was not so. The little company of thirteen must have been undisturbed by strangers, as was indeed our Saviour's purpose. But in all the cases alike three couches were laid in the form of a horse-shoe and the company occupied three sides only of the table, thus leaving free access for the servants on the other side. The couches were flat and broad, without head or arms or backs. The occupants reclined with their heads near the edge of the table and their feet sloping outwards towards the outer edge of the couch. Thus anyone could reach the feet of the guests without coming near the table or interfering with the servants. And so it was that at one time our Lord stepped off the couch, put off His outer garments, tied the long strip of towel round His waist with the ends hanging down in front, and then taking the basin round washed, from the feet of the apostles, as they lay, the dust which they had gathered in walking: and it may be that St Peter declined at first to receive such a service from his Lord by drawing up his feet from the outer edge of the couch within the folds of his garments. Thus, too, the woman who was a sinner could bathe and anoint our Saviour's feet without interfering at all with the meal which was in progress. While eating, each person raised himself on his elbow: between times he rested his arm by letting his head fall back upon his cushion. So when our Saviour was raised on His elbow and St John resting on his cushion, the head of St John, chosen for the place next below Him on the same couch, would necessarily be in our Saviour's bosom, and he could ask unheard the question, "Lord, who is it?"

Except in winter, people freely slept in the open air. Hence the law forbade the creditor to take, or at least to keep after sundown, the raiment of his debtor as a pledge for payment, for "wherein shall he sleep?" (Exod. xxii. 27). Thus Jacob at Bethel slept with a stone for his pillow, and thus He who had not where to lay His head often, we may suppose, lay down to rest on the slopes of the Mount of Olives or under the trees of Gethsemane. But in houses, even in humble homes, at least on the ground-floor, bedsteads were used, raised sufficiently for things to be hidden under them, else our Lord would not have spoken of the lamp being put *under the bed* instead of on the lampstand.

That some kind of pillow was used in David's day we learn from Michal placing the image with a pillow covered in cloth of goats' hair for its bolster. Cushions were in use even among persons in modest circumstances if the pillow, which seems to have been an ordinary part of the furniture of a boat on the Sea of Galilee, was really a cushion, and not merely a wooden headrest.

Each house, too, had its measure (or bushel) for solid food, and its pitchers, which the women carried out to the well on head or shoulder at certain times of day, and tilted down upon the hand when they wished to pour out the water, as Rebekah did for Abraham's servant. So the well's mouth became the place of meeting and of chat, but in our Saviour's time this work was done for the wealthier classes by their slaves. Skins, that is the whole skin of a goat, carefully sewn together to be watertight, with one leg so tied up that it could readily be undone to serve as a spout, were used for keeping wine, and also were no doubt carried, as they still are, by water-sellers to the different houses of a town, but they would not necessarily be part of the furniture of a house, though they, like the house-broom, have their place in our Saviour's teaching.

III. We must now give a short sketch of the leading events of an Israelite's life from birth to burial.

The birth of a child, especially of a firstborn son, was a source of great joy, and more so perhaps among the Jews than in any other nation. The Roman historian, Tacitus, quotes with contempt as one of the points in which the ways of the Jews were absurdly contrary to those of all other peoples that they did not allow the parent to settle whether his newborn children should be reared or not.

No doubt the Israelite preferred sons to daughters, for his daughters went by marriage to strengthen other families, while his sons took wives from other families to strengthen his own and so to prevent his name from perishing; and the very word for male means keeping in remembrance. The strengthening of the family must always be a matter of importance in unsettled and lawless times, when "blessed is the man that hath his quiver full" of sons: "they shall not be ashamed when they speak with their enemies in the gate." The Mosaic law, too, made a difference in favour of the son when it decreed a later date for purification after a daughter's birth, and when it enacted that every *male* that openeth the womb shall be called holy unto the Lord. And in our Lord's day the traditions of the elders had carried this doctrine of the inferiority of woman so far that it was an impropriety in a Rabbi to speak to a woman at all in public, and if obliged to do so he was bound to confine himself to the fewest words possible. Hence it has been observed that our Lord's converse with the Samaritan woman involved a threefold self-humiliation in that He spoke to a woman, that the woman was a Samaritan, and that she was a sinner.

Still, women were less secluded, more honoured and esteemed, and had a higher place both in domestic and public life among the Jews than in any other kindred races.

But the family rejoicing over the birth of a boy was held not at the time of the birth into the world, but on that day week, when by circumcision he was admitted to share in the privileges of the children of Israel, and came into covenant with God. Then the neighbours and the cousins would come and rejoice with the parents, and make their voice heard in the choosing of the name. Two influences besides the fancy of the parents appear to have affected the choice of a name, (1) Religion, for all Hebrew names have a meaning, and almost all of those recorded in Scripture have a definitely religious meaning, the great majority containing in some form the Name of God; and (2) family or tribal relationships. So the name Saul recurs in the tribe of Benjamin, that of Zechariah among the descendants of Aaron; and on the birth of John the Baptist the name John seemed inappropriate because none of his kinsmen was called by this name; while in this case the aged father's, but more commonly the grandfather's, name was generally preferred to any other.

Among the humbler classes, at least, the little babe appears to have been swathed in strips of cloth wound round him, but when rather older he was left unclad, and was often carried on the shoulder or astride upon the mother's hip.

IV. "The streets of the city (Jerusalem) shall be full of boys and girls playing in the streets thereof." The streets then were the playground for city children, but the words rendered streets mean literally the 'out of doors' or the 'wide places,' and they refer not so much to the narrow crooked alleys of Eastern towns as to the open spaces at the city gates, and the open market-places or bazaars where the traders set up their booths. In these open spaces among the booths, or before they are pitched, are the children of the town running in and out and shouting to their fellows, free, like other children, in the use of their limbs and voices, and shaping their play by the ways of their elders,

"A wedding or a festival,
A mourning or a funeral."

Our Saviour tells how, when the game fell through, the more eager called to their fellows and said, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented."

V. Not much is known of the education of girls, or even of boys until shortly before the time of our Lord, but up to six years of age the Jewish child was taught at home, chiefly no doubt by the mother orally, and until the boy was ten no text-book was used but Holy Scripture. So Timothy had been taught by his grandmother Lois and his mother Eunice, though his father was a Gentile. The schools, which all boys from six years old had to attend, were generally held in the synagogues, where the children might be seen in a semicircle facing their teacher. He and they alike would be either standing or sitting on the ground; for it is characteristic of the reverence for childhood, and the great and sacred value set on education, that the teacher was bound to put himself on a level with his little scholars in place and posture. The most careful principles were laid down for his guidance in the moral training of his class. The aim was to encourage study by sense of duty rather than by reward or fear. Punishments were to be moderate, lest they should make the child wish to escape from school: even the father was restrained from the use of corporal punishment after his son was 'of age,' *i.e.* 13 years old. Both indelicacy of thought and the knowledge of evil were to be kept from the child as far as might be, forgiveness of wrongs was to be inculcated, while knowledge of the law, including its interpretation and the traditions which were set up to be a 'hedge' around it, was regarded as eminently meritorious. As the birth of one Israelite outweighed that of all other children in the world, so one man learned in the law was more worth than all the 'people of the land,' *i.e.* the ignorant. In order that teaching might be thorough, no class even in the elementary school might exceed 25 pupils.

Reading, writing, and grammar were taught in the schools, and numbers were studied also, but at least as much for the mystical significance which many, such as 3, 7, 12, 40, 70, have in Holy Scripture, as for practical use in calculation. The 'religious question' could not exist in Jewish education any more than it can exist in mission schools in heathen lands, for the whole and sole purpose of education was religious. The use of Scripture as the text-book for all subjects was not an irreverence but a matter of course, for the alphabet itself was sacred and mystical, inasmuch as the word of God was written with it, and nothing was worth the learning except as it taught or illustrated Holy Scripture.

At home probably Bible stories were taught as with us, but the regular course at school began with the first seven chapters of Leviticus, probably because they must be known perfectly by every Israelite that he might not make mistakes in the outward acts required of him; then the rest of the Pentateuch, then the 'Prophets,' and then the rest of the Old Testament.

One great event occurred in the course of the school life of a Jewish child. It might be compared to the close of primary and the test before promotion to secondary education now, and at the same time it corresponded in some degree to the close of our childhood, and entering at Confirmation upon the personal responsibility which belongs to Christian manhood. The Jewish boy, now over 12 years old, was taken to Jerusalem at one of the great feasts, and tested by the doctors of the law in the temple as to his knowledge of the duties and privileges to which by circumcision he had been admitted without any choice of his own. In passing this test he was regarded as freely and intelligently 'taking upon himself the yoke of the Law,' or 'of the Kingdom of God,' and henceforth he was bound to fulfil the precepts of the ceremonial law.

VI. The intensely religious and national colouring which was thrown over their whole life by the sense of being God's chosen nation is illustrated by many little customs over and above the feasts, fringes, phylacteries, &c., which the law required. Thus, some text containing the Name of God was written on the entrance to each Jewish house, and all who entered touched the holy Name with their finger and then kissed the finger which had touched it.

When Israelites met, they greeted each other by asking, 'Is it peace with you?' or by wishing 'Peace be with you,' where we should say 'How do you do?' and to omit such greetings was a sign of haste or urgency of business, as with Gehazi when bearing Elisha's staff to the dead child, or the apostles when sent on their missionary journey by our Lord.

At the feast of the Dedication, which commemorated the reconsecration of the altar by Judas Maccabæus, every Jewish house was illuminated; the matron of the house usually lighting one lamp on the first day of the feast for each member of the household, two on the second day, and so on till the seven days were over.

At the Passover, the youngest member of each Paschal company asked, 'What meaneth this service?' and his elders told the story of the chosen people and of their deliverance from Egypt. Thus these celebrations gave the opportunity of recounting year by year the great events of the nation's history.

So, too, there are Hebrew 'graces' of unknown antiquity now prescribed for use not only before and after meals, but on the sight of storm, sunshine, and flowers, or the enjoyment of sweet odours of various kinds. They are mostly framed upon the model of such verses as 'Blessed be the Lord God of Israel who only doeth wondrous things, and blessed be the Name of His Majesty for ever, and let all the earth be filled with His Majesty. Amen, Amen.' But they provided a method for every Israelite to realize, at least in outward form, the apostle's bidding, "Whether ye eat or drink or whatsoever ye do, do all to the glory of God," "giving thanks to God and the Father."

VII. The wealthy youths, as well as the poor, were taught a trade or handicraft. Good works, and especially charity to the poor, the widow, and the orphan, were earnestly enjoined as bringing great reward both here and hereafter. Yet there was watchfulness on the part of the authorities to see that the able-bodied should not beg instead of working. The maintenance of those who were poor not by their own fault had been provided for in the Mosaic law by the Jubilee, which restored to the families of their original owners lands that had been sold or, as we should say, leased till that date, while individuals who had fallen into distress were entitled in the seventh year to their release, and to something from the flock and herd and other substance of their masters to give them a fresh start. These provisions were further enlarged by the right of the nearest of kin to redeem both the person and the family property of an Israelite. Then, too, a special tithe, the fruits of the land in the sabbatical year, the gleanings of all the principal crops, and the 'corners' of the fields, which were not to be reaped expressly that the poor might have what grew in them, the right of plucking and eating when passing through the standing corn,—all these were provisions for the stranger, the fatherless, and the widow.

Meanwhile the infirm and maimed were expressly permitted to beg, and often occupied special places at the temple gates and elsewhere, where, as the man blind from his birth, and the lame man at the Beautiful Gate of the temple, they became well known by face to those who passed in and out, and were recipients of a charity aptly combined with devotion. The story of the rich man and Lazarus shews how others took up their place near rich men's doors and lived upon their broken meats.

But in fact the poor must have felt their poverty less amongst the Jews than in any other nation. Poverty did not exclude from 'society' any more than it excluded from the sacred brotherhood of the children of Abraham. Learning, by which is meant a knowledge of the law and the traditions, not wealth, was the main ground of social honour, and the foundation of social pride. Men wanted to be called Rabbi, Rabbi, the term of honour given to the learned teachers, and it was the Rabbis who had the highest places. They walked with staid steps, were followed by their troop of reverential pupils, saluted with respect, under heavy penalties, by all who met them, distinguished by their long tunics and deep fringes or tassels, and by their larger phylacteries or leather cases containing scrolls of certain passages of the law worn upon the forehead and left arm; and it was the Rabbis who looked with contempt upon the unlettered crowd, and said of all such, "This people who knoweth not the law are cursed."

VIII. The ordinary head-dress of a Jew in our Lord's day was a large handkerchief wound into a turban. This, as we have seen, would be worn always in public and in the presence of betters. From the back of the turban sometimes hung a smaller handkerchief, protecting the back of the neck and shoulders from the sun. On the feet, the sandals generally worn in summer were sometimes replaced in winter by roughly made shoes. On the body next the skin was worn a long shirt or tunic reaching, in the case of a Rabbi, to the feet, and fitting closely in the upper part. It was put on over the head, and sometimes, as in the case of our Lord, woven in a single piece from the top throughout. There were either slits for the arms to pass through or, perhaps more commonly, loose short sleeves. The material varied from the 'rough garment' of haircloth, which marked John the Baptist and other prophets, to the finest fabrics; sometimes it seems that even leather was used. Outside this shirt or tunic was worn a girdle, generally of leather, from which purse, or pouch, or weapon hung. As the tunic, reaching below the knees, would interfere with active movement, it was drawn up under the girdle as an outward sign of being busy ("Let your loins be girded about"), or as a preliminary to energetic work, as when Elijah girded up his loins and ran before Ahab. Lastly, a square shawl, edged with a fringe, and having tassels of five threads, four white and one blue, knotted together at each corner, was worn as a mantle or over-garment, and arranged so that it did not quite reach down to the bottom of the tunic.

IX. An Israelite's day began with a very light refreshment, a few figs perhaps and a little bread, which was usually somewhat sour because, in the absence of yeast, a little bit of sour dough (leaven) had been used to make it rise. This refreshment would not be taken with the family, but the man of ease probably ate it in his chamber, the workman on his way to work. The first real meal was usually about an hour before noon (the 5th hour). It was to this that our Lord called His disciples by the Sea of Galilee after His Resurrection, when they had been toiling all the night. But the principal meal (or dinner) was about the eleventh hour, a little before sunset, when the day's work was done.

At domestic entertainments the women did not dine with the men, but sometimes joined them after dinner, and it would seem took their part in the conversation and amusements which followed. Music and dancing had been closely associated with the religious life of the people for ages past, when David and Solomon wrote their Psalms and other songs, and David put off his royal robes to dance in the street before the ark; and still in the time of our Lord not only instrumental and vocal music, but dancing also, were pastimes in no way degrading to women of high position and character. The dances, however, seem not to have been carried on by men and women together, but the company watched the graceful movements of some chief dancer who, with or without others to bear subordinate parts, represented, it may be, some scene or idea by gesture in measured time to the accompaniment of music. Such probably was the dance of Herodias.

X. A Jewish boy 'came of age' at thirteen years and a day, a girl at twelve years and a day. At a later age than this they could not be contracted in marriage without their own consent, and the betrothal of a maiden seldom preceded marriage by more than twelve months. Betrothal was the solemn contract of which marriage was but the later fulfilment. Hence the unfaithfulness of one betrothed was visited with the same penalty as adultery. The usual form of betrothal was the payment of a piece of money by the future bridegroom to his bride. Though in its form betrothal was a purchase of the woman, and though divorce, permitted but regulated by the law and disapproved by the latest of the prophets and in principle by the Rabbis, was made easy by the Rabbinical tradition, yet the wife was held in high honour and respect, and it was a prime duty of every Jewish man to marry.

For the marriage ceremony we cannot do better than quote from Dr Edersheim's *The Life and Times of Jesus the Messiah*, vol. I., pp. 354, 5, "On the evening of the actual marriage the bride was led from her paternal home to that of her husband. First came the merry sounds of music; then they who distributed among the people wine and oil, and nuts among the children; next the bride, covered with the bridal veil, her long hair flowing, surrounded by her companions, and led by 'the friends of the bridegroom,' and the 'children of the bridechamber.' All around were in festive array; some carried torches, or lamps on poles; those nearest had myrtle branches and chaplets of flowers. Everyone rose to salute the procession, or join it; and it was deemed almost a religious duty to break into praise of the beauty, the modesty, or the virtues of the bride. Arrived at her new home, she was led to her husband. Some such formula as, 'Take her according to the Law of Moses and of Israel' would be spoken, and bride and bridegroom crowned with garlands. Then a formal legal instrument was signed, which set forth that the bridegroom undertook to work for her, to honour, keep, and care for her, as is the manner of the men of Israel. Then, after the prescribed washing of hands and benediction, the marriage supper began—the cup being filled and the solemn prayer of bridal benediction spoken over it. And so the feast lasted—it might be more than one day." Indeed, the whole week was festive, and the month was spoken of as the 'bridal days,' while by the Mosaic law a man was released from military service for a year after his marriage.

From the earliest times the bride was veiled until the actual marriage, as Rebekah veiled herself on seeing Isaac; and the marriage took place in the evening. Hence it was that Laban could pass off Leah upon Jacob, who did not find out the fraud till next morning. The wedding was regarded as lasting for a week, and if circumstances allowed of it the marriage festivities, with an open house, would continue for this length of time; and this is no doubt the meaning on Laban's lips of 'Fulfil her (Leah's) week' before marrying Rachel.

XI. Long life was accounted a great blessing amongst the Israelites, and old age was treated with reverent regard. Men waited on the old, attended upon their steps, yielded precedence to them, rose up in their presence. It is characteristic of the profound veneration for the judgement of the old, that in the Sanhedrin, when a case had been heard, the opinions were to be given in order of age, beginning at the youngest; lest if the elder had been heard first, the younger should but echo their views instead of giving an independent voice.

But when the time came that a man must die, death had a gloom and terror even for the best Israelites which for Christians it has lost. Premature death seems always to have been bitter. Hezekiah, in prospect of it, 'turned his face toward the wall...and wept sore'; and several of the Psalms echo the same feelings as his lament. In fact, whilst life in the Promised Land was God's great blessing to them, what lay beyond this life was very dim,—too shadowy to give much consolation except in times of highest inspiration and deepest perplexity and distress, like that which called forth the 16th and 17th Psalms, and "I know that my Redeemer liveth." As time went on, the belief in a general resurrection became both more common and more distinct. It was not the Sadducees, who were but a small party, that expressed the common belief, but Martha, when she said, 'I know that Lazarus shall rise again in the resurrection at the last day.'

When death had come, the body was washed, covered, as far as the circumstances of the relations allowed, with spices, and wound round and round with long cloths of linen or other material: the head, in the case of Lazarus as well as of our Lord, infolded in a separate cloth. The relations gathered at once to the house of mourning, and so too did the hired minstrels and 'such as were skilful of lamentation,' but the time allowed for this was short, for in all ordinary cases, except that of a parent, the burial took place, if possible, on the same day. The body was laid without coffin on a bier, and carried out beyond the town walls to the place of burial, which was either a public cemetery or, where circumstances allowed, in the private grounds of the family. The women often led the procession, and hence our Lord could speak to the widow of Nain before He stopped the bearers of her son. It was the office of the hired mourners to express sorrow by music, praises of the dead, loud wailings, with other outward signs of woe, such as beating of the breast and rending of the garments. All who met the funeral were expected to join the procession. The house continued a house of mourning for a week. Public mourning for a great man had certainly in former times extended to thirty days, and some of the signs of private grief were kept up for the same period, while a child continued in mourning for his father for a year: but mourning was not permitted on the sabbaths nor on certain festivals.

As regards the final disposal of the body, the Israelites abhorred the idea of destroying it by burning, and either buried it in the ground, or, if circumstances permitted, laid it in a rock-hewn tomb. The tomb was visited by the friends of the departed for at least the first three days. The tombs were carefully marked and generally kept whitewashed, in some cases no doubt garnished in honour of the deceased, but generally in order that people might not be defiled by walking over them unawares.

XII. It may be asked who succeeded to the dead man's property. The Jewish laws on this subject were well considered and well defined. Their principles, too, were of very ancient date. In regard to family estates, the purpose of the Mosaic law was that they should never be permanently alienated. The land of Israel in theory belonged to God, who granted it out to the several families, at the entrance into Canaan, for themselves and for their sons for ever. Hence the owners in any one generation had only limited rights. They could let on lease till the next year of Jubilee, but in that year all leases were to terminate, and all land and houses, except what lay in walled towns, were then to revert to the family of the original holder. For this purpose, that the land of one tribe might not pass in perpetuity to the members of another, heiresses were bound to marry members of their own tribe. The laws relating to the right of the next of kin to redeem the family land, *i.e.* to buy out the leaseholder, had the same general object in view. Not that these, any more than other Mosaic laws, were fully carried out at any period of the nation's history. Legal ingenuity found ways of evading the effect of the law of Jubilee, and prophets had occasion to pronounce a woe upon those who laid house to house and joined field to field till there was no room, that they might be placed alone in the midst of the land. Yet even in the most corrupt period of the kingdom of the ten tribes, their worst king felt the moral weight of these laws too strong for him, and could not see his way to override his subject's curt answer, 'God forbid that I should give (in return for its full value) the inheritance of my fathers unto thee,' until his foreign queen shewed him the way.

But far earlier than these provisions regulating the succession to landed estates in Palestine, was the leading custom in regard to the devolution of what we should call personal, that is moveable, property, tents, furniture, jewels and money, clothing, flocks and herds, and the like. Three main offices were vacated by the death of a patriarch like Abraham, (1) the Headship of the tribe, (2) the Priesthood for the tribe, and (3) the ownership of property, which in those cases was all 'personal.' In the natural order of things the first two offices would devolve on the eldest son, or where there were sons by several mothers on the eldest son of the principal wife, and this eldest son would receive a double portion of the property: thus if there were twelve sons the property would be divided into thirteen portions, and the eldest son would have two of these, the rest one each. But it clearly lay within the power of the patriarch to dispose of these things otherwise, either by gift before his death, or by will to take effect at his death. Thus Abraham gave gifts to all his other children during his life, but made Isaac his sole heir, while Jacob gave Judah the headship, and Joseph the double portion of the property; but the priesthood seems to have belonged to the 'firstborn' in each family until it was transferred to the tribe of Levi.

In later times, the lawyers allowed a man to *give* away his fortune as he would during his life, and to *will* what he would to each of his children, so that by willing it all away to others, one who was not mentioned would be practically disinherited; but to expressly disinherit a son was not lawful, and a will containing such a provision would be invalid. Indeed, so strong was the feeling that his due share vested of right in each son during the father's lifetime that for the younger son to say, when leaving home to seek his fortune, "Father, give me the portion of goods (presumably one-third) that falleth to me," does not appear to have sounded outrageous to Jewish ears: nor does the father hesitate to say of the rest to his elder son, "All that I have is thine."

The wife's dowry, however, was her own, and did not pass by the same rules of succession. On the father's death, the widow had right of residence and maintenance in his house, and the daughters shared alike in the property, and were entitled to maintenance till married, at their brothers' charge. In truth, as the Israelites insisted on filial duty to a very high degree, notwithstanding certain traditions enabling the son to evade it, so also they recognised parental duty even more than it is recognised among ourselves. Domestic family life among the Jews must have been most happily ordered, except where broken up in earlier times by polygamy or in later by divorce, and the supreme desire to found or continue a family upon the inheritance, together with the high honour attaching to a 'father in Israel,' linked the parent to his sons with a bond very difficult to sever.

6. LITERATURE (WRITING, POETRY AND OTHER FORMS OF COMPOSITION).

By Professor LUMBY.

If we trace the history of the Israelites backward we are led to the conclusion that they must have been acquainted with the art of writing at least as early as the Exodus. Commencing with the times of Nehemiah and Ezra we are sure from the books which bear their names that the Jews must have carried with them to Babylon a considerable literature, embracing much domestic and national history. The constant appeals that are made at that time to registers of genealogies bespeak for these documents both antiquity and authority. *Cf.* Ezra ii. 62, viii. 3; Neh. vii. 5, 64, xii. 23. The great number of authorities referred to in the Books of Chronicles shews that many original documents were accessible to the compilers. Beside the genealogies which occupy the early chapters of 1 Chronicles, there are other authorities named in 1 Chr. xxix. 29; 2 Chr. ix. 29, xii. 15, xiii. 22, xxiv. 27, xxvi. 22, xxxii. 32, as well as frequent allusions to "the book of the kings of Judah and Israel."

Before the Captivity Baruch wrote for Jeremiah (Jer. xxxvi. 18) 'with ink in a book,' and the courtiers who could read that book could probably also write. The narrative in that place shews that the so-called book was a roll, such as we know to have been used by the Jews in later times for making their copies of the Scriptures. In the days of Hezekiah (Prov. xxv. 1) we find what we may call a college of scribes, engaged in collecting scattered portions of the national literature which had not yet been brought into order; and as we go backward to the days of David the royal recorder constantly appears as a prominent officer, while historic records are frequently mentioned as composed by prophets who were living in the different reigns. Earlier still they must have been trained scribes who made out the lists of the boundaries which are recorded in the Book of Joshua (Josh. xviii. 9); they "went and passed through the land, and described (lit. wrote) it by cities into seven parts in a book." These men would be only one generation younger than Moses, and as he became "learned in all the wisdom of the Egyptians" so others of the people no doubt acquired in Egypt the art of writing and transmitted their skill to their posterity. In Exod. xvii. 14 we have God's command to Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua." It is thus that the mention of writing first comes into the history, and it is noteworthy that in the Book of Genesis there is nothing to indicate that writing was known to the patriarchs in that primitive period.

The earliest material for writing upon was probably the prepared skin of some animal. We know that the Israelites could prepare such materials (Exod. xxv. 5; Lev. xiii. 48) and that in later times their books were rolls of skin fastened together. They may also have been acquainted in Egypt with papyrus, but the supply of this would be scanty in Canaan. We see also that they were able to carve inscriptions in stone (Exod. xxiv. 12; Jer. xvii. 1) and to engrave on metal (Exod. xxviii. 36), but no writing on bricks, after the manner of the Assyrians, is either recorded or has been discovered. Under such conditions books could not rapidly be multiplied, and indeed, from the names of those persons who are spoken of as writing, we can see that the art was confined to persons of position, kings, prophets, priests, ambassadors, and the like.

Probably the earliest form which literature assumes among any people is the popular *ballad*, written to commemorate some tragic or stirring event. Of this character, among the Israelites, were the song of Lamech (Gen. iv. 23, 24), and the song of the well (Num. xxi. 17, 18), both probably of great antiquity. To these may be added the battle-songs which are found in a fragmentary form in Num. xxi. 14, 15, 27—30, and Josh. x. 12, 13. Of greater length are the songs of Moses and Miriam (Exod. xv., Deut. xxxii.) and of Deborah (Judg. v.). Of a religious character, and probably belonging to a much later time, are Hannah's song (1 Sam. ii. 1—10), Hezekiah's thanksgiving (Is. xxxviii. 10—20), and the pathetic lamentations of David over Saul and Jonathan (2 Sam. i. 19—27) and over Abner (2 Sam. iii. 33, 34). Such poems would have a separate existence long before the national history came to be written, and the same remark holds good for such passages as the blessings of Noah (Gen. ix. 25—27), of Isaac (Gen. xxvii. 27—29, 39, 40), of Jacob (Gen. xlix.), and of Moses (Deut. xxxiii.), as well as for the last words of David (2 Sam. xxiii. 1—7); and the existence of these early lyrics (and probably there were many like them in the Book of the Wars of the Lord, and in the Book of Jashar) is cogent evidence for the verity of the history to which they belong and in which they have been imbedded.

For the narrative portions of the sacred books material of various kinds must have been preserved from very early times, it may be in separate documents, as indeed an examination of their language seems to shew. Such would be the histories of the patriarchs, the narrative of the plagues of Egypt, the several recapitulations of the Law, the stories of Samson and the other judges, and more than one history of the lives of Saul and David. These with all the other material embraced in the historical books would be brought together at various periods, and it is natural that the name of Moses should be particularly attached to those portions which contain his history and some at least of his writings. The other histories would be compiled in the succeeding generations by such men as Samuel and his successors in the schools of the prophets, and *prose writing* would attain its most artificial form after the overthrow of the nation, as we find it in the Books of Chronicles.

In the New Testament we have historic narratives in the four Gospels and the Acts; the rest is mainly made up of letters written to various Churches by the Apostles. The Apocalypse has many literary features in common with the prophetic writings of the Old Testament.

Not till the nation became settled under kings would the devotional element of their literature, which finds its chief expression in the Psalter, be likely to become prominent. Not amid the struggles of Joshua's time nor during the disorders which came after would Psalms and Hymns be written; but when the king felt himself to be the anointed of the Lord and the people became conscious of the lofty destiny designed for them in God's promises to the house of David, worship and praise would become for them a natural expression, and the best means of keeping their consciousness alive. For this purpose many of the Psalms are excellently adapted, and have been constantly welcomed among other nations, as supplying words best fitted for those who would draw nigh unto God. That these lofty hymns should have been composed in a time of national decadence is beyond belief, and the tradition which calls them by the name of David has, no doubt, a foundation in fact, though doubtless many of the Psalms were written by others, while some of the later ones are little more than compilations culled from the earlier poems and perhaps prepared for some special services. (Compare the selection made in our Prayer-Book for the anniversary of the Queen's Accession.) The translators of the Septuagint rightly appreciated the title 'Psalm of David' when at the head of one or two they placed 'a Psalm of David, by Haggai and Zechariah' (Pss. cxxxviii., cxlvi.—cxlviii.). The artificial character of the 'Acrostic,' or 'Alphabetical,' Psalms, of which the most prominent example is Ps. cxix., seems to indicate for them a later date of composition.

Besides their *Histories* and their *Lyrics* the Hebrews have in their literature some books which may be fitly called *Philosophy*, though like everything else in their writings its character is entirely religious. If the Proverbs of Solomon are "to give subtlety to the simple, to the young man knowledge and discretion," the path thereto is made plain from the outset, "the fear of the Lord is the beginning of knowledge." The Book of Proverbs is of much interest because we can judge in some measure from its composite character (see p. 50) what may be looked for in the other books of this ancient literature. But it is the literary form which is here to be noticed. The sententious wisdom of the Hebrews is very frequently set forth in a couple of parallel clauses, of which the second either emphasizes and gives force to the first, as

He that is slow to anger is better than the mighty:
And he that ruleth his spirit than he that taketh a city
(xvi. 32),

or makes a contrast to it, as

He that covereth a transgression seeketh love;
But he that harpeth on a matter separateth chief friends
(xvii. 9).

But occasionally a subject is extended through several verses as in xxiv. 30—34 on Sloth, and xxx. 1—4 on the Unsearchableness of God.

The last two sections of the Book of Proverbs, which bear the title of 'burden' (xxx. 1, xxxi. 1; *or* 'oracle' R.V.), point to the close approach of some parts of this religious philosophy to the character of prophecy, to some portions of which (*cf.* Is. xiii. 1, xv. 1, xvii. 1, &c.) the same title is given.

Two solemn subjects are discussed more at length in the other philosophical writings, Job and Ecclesiastes, the former of which deals with the question 'Why does God permit the innocent to suffer?' the latter with 'The vanity of all earthly pursuits.' See on the contents of these books pp. 46 and 51.

Closely connected with the 'Proverb' is the 'Parable,' examples of which are more abundant in the Gospels than in the Old Testament, where however we find the parables of Jotham (Judg. ix.), of Nathan (2 Sam. xii.) and of Joash (2 Kings xiv.). *Cf.* p. 131.

But the most elevated literary form which appears in the Bible is *Prophecy*, of which we find no examples in any nation except Israel. The prophet speaks as the direct messenger of God. He is a preacher bringing exhortations, warnings, consolations, denunciations of divine anger, and sometimes seeing with the eye of faith, and declaring, the course of God's providence and grace in times to come.

The opening chapter of Isaiah is a very complete compendium of the prophetic style; rebuke and exhortation are there blended with offers of pardon and promises of restoration. The 'burdens' which occupy a large portion of the early part of the same prophecy partake more largely of the character of denunciations. They are directed against heathen nations whom God may use as His instruments but whom He will nevertheless visit for their wickedness. This is the character of the whole of the books of Obadiah and Nahum. Sometimes the prophet delivers his message by describing or performing some symbolical action. Thus Jeremiah (i. 11—16), by the figures of an early blossoming almond-tree and a seething caldron, pictures the near approach of the divine anger, and the fierceness with which punishment will be inflicted. The same prophet employs symbol again in xiii. 1—11 and xvi. 1—21, as does Ezekiel (iv., v., xii.), who also conveys his message at times by proverbs and parables. Examples of these will be found in Ezekiel xii., xv., xvi., xviii., xix., xxiii., xxiv. At times the prophetic message assumes the form of a dialogue, where the prophet, in God's name, argues with offenders and replies to their response. Illustrations will be found in Zechariah (xi.), Jeremiah (xlii.), Ezekiel (xiv.) and many other places. Sometimes the dialogue is between God and the prophet (*cf.* Jer. xiv., xv.; Hab. i., ii.). Another mode of presentation is by vision, of which many instances are found in the early chapters of Zechariah, in Isaiah (vi.), Ezekiel (i.—iii.) and the Apocalypse. At times the prophet joins his message with historical details, as is seen in Jonah, Haggai, Daniel, in certain portions of Isaiah and a large part of Jeremiah. But in the loftiest strains of prophecy all literary forms combine to furnish a sublime utterance. Such are the last chapters of Isaiah, some parts of Micah and of Joel. Exhortation is joined with promise, visions of a glorious future are contrasted with past humiliation, praise and exultation following entreaty and prayer; now the speaker is Jehovah, now the prophet, now the people of Israel; while the prospect of the universality of God's kingdom is opened to view as the crowning triumph of redemption.

And everywhere except in simple narrative the language of praise always, of proverb very frequently, and of prophecy not seldom, takes the form which belongs to Hebrew poetry. This, which is the most striking feature of Hebrew literature, consists of various kinds of parallelism. One or two instances of this literary form have been noticed in connexion with Proverbs. There it is usually of a simple kind. In the Psalms and in portions of the prophets it becomes much more complex. This will be seen in such a passage as the opening of the 68th Psalm:

Let God arise, let his enemies be scattered:
Let them also that hate him flee before him.
As smoke is driven away,
So drive them away:
As wax melteth before the fire,
So let the wicked perish at the presence of God.
But let the righteous be glad;
Let them exult before God:
Yea, let them rejoice with gladness.

Somewhat similar is Is. lv. 6, 7:

Seek ye the Lord
While he may be found,
Call ye upon him
While he is near:
Let the wicked forsake his way,
And the unrighteous man his thoughts:
And let him return unto the Lord,
And he will have mercy upon him;
And to our God,
For he will abundantly pardon.

Sometimes the effect is produced by heaping together a succession of parallel clauses. Thus in the 103rd Psalm:

Bless the Lord, O my soul:
And all that is within me, bless his holy name.
Bless the Lord, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle.

Another effect is produced by the repetition of a chorus or refrain, as is done in the 57th Psalm:

Be thou exalted, O God, above the heavens;
Let thy glory be above all the earth.

There is much power in the way in which in the 42nd and 43rd Psalms the refrain is introduced:

Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God, for I shall yet praise him
Who is the health of my countenance and my God.

And none can fail to feel the effect of such a chorus four times repeated in the 107th Psalm:

Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men.

Other examples will be found in Psalms viii., xxiv., xlvi., lxvii. and lxxx.

The arrangement of the text of the Psalms in the Revised Version enables these characteristics of Hebrew poetry to be noticed and appreciated, and renders it less needful to furnish further examples. The Book of Proverbs is also arranged so as to bring into notice the constant parallelism; so also are the Song of Songs, the Lamentations and the poetical portion of the Book of Job. In the prophetical books, though there is much poetry mingled with the prose, it is so difficult to decide precisely where the one ends and the other begins that no such arrangement has been attempted except in such distinctly lyrical passages as part of Isaiah, ch. xxxviii., Jonah ii. and Habakkuk iii.

For further illustration the reader may consult Bp Lowth 'On the poetry of the Hebrews.'

7. THE ARTS. TRADE AND COMMERCE.

By A. A. BEVAN, M.A.,

Fellow of Trinity College, Cambridge.

The Israelites were originally a group of nomadic tribes, and though the process by which they were transformed into a settled agricultural nation cannot, of course, be accurately known to us, it is certain that the change was a slow one. In some districts, particularly in the pasture-lands to the east of the Jordan, and in the barren uplands of Judah, the habits of nomadic life no doubt survived much longer than in the fertile valleys of northern Palestine, where the Israelites came more closely in contact with Canaanite civilisation. In any case a considerable proportion of the people continued, down to the final overthrow of the kingdom, to subsist mainly by their flocks. The life of an Eastern shepherd is usually a very hard one (see Gen. xxxi. 40), and as he is often obliged to go far in search of pasture, he is accustomed to camp out at night; hence "a shepherd's tent" (Is. xxxviii. 12) is the type of an uncertain dwelling-place, no sooner set up than it must be taken down. As a protection against wild beasts, sheepfolds were sometimes surrounded by a high wall (John x. 1); it was usual for shepherds to be armed with slings (1 Sam. xvii. 40) or with bows and arrows (Is. vii. 24), and an encounter with a lion appears to have been a common incident in pastoral life (Is. xxxi. 4; Amos iii. 12).

As the tending of flocks is the natural occupation of nomads (see Ezek. xxvii. 21, where "lambs, rams, and goats" are mentioned as the articles of export from the desert), so the possession of cattle is generally associated with agriculture, for not only do cattle require much better pasture than sheep and goats, but they are, in the East, indispensable for ploughing, gathering in the corn, and treading it out (Deut. xxv. 4). The early kings of Israel owned large flocks and herds, and the chief of the herdmen and shepherds was one of the principal court officials (1 Sam. xxi. 7). It is a common mistake to assume that the tending of cattle must have been abandoned to the lowest and least cultivated part of the community; that this was not so is shewn by the case of the prophet Amos, who was a herdman and a gatherer (R. V. dresser) of sycomore figs (Amos vii. 14), and whose book is remarkable, not only for its pure and graceful style, but for the wide knowledge which it displays with respect to contemporary history and geography.

The hunting and snaring of wild animals was at all times common in Palestine. Deer, of various sorts, were the favourite object of the chase, for which reason the phrase "the roebuck and the hart" is used in Deuteronomy as typical of all animals that may be eaten, though not offered in sacrifice (Deut. xii. 15, xv. 22). The kings of Assyria and Persia were accustomed to hunt on a very large scale, and had parks specially arranged for the purpose. This habit does not appear to have existed among the earlier Hebrews, for the mention of "parks" (R. V.) in Eccles. ii. 5 (where the Persian word *pardēs* is employed—the A. V. wrongly translates "orchards") proves only that such things were known in the time of the author of Ecclesiastes.

There are in the Old Testament many allusions to fishing—with a hook and line (Job xli. 1, 2), with a harpoon (*id.* 7), and with nets of different kinds (Hab. i. 15). Egypt was especially noted for its fish (Is. xix. 8), which, owing to the innumerable canals intersecting the country, could always be procured there without difficulty. At Jerusalem, in the time of Nehemiah, the fish trade was in the hands of the Tyrians (Neh. xiii. 16), and as there was a "fish gate" (Neh. iii. 3), the city probably contained a fish-market. To organized companies of fishermen there appears to be an allusion in Job xli. 6 (R. V.). In later times, as we know from the New Testament, the Lake of Tiberias was a great fishing centre.

The agriculture of the Hebrews was no doubt mainly borrowed from the Canaanites. It is true that small crops of corn and vegetables are often raised by nomadic tribes, but the cultivation of the vine and the olive, two of the most important products of Palestine, necessarily implies a settled life. That vine-culture existed among the Canaanites to a very large extent is quite certain. Thus in the Canaanite city of Shechem the vintage was celebrated as a religious festival (Judges ix. 27). The same custom existed in Israel (Exod. xxiii. 16), and it has been suggested that the practice of dwelling in booths among the vineyards at this season of the year, as is still done in some Eastern countries, gave rise to the observances with which the Feast of Tabernacles is connected (Lev. xxiii. 40). A vineyard often contained a watch-tower and a winepress (Is. v. 2). The latter usually consisted of two hollows cut in the rock one below the other, in order to hold the grapes and the juice respectively. The treading of the winepress, accompanied with singing and a peculiar kind of shout known as *hēdād*, is the ordinary symbol for joy and triumph.

Besides the vine and the olive, cereals of various kinds were extensively cultivated. Thus the ploughshare and the pruning-hook together represent agriculture (Is. ii. 4; Joel iii. 10). Among the other implements of husbandry are mentioned the sickle, the threshing-instrument, the winnowing-shovel, and the winnowing-fork, for such appears to be the meaning of the word *mizreh*, Is. xxx. 24. Corn was either simply parched (Ruth ii. 14), or pounded in a mortar (Prov. xxvii. 22), or ground in a hand-mill, made of two slabs of stone which were placed one upon another. The work of grinding was usually performed by slaves, most often by female slaves (Matt. xxiv. 41), and hence came to be regarded as degrading (Judges xvi. 21; Lam. v. 13); thus the prophet, addressing Babylon, bids her descend from the throne and grind meal (Is. xlvii. 2). The New Testament speaks also of mills turned by asses (Matt. xviii. 6, R. V. margin).

The business of baking was carried on both by men and women (1 Sam. viii. 13). At Jerusalem there was a bakers' street (Jer. xxxvii. 21), in accordance with a custom which prevailed also in medieval Europe—that of assigning a particular street to each trade. Bread was usually made in flat circular cakes, for the word *kikkār*, which is translated "loaf," means properly "a circle." In ordinary cases it was prepared with leaven, that is, fermented dough, and was baked either in an oven (Hos. vii. 4), in a pan (2 Sam. xiii. 9, where we should read, with R. V., "the pan," instead of "a pan") or in the hot ashes.

A cook is called by the Hebrews a "slaughterer" (*ṭabbākh*, a word which is also used for an "executioner"), because in the East, owing to the heat;

animals are usually dressed for food as soon as they are killed, and the two operations therefore fall to the lot of the same person. See 1 Sam. ix. 23, 24.

The arts of spicery and perfumery have always been regarded as important in hot climates, and were early practised by the Hebrews (1 Sam. viii. 13, where for "confectionaries" we should read "perfumers," see R. V. margin). The best spices were those of South Arabia (Sheba), the centre of the incense trade (1 Kings x. 10; Is. lx. 6), but many kinds were produced also in Palestine (Cant. iv. 14). Orientals frequently mix spices with their wine (Cant. viii. 2; Prov. ix. 2), and in particular "peppered wine" is mentioned by the ancient Arabic poets. Perfumes were employed in religious service as well as in ordinary life (Exod. xxx. 34—38). In Is. iii. 20, the phrase which the A. V. translates by "tablets" is usually understood to signify "perfume-boxes" (see R. V.), but whether this be the real meaning is not quite certain.

The medicine and surgery of the ancient Israelites were no doubt of a very primitive kind, and until the introduction of Greek civilisation never rose to the rank of sciences. In Egypt the physicians were also embalmers (Gen. l. 2), but this custom does not appear to have been adopted at any time by the Hebrews, for they were strangers to the abstruse theological speculations with which the Egyptian practice of embalming was intimately connected. Among the early Hebrews, as among other primitive peoples, diseases were probably most often treated by means of magic; on this subject, however, the Bible throws very little light (see 2 Kings v. 11, R. V.). Of medical means properly so called those mentioned in the Old Testament are such as would be used for external injuries, *viz.*, plasters, bandages and unguents (Is. i. 6; Jer. xxx. 12, 13). It may be remembered that similarly, in the Iliad, the sons of Asklepios are healers of wounds rather than physicians. Jeremiah speaks of a resinous gum called *ṣŏri* (whence the Greek *styrax* is possibly derived) as noted for its healing properties; it was produced in the district of Gilead (Jer. viii. 22, xlvi. 11). We also read of figs being used as a poultice (Is. xxxviii. 21).

Though there are many allusions to the shaving of the head and beard, particularly as a sign of mourning (Deut. xiv. 1; Is. xv. 2; Jer. xvi. 6), *barbers* are mentioned only in Ezek. v. 1. Among the ancient Egyptians, as in the modern East, this trade was a very important one.

Fullers appear in 2 Kings xviii. 17; Is. vii. 3, where we hear of a field near Jerusalem which was named after them. The soap they employed was made of salts, mixed with oil; there were two kinds, *nether* (*i.e.* carbonate of soda, in Greek *nitron*, A. V. *nitre*), and *bōr* or *bōrith*, which has often been explained as "potash," but which was more probably "borax." See Jer. ii. 22; Mal. iii. 2; Mark ix. 3.

Of all manual labour, the most despised, as requiring least skill, was that of hewing wood (*i.e.* firewood) and drawing water: hence the proverbial expression in Josh. ix. 21. Very different is the cutting of wood for architectural or ornamental purposes (1 Kings v. 6; Is. xl. 20). A workman of this kind is called in Hebrew *khārāsh* (carver)—a term applied both to a carpenter and to a worker in metal or stone (Is. xliv. 12, 13; Exod. xxviii. 11). Among the implements of a carpenter are mentioned the axe, the saw (Is. x. 15), the rule (or cord), the pencil (A. V., line), the graving tool (usually translated "plane") and the compass (Is. xliv. 13). One of the occupations of a carpenter was the making of idols. A wooden idol often had a metal plating (Is. xxx. 22; Jer. x. 3, 4), and in early times was called an "ephod"; such was no doubt the ephod of Gideon in Judges viii. 27, a passage which has been wrongly interpreted as referring to some kind of garment. The art of working in brass (*i.e.* copper) and iron was regarded by the Hebrews as of primeval antiquity (Gen. iv. 22), and was largely practised by the Canaanites, who were especially famed for their iron chariots (Judges iv. 3). This fact is worthy of note, because iron is of all metals the most difficult to work, and appears to have been introduced last—the earliest Greeks scarcely used it at all, their weapons being made of bronze. Among the Hebrews, as among most other nations of antiquity, iron was worked red-hot, but seldom molten (see, however, Ezek. xxii. 20); the melting of gold, silver, and brass, on the other hand, is frequently mentioned. A founder, or melter of metal, already appears in one of the most ancient parts of the book of Judges (xvii. 4). The furnace in which the pure metal is separated from the dross is to the prophets the familiar type of the divine judgement upon Israel (Is. i. 25, xlviii. 10; Mal. iii. 2, 3). The blowing of the furnace with bellows is mentioned in Is. liv. 16; Jer. vi. 29. We read also of the hammer, the anvil, the soldering, and the nails (Is. xli. 7; Jer. x. 4).

One of the most ancient and most indispensable of manufactures is that of pottery. The word *yôçēr*, usually translated "potter," means simply a "shaper" or "fashioner," but it early acquired the special sense of a worker in clay. Among the Israelites pottery was a purely practical handicraft; it appears never to have become one of the fine arts, as among the Egyptians or the Babylonians, not to mention the Greeks. The abundance of earthenware in Palestine is shewn by the expression "earthen pitchers," to denote that which is common and valueless (Lam. iv. 2). In the time of Jeremiah one of the gates of Jerusalem was called the gate of the *Kharsith*, which apparently means "earthenware" (see Jer. xix. 2, R. V. margin—the A. V. renders "the east gate"); in any case, the context seems to imply that earthenware was sold in the immediate neighbourhood. On the other hand, in Zech. xi. 13 we should probably read "into the treasury" instead of "unto the potter." This is in accordance with the ancient Syriac version (see R. V. margin), and it has been accepted as the genuine reading by the best of recent commentators. The process of making pottery was somewhat as follows. The clay was first trodden, in order to make it ductile (Is. xli. 25). It was then shaped upon an instrument called *obnayim* (*i.e.* two stones), the exact nature of which is not certain. The Jewish scholar Abu-l-walīd (who lived at Cordova in the earlier part of the 11th century of our era) describes it as a machine consisting of two wooden slabs shaped like the stone slabs of the hand-mill (whence the name "two stones"), the upper one being smaller than the lower. He adds that this machine was used by the potters of the East, but not by those of Spain. The son of Sirach represents the potter as turning his wheel with his feet (Ecclesiasticus xxxviii. 29), in which case the wheel must correspond to the lower of the two slabs abovementioned. It would seem, however, from the Egyptian monuments, that originally the machine consisted of nothing but a small round table revolving on a pivot; the potter turned it with one hand whilst moulding the clay with the other. When the vessel had been shaped it was sometimes glazed with various mineral substances such as silica or lead. To this operation there is an allusion in the phrase "a potsherd (R. V. earthen vessel) covered with silver dross" (Prov. xxvi. 23). Last of all came the process of baking in a furnace (Ecclesiasticus xxxviii. 30). Sun-dried pottery may also have been used for some purposes, but it is necessarily very fragile.

The dressing of skins, particularly for clothing, is practised by almost all primitive races, and was no doubt known to the Hebrews whilst they were still nomads. In later times to wear garments of skin was specially characteristic of prophets (2 Kings i. 8; Zech. xiii. 4), as representing a simpler and more primitive mode of life. *Tanning* is mentioned in Acts x. 6.

Spinning and *weaving* existed in Palestine from the earliest times. The former process, as it requires none but the simplest implements, was carried on in every household; the latter was the employment of a particular class. The distaff, about which the carded wool is wound, and the spindle upon which it is rolled off and twisted into a thread, appear in the well-known description of the virtuous wife (Prov. xxxi. 19).

The weavers' loom, as generally used in the ancient world, was an upright frame, provided with a horizontal beam (1 Sam. xvii. 7) from which a row of threads, called the warp (Lev. xiii. 48), or web (Judges xvi. 13), was hung. Each thread ran through a loop, by means of which it was moved backwards and forwards, while the shuttle, a wooden implement shaped like a boat, passed to and fro among the threads of the warp, winding off from itself, as it went, the thread called the woof (Lev. xiii. 48), which was at right angles with the warp. In Job vii. 6 the shuttle is the emblem of the swift flight of man's life. When the work was finished the weaver cut off the threads from above, where the ends (called "the thrum") were fastened to the beam. From this operation is borrowed the striking metaphor, "I have rolled up like a weaver my life; he will cut me off from the loom" (Is. xxxviii. 12, R. V.).

The ordinary garments worn in Palestine, especially in early times, were of wool; but linen was also well known. Thus Rahab lays out stalks of flax upon her roof, in order to dry them in the sun (Josh. ii. 6), and Hosea classes wool and flax together as two of the most indispensable products of the country (Hos. ii. 5, 9). Among its other uses, flax served to make lamp-wicks, hence the phrase "the smoking flax," in speaking of a lamp nearly extinguished (Is. xlii. 3). The wearing of linen garments was in a special manner characteristic of priests; according to Herodotus, the Egyptian priests might wear nothing but linen, and a similar custom prevailed in Israel. Samuel ministers in the temple at Shiloh girded with a linen ephod (*i.e.* robe); so also linen ephods were worn by the priests of Nob, whom Saul slew (1 Sam. xxii. 18), and by David, on the occasion of a religious festival, for at that period both the king and his sons exercised priestly functions (2 Sam. viii. 18, R. V., "David's sons were priests"—the A. V. wrongly translates "chief rulers"). It should be mentioned that the term *bad* (originally *badd*), which is used of the linen worn by priests (also in Ezek. ix. 2 and ff., Dan. x. 5, xii. 6, 7), is a word of very uncertain derivation, but there is no reason to suppose that it refers to any special variety of flax.

The Bible contains many other names of textile fabrics, some of which cannot at present be identified. The following are the principal of them:

1. *Shēsh* ("fine linen") was especially an Egyptian product (Gen. xli. 42; Ezek. xxvii. 7: compare also the "combed flax" of Egypt in Is. xix. 9, R. V.). It is frequently mentioned in the description of the Tabernacle and of the priestly garments, Exod. xxv.—xxviii. When the thread was spun in a particular manner it was called "fine twined linen" (*shēsh moshzār*).

2. *Bûç* (also translated "fine linen," excepting in 2 Chron. v. 12, where it is rendered "white linen")—the *byssos* of the Greeks—was apparently a later name for *shēsh*. The word occurs only in Chronicles and Esther, for the text of Ezek. xxvii. 16 is probably corrupt.

3. *Tashbēç* ("chequer work," Exod. xxviii. 4, R. V.) was a fabric ornamented with a pattern, sometimes of gold thread; compare Ps. xlv. 13, R. V. ("her clothing is inwrought with gold").

Of silk there is no certain mention in the Old Testament, for the word so translated in the A. V. of Prov. xxxi. 22 is simply *shēsh* (fine linen); and *mĕshī* (Ezek. xvi. 10, 13), which Rabbinical authorities explain as "silk," is a term of doubtful meaning. But in New Testament times silk was known, being imported from the remote East; it is mentioned only in Rev. xviii. 12.

To embroidery there are many references in the Old Testament. In the Song of Deborah we read of stuffs embroidered on both sides (Judges v. 30—the A. V. here translates "needlework"), and the same passage speaks also of "dyed garments" (see R. V. margin). It may be mentioned, in passing, that the idea of the "coat of many colours" worn by Joseph (Gen. xxxvii. 3) is probably due to a mistake, as the phrase here used seems to mean "a long garment with sleeves" (so R. V. margin). Of the names of dyes, the commonest are—*shānī* (scarlet or vermilion, Gen. xxxviii. 28; 2 Sam. i. 24; Prov. xxxi. 21)—*tĕkēlĕth* (blue-purple, Ezek. xxvii. 7)—and *argāmān* (red-purple, *id.*), which last is a foreign word, possibly of Indian origin. Scarlet dye was obtained from the remains of certain small insects which are found attached to the branches of a shrub known as *ilex coccifera*. Purple, on the other hand, was prepared from sea-snails of a particular kind. These dyes were extremely valuable in the ancient world (Luke xvi. 19), and formed an important article of trade (Acts xvi. 14), especially on the Phœnician coast. See *Purple*, p. 201.

Of the ornaments worn by women in his time the prophet Isaiah has given us a very full list (Is. iii. 18—23), but as it was evidently his object to enumerate all the newest and most fashionable articles, it is not surprising that several of the terms he uses are to us unintelligible. It is important to notice that many of these ornaments were originally worn for religious, or rather magical, purposes, and were closely connected with various heathen cults (Gen. xxxv. 4).

In Architecture the Hebrews do not appear to have displayed any originality. It is probable that long after their settlement in Palestine a considerable proportion of the Israelites still continued to dwell in tents, and, in particular, tent-sanctuaries were employed from the earliest times (see 2 Sam. vii. 6, 7) down to the reign of Josiah (2 Kings xxiii. 7, R. V. margin, where we read of women who "wove tents for the Asherah," a species of idol). The simple life of the early Hebrews rendered large and elaborate buildings unnecessary. The communal assembly (*qāhāl*) and the legal suit were held in the open space near the gate of a city, and it was not till the establishment of the monarchy that the taste for sumptuous edifices began to shew itself. This was clearly due to foreign influence. David's house of cedar (2 Sam. v. 11) and the Temple of Solomon were both erected by Phœnician workmen. Phœnician architecture had not such marked peculiarities as distinguished that of Egypt or of Babylonia. The walls of Phœnician temples were mostly of massive stone blocks; the decorations generally consisted of metal plating or of carved cedar-wood. The Phœnicians, like other Semites, cared much more for richness of material than for beauty of form. Such was the style which, for purposes of luxury, prevailed among the Hebrews during the kingly period. Besides the products of Syria, ivory and sandal-wood (called almug trees, 1 Kings x. 11), brought by the Tyrians from the remote East, were occasionally employed. Thus Solomon had an ivory throne, overlaid, at least in part, with gold; and in later times there were ivory palaces (under Ahab, 1 Kings xxii. 39; see also Psalm xlv. 8), that is, of course, palaces in which ivory formed the principal interior decoration. Under the Seleucid dynasty the Greek style of architecture was introduced, but, owing to the religious scruples of the Jews, was never completely naturalized. The plastic representation of men and animals, which constituted an essential feature of Greek art, could not be tolerated by the strict Jews, and so strong was the feeling on this subject that at the time of the Jewish Revolt it was thought necessary to demolish the palace built at Tiberias by Herod Antipas, because of the sculptured animals with which it was adorned.

The ordinary dwelling-houses of the ancient Hebrews were of brick, less often of stone (as we may infer from the phrase in Is. ix. 10); they were cemented with gypsum (*sīd*) and roofed in with wooden beams. Unlike the Tyrians, who, for want of space, piled up their houses to an enormous height, the Israelites appear seldom to have exceeded two stories. The houses of the rich were built round a court, and sometimes contained different apartments for the summer and for the winter (Jer. xxxvi. 22). It was esteemed a great luxury to have the interior walls painted with vermilion (Jer. xxii. 14). Roofs were invariably flat, and could in many cases be reached by an outside staircase; the Deuteronomic law orders that they should be surrounded by a balustrade, for the prevention of accidents (Deut. xxii. 8). Upon the roof an "upper chamber" was often built, which served as a parlour or as a place for taking the midday siesta (Judges iii. 23, 25). Windows were closed in with lattice-work, as is still the case in Eastern countries. Glass could not be used for such a purpose, as it was an extremely costly material (see Job xxviii. 17, where glass is ranked with gold and precious stones).

The principal articles of domestic furniture were—The Bed, consisting of a rug or mattress such as could be carried by a single person (John v. 9); it was usually rolled up during the day, and was spread, when required, either on the ground or on a ledge by the wall (Is. xxxviii. 2). More rarely bedsteads with canopies were used (Cant. i. 16).—The Lampstand (often translated "candlestick" in the E. V., 2 Kings iv. 10; Matt. v. 15).—The Table, that is, one or more boards which were laid out at meal-time upon wooden props (Is. xxi. 5; Ps. xxiii. 5). Around the table were couches on which the guests reclined at full length.

The engineering of the Hebrews was confined almost entirely to the making of fortifications and aqueducts. Roads were of a primitive kind, and bridges are nowhere mentioned in the Old Testament. In their fortifications the Hebrews doubtless followed the tradition of the Canaanites, whose city-walls were famous (Num. xiii. 28; Deut. ix. 1). How strongly Jerusalem was fortified in the time of the later kings is shewn by the fact that it was able to hold out for many months against the assembled forces of the Chaldæans (2 Kings xxv. 1 ff.), who were then at the height of their power, and whom, as was popularly supposed, no stronghold could resist (Hab. i. 10). Of the aqueducts made by the kings of Judah, considerable remains exist in Jerusalem and its neighbourhood. The Siloam inscription relates, in a manner which implies that such operations were by no means familiar to the Hebrews of the period, how the men employed in digging a long subterranean watercourse worked from both ends until they met in the middle; whereupon they cut the inscription in the rock, near the exit of the tunnel, to commemorate their success.

That mining was to some extent carried on by the Hebrews is proved by Deut. viii. 9. The description of the miners in Job xxviii. 1—11 (which should be read in the R. V., for the A. V. is here somewhat unintelligible) is so vivid as to make it almost certain that the poet is relating what he had himself witnessed. But the precious stones, to which there are so many allusions in the Old Testament, were, as a rule, imported from abroad, particularly from South Arabia (Ezek. xxvii. 22). The art of engraving upon precious stones was well known to the Israelites. Thus we hear of engraved signets (Ex. xxviii. 11), and specimens of these, some of them dating from before the Exile and bearing short Hebrew inscriptions, exist at the present day.

The Hebrews were at no period a maritime people, and usually regarded the sea with vague terror (Prov. xxiii. 34). Though some parts of the Mediterranean coast were at one time or another inhabited by Israelites (Gen. xlix. 13; Judg. v. 17), shipping on a large scale was almost exclusively in the hands of the Phœnicians. Hence Solomon required the help of Tyrians, when he built a navy at the north-eastern extremity of the Red Sea, near Elath (sometimes spelt Eloth), for the purpose of carrying on trade with South Arabia (1 Kings ix. 26—28). In later times attempts were made to renew this very profitable traffic (1 Kings xxii. 48; 2 Kings xiv. 22), until the Syrians took final possession of Elath in the days of king Ahaz (2 Kings xvi. 6). Large vessels were called by the Hebrews "ships of Tarshish" (Is. ii. 16), that is, ships like those used by the Phœnicians for long voyages, Tarshish (Tartessus in the south-west of Spain) being the extreme limit of Israelite geography (Jonah i. 3).

8. CALENDAR AND DIVISIONS OF TIME.

By A. A. BEVAN, M.A.

Divisions of time are either natural, such as the day, the lunar month and the solar year, or artificial, such as the minute, the hour, and the week. All nations who have possessed a calendar have taken some natural division of time as the basis of their reckoning, but the artificial element can never be wholly excluded. For since the solar year does not contain an exact number of lunar months, nor the lunar month an exact number of whole days, it is only by means of some conventional arrangement that months can be made to fit into years and days into months. How this object was attained among the ancient Hebrews cannot at present be known with certainty. As they were, at least in historical times, mainly an agricultural people, and as agriculture necessarily depends on the seasons, it is evident that the solar year would be to them the most important division of time. But the observance of the lunar month, and particularly the celebration of the new moon as a religious feast, are of immemorial antiquity among the Semitic races. Hence, in the calendar of the Hebrews, the solar year and the lunar month were combined. Since the solar year is greater than 12 lunar months by a period of about 11 days, it is natural to suppose that the ancient Hebrews, like the later Jews, added from time to time an intercalary month to the year, but this is nowhere stated, or even suggested, in the Old Testament. With regard to the month, there can be no doubt that it began with the first appearance of the new moon. In New Testament times the Jewish month consisted either of 29 or 30 days; if the new moon appeared on the 30th day that day was reckoned as the first day of a new month. The Rabbins, with their usual conscientiousness, framed elaborate rules as to what constituted an appearance of the new moon, how many witnesses to the fact were necessary, what qualifications those witnesses must possess, &c.; but into these subtleties it is needless to enter. It is of more importance to notice that among the later Jews each year contained not more than 8, and not less than 4, months of 30 days, the other months having 29 days.

In the Old Testament the months are not usually *named*, but simply *numbered*, as among the Quakers; that is, it is said "in the first month," "in the second month," and so on. The later Jews, on the other hand, called their months by names, which were as follows:—

Month 1, Nīsān. 2, Īyār. 3, Sīwān. 4, Tammūz. 5, Āb. 6, Elūl. 7, Tishrī. 8, Markheshwān. 9, Kislēw. 10, Ṭēbēth. 11, Shĕbāṭ. 12, Adār. To these was added, when necessary, an intercalary month, called 2nd Adār. Of the above names, 7 occur in the Old Testament, but only in post-exilic writings, namely, Nīsān (Neh. ii. 1; Esth. iii. 7), Sīwān (Esth. viii. 9), Elūl (Neh. vi. 15), Kislēw (Neh. i. 1; Zech. vii. 1), Ṭēbēth (Esth. ii. 16), Shĕbāṭ (Zech. i. 7), Adār (Esth. iii. 7, viii. 12). The origin of these names was long disputed, but it is now generally acknowledged that the Jews derived them from Babylon, for the names of months which occur in the cuneiform inscriptions are practically the same, with the exception of the 4th month (which appears as *Duzu*), and the 8th, called in Assyrian *Araḥ samnu* (*i.e.* eighth month), of which Markheshwān is a variation or corruption.

Besides the Babylonian names, however, we find in the Old Testament four names of months which were certainly in use among the Israelites before the Exile, *viz.* *Ābib* ("harvest month," Exod. xiii. 4, xxiii. 15, xxxiv. 18; Deut. xvi. 1), which corresponded to the later Nīsān, and *Ziw* (or Zif—1 Kings vi. 1, 37), *Ēthanīm* (1 Kings viii. 2), and *Būl* (1 Kings

vi. 38), which are stated to be the second, seventh, and eighth month respectively.

It is a much-debated question whether the ancient Hebrew year always began, like the Babylonian year, in spring. The Mishnāh, compiled about two centuries after Christ, says that there are four beginnings to the year, one on the 1st of Nīsān, one on the 1st of Elūl, one on the 1st of Tishrī, and one on the 1st of Shĕbāt. Of these the most important are the 1st of Nīsān, the beginning of the *sacred* year, and the 1st of Tishrī, the beginning of the *civil* year. Hence most of the Rabbins affirm that, from the time of Moses onward, the Israelites had a *sacred* year beginning in spring, and a *civil* year beginning in autumn—a theory which has frequently been upheld by modern Christian scholars. Other people have maintained that the ancient Hebrew year always began on the 1st of Ābīb (*i. e.* Nīsān), and that the civil year beginning in Tishrī is quite a late institution. A third party contend that before the Exile the Hebrew year always began in autumn, since in Exod. xxiii. 16, xxxiv. 22, the feast of ingathering (usually called the Feast of Tabernacles) is said to be at the end of the year; also in Lev. xxv. 9, the proclamation of the jubilee is made in the seventh, not in the first month, which appears to indicate that the seventh month originally stood first in the series.

The Hebrew *week* and the institution of the *Sabbath* are likewise subjects of controversy. Among the later Jews, as among us, the week invariably consisted of seven days, and was therefore quite independent of the month and the year. Whether this was always the case is disputed—the question turns mainly on the view which we adopt as to the origin of the week. The idea that the week was borrowed by the Israelites from the Egyptians may be dismissed at once, for the Egyptian "week" (if we may so use the word) consisted of ten days. Others have maintained the week of seven days to be a Babylonian institution, based upon the worship of the seven planets, and some have even attempted to derive the word "Sabbath" from the Assyrian. Finally, it has been suggested that the week was originally a division of the lunar month, which properly consists of about 29½ days. If therefore the month was divided into four periods, corresponding to the phases of the moon, those periods would usually consist of 7 days each, especially if, as is probable from 1 Sam. xx. 18, 27, the festival of the new moon originally lasted two days. It is also worthy of notice that the Sabbath and the new moon are frequently associated—2 Kings iv. 23; Amos viii. 5; Hos. ii. 11; Is. i. 13, lxvi. 23; Ezek. xlv. 17, xlvi. 3.

The *day* among the Hebrews was reckoned from sunset to sunset (Lev. xxiii. 32). In the Old Testament no divisions of the day are mentioned, excepting the natural periods of morning, noon, and evening. The night, on the other hand, was divided into three watches, as is shewn by the phrase "the middle watch" (Judg. vii. 19). In later times the number of night-watches was increased to four (Matt. xiv. 25; Mark vi. 48), in accordance with Greek and Roman custom.

The division into hours was no doubt borrowed from the Babylonians, who at a very early period began to make accurate astronomical observations and invented the system of hours, minutes, and seconds which we still employ. The word *shā‘āh*, which among the later Jews meant "an hour," appears nowhere in the Old Testament, excepting in the Aramaic portions of Daniel; even here it does not stand for "an hour," but only for an indefinite space of time. In the New Testament period the use of the hour was thoroughly established among the Jews. The hours of the *day* were counted from sunrise, the hours of the *night* from sunset (John i. 39; Acts xxiii. 23), and consequently varied in length at different seasons of the year.

9. WEIGHTS, MEASURES AND COINAGE.

By A. A. BEVAN, M.A.

WEIGHTS.

The **Gĕrah** was the smallest weight used among the Hebrews, and amounted to the twentieth part of the shekel (Exod. xxx. 13; Lev. xxvii. 25; Num. iii. 47, xviii. 16; Ezek. xlv. 12).

The **Beka‘**, or half-shekel, is mentioned only in Gen. xxiv. 22, and Exod. xxxviii. 26.

The **Sheḳel** was by far the most ordinary unit of weight; hence in stating weights the word "shekel" is often omitted, as in Gen. xx. 16, where "a thousand of silver" means a thousand shekels. It cannot be said what was the exact weight of the shekel among the Hebrews before the Maccabæan period (*i.e.* the latter half of the second century B.C.), when it amounted to 218 grains. The Phœnician shekel was a little more, about 224 grains. Some people are of opinion that in earlier times the Hebrews had two distinct shekels, one equal to 129 grains and the other to 258, in accordance with the Babylonian system of weights; but of this there is no positive proof. Nor yet is it certain that the "sacred shekel" or "shekel of the sanctuary," mentioned in the Pentateuch, was really double of the ordinary shekel, as the Rabbins assert.

The *Māneh* (usually translated POUND both in A. V. and R. V., 1 Kings x. 17; Ezra ii. 69; Neh. vii. 71, 72) is often supposed to have amounted to 100 *shekels*, because 3 *mānehs* in 1 Kings x. 17 correspond to 300 *shekels* in 2 Chron. ix. 16. When, however, we consider the frequent discrepancies between the numbers given in Kings and those given in Chronicles, it will appear unsafe to attach much importance to such an argument. In the LXX. version of Ezek. xlv. 12 the *māneh* is fixed at 50 *shekels*, which modern commentators accept as the true reading, the received Hebrew text being unintelligible. From the Phœnicians the word passed on to the Greeks, who pronounced it *mná*, and to the Italians, who pronounced it *mina*. But the weight of the Greek *mná* varied greatly in different times and places.

The *Kikkār* (translated TALENT in the English Bible) consisted, according to Exod. xxxviii. 25, 26, of 3000 shekels. The same was the case with the Phœnician talent, which was accordingly about 96 lbs. avoird. A difficulty has sometimes been found in 2 Sam. xii. 30, where we read of a crown containing a talent's weight of gold. This crown, however, was not worn by a man but by an idol, presumably of colossal size—for the word *malkām* (translated "their king") was used by the heathen Semites as a name for deities; see R. V. margin.

The *Qĕsīṭah* is mentioned only in Gen. xxxiii. 19; Job xlii. 11 (where the A. V. has "piece of money"); and Josh. xxiv. 32 (A. V., "pieces of silver"). It has been conjectured that the *qĕsīṭāh* was equal to about 4 shekels, but we have no means of determining its true weight.

The *Litra* (Latin *libra*) which is translated POUND in John xii. 3, xix. 39, was the ordinary unit of weight in the Roman Empire. It was rather over 11 ounces avoirdupois.

The TALENT mentioned in Rev. xvi. 21 is probably the Attic talent, equal to about 57 lbs.

MEASURES OF LENGTH.

Of the measures of length in the Old Testament some are obviously mere approximations, for practical purposes, and as their meaning is plain they require no comment. Such are—

The **FINGER, or FINGER-BREADTH**, in Jer. lii. 21.

The **HAND-BREADTH**, Exod. xxv. 25, xxxvii. 12; 1 Kings vii. 26; 2 Chron. iv. 5; Ezek. xl. 5, 43, xliii. 13.

The SPAN, Exod. xxviii. 16, xxxix. 9; 1 Sam. xvii. 4; Ezek. xliii. 13.

The PACE or STEP, 2 Sam. vi. 13.

The following call for more special notice:

The *Ammāh*, or CUBIT, was at all periods the ordinary unit of length among the Hebrews. Originally it was no doubt the length from the elbow to the tip of the fingers; hence we read of "the cubit of a man" (Deut. iii. 11). As to the real length of the ancient Hebrew cubit, the most trustworthy source of information is the so-called Siloam inscription, discovered only a few years ago. In this inscription, which was probably made about the 8th century B.C., a distance of 1758 feet is described as 1200 cubits. Hence the cubit at that time must have been equal to about 17·6 inches. To this cubit there seems to be a reference in 2 Chron. iii. 3, "cubits after the *first* (or rather, *former*) measure"—a phrase which implies that at the time of the chronicler or of the source from which he copied (about 3rd century B.C.) another cubit had come into use. With this agrees the fact that Ezekiel speaks of a cubit longer by a hand-breadth than the ordinary cubit (Ezek. xl. 5). Under the Roman Empire the length of the ordinary Jewish cubit was 21·6 inches, but two other cubits are mentioned (in Rabbinical literature), of which one was apparently longer and the other shorter, by a hand-breadth, than the common cubit. It is therefore probable that where in the New Testament we read of a cubit (Matt. vi. 27; Luke xii. 25; John xxi. 8; Rev. xxi. 17) we are to understand the Jewish cubit of 6 hand-breadths (21·6 inches), not the Greek cubit, which measured a little over 18 inches.

The *Gōmed* occurs only in Judges iii. 16, where it is variously translated (A.V. and R.V. "cubit").

The *Kibrath ereç*, rendered somewhat vaguely "a little way" in the A. V. (Gen. xxxv. 16, xlviii. 7; 2 Kings v. 19), is a land measure which we have no means of fixing.

The SABBATH-DAY'S JOURNEY (Acts i. 12) is mentioned nowhere in the Old Testament, but was an invention of the Rabbinical theologians. Because in Exod. xvi. 29 the Israelites, during their journey through the wilderness, are commanded to "abide every man in his place" on the Sabbath, and because the extreme ends of the Israelite camp were supposed to have been at a distance of 2000 cubits from the Tabernacle, it was concluded by the Rabbins that no Israelite should move more than 2000 cubits from his home or city on the Sabbath. It need hardly be said that various means were discovered for modifying or evading this decree.

The following measures, borrowed from the Greeks or Romans, are mentioned in the New Testament.

The FATHOM (Greek *orguia*)—Acts xxvii. 28—varied from 74·7 to 72·9 inches.

The FURLONG (Greek *stadion* or *stadios*)—Luke xxiv. 13; John vi. 19, xi. 18; Rev. xiv. 20, xxi. 16—was equal to about 202 yards.

The MILE (Greek *milion*, from the Latin)—Matt. v. 41—was 1000 double paces, or nearly 1614 yards.

MEASURES OF AREA.

The ACRE (Hebrew *Çemed*, *i.e.* yoke)—Isai. v. 10; perhaps also 1 Sam. xiv. 14—was, like the Latin *jugerum*, the area which a yoke of oxen could plough in a day. In Isaiah the *Çemed* is the measure of vineyard land: corn land was also measured by the amount of seed it required (Lev. xxvii. 16).

MEASURES OF CAPACITY.

The ancient Hebrew measures of capacity cannot be accurately determined, as the Bible itself furnishes little information on the subject, and our only other guides are late writers, such as Josephus. The names mentioned are as follows.

The LŌG occurs only Lev. xiv. 10, 12, 15, 21, 24, and is believed to have been about 32 cubic inches, or very nearly an English pint.

The HĪN, according to the Rabbins, contained 12 *lōgs*. It occurs only in Ezekiel and in the ritual portions of the Pentateuch.

The BATH is believed to have contained 6 *hīns*, that is, about 2300 cubic inches, or about 8¼ gallons.

The above measures were used only for fluids—the following for dry substances:

The ḲAB (mentioned only in 2 Kings vi. 25) was probably equal to about 128 cubic inches, or something less than two quarts.

The 'ŌMER (which word occurs, as the name of a measure, only in Exod. xvi. 16, &c.) or *'Issārōn* (occurring only in the ritual portions of the Pentateuch—it is translated TENTH DEAL) contained the tenth part of an *ĕphāh*, *i.e.* about 230 cubic inches.

The *Sĕ'āh* is translated MEASURE, and occurs Gen. xviii. 6; 1 Sam. xxv. 18; 1 Kings xviii. 32; 2 Kings vii. 1, 16, 18 (Isai. xxvii. 8 is doubtful). It formed the 3rd part of an *ĕphāh*, that is, it was equal to about 767 cubic inches, not quite 1¾ peck. It has been conjectured that the word *shālīsh* (translated "measure" in Is. xl. 12 and "great measure" in Ps. lxxx. 5) was another name for the *sĕ'āh*.

The EPHĀH was the most usual measure for dry substances. In the A. V. it is sometimes translated "measure" (Deut. xxv. 14, 15; Micah vi. 10; Prov. xx. 10). Ezekiel (xlv. 11) declares the *ĕphāh* equal to the *bath* (see above).

The *Ḥōmer* or *Kōr* contained 10 *ĕphāhs* or *baths* (Ezek. xlv. 11, 14), that is, it amounted to about 23,000 cubic inches, or 10 bushels and 3 gallons. The term *kōr* was used both for solids and fluids (see 1 Kings v. 11), and is generally rendered by "measure" in the A. V. (1 Kings iv. 22; 2 Chron. ii. 10, xxvii. 5; Ezra vii. 22).

The *Lethek* (mentioned only in Hos. iii. 2) is supposed to have been equal to half a *ḥōmer*.

Of the measures of capacity mentioned in the New Testament, some have already been described. Thus the *batos* (translated MEASURE—Luke xvi. 6) is the Hebrew *bath*; the *saton* and the *koros* (also translated MEASURE) are the Hebrew *sĕ'āh* and *kōr* respectively. The former occurs in Matt. xiii. 33; Luke xiii. 21—the latter in Luke xvi. 7. The New Testament mentions also the following:

The *Xestēs* (translated POT—Mark vii. 4) was a vessel containing a Roman *sextarius*, that is, about 35 cubic inches. The Syrian *xestēs* appears to have been larger, and to have contained about 44 cubic inches.

The *Chœnix* (translated MEASURE—Rev. vi. 6) contained about 70 cubic inches (a quart). As a labourer could be hired for a penny (denarius) a day (Matt. xx. 2), we must suppose that "a chœnix of wheat or three of barley for a penny" implies great scarcity.

The *Modios* (the Latin *modius*) is properly a vessel containing 550 cubic inches, or two gallons. It is translated BUSHEL (Matt. v. 15; Mark iv. 21; Luke xi. 33).

The *Metrētēs* (FIRKIN—John ii. 6) contained about 2520 cubic inches, or over 9 gallons.

MONEY.

In spite of the important place which Palestine held in the commercial world of antiquity, the Hebrews appear to have been completely ignorant of coinage until the beginning of the Persian period. All through the Old Testament, however, we read of gold and silver used as a medium of exchange. Payments were made by weight (Gen. xxiii. 16; Jer. xxxii. 10), and in ordinary Hebrew "to weigh" and "to pay" are expressed by the same word (Is. lv. 2; Job xxviii. 15). Hence Amos (viii. 5) reproaches the corn-sellers of his time with "making the ephah small and the shekel great," *i.e.* selling a scant measure of corn for an overweight of silver. So also we may explain the frequency with which, in Hebrew and Aramaic, the idea of "honour" or moral value is conveyed by words properly meaning "heaviness" (*kābōd*, *yĕqār*). Pieces of silver, bearing probably a mark to indicate their weight, but without any official sanction, were called "silver current with the merchant" (see Gen. xxiii. 16). In weighing them stones were employed, and were therefore carried about by the trader in a bag or purse. So primitive a system offered strong temptations to dishonesty, as we may infer from the frequent allusions to false weights and false balances. It is illustrative of the practical character of the Old Testament religion that, just as Isaiah attributes the skill of the husbandman to divine teaching (Isaiah xxviii. 26, 29), so a right balance is said to be the Lord's, and the stones of the bag to be His work (Prov. xvi. 11). In New Testament times the "money-changers" (Matt. xxi. 12) or "bankers" (Matt. xxv. 27) formed a special class.

Before the Babylonian Exile sums of money were usually reckoned in shekels or talents. By a shekel we must always understand a shekel of silver, unless it is expressly stated to be of gold, as in 1 Chron. xxi. 25. It is clear that throughout the whole of antiquity gold as compared with silver was worth considerably less than at present. The ratio was not quite steady but was about 13 to 1.

The only coin, properly so called, which is mentioned in the Old Testament is the DARIC (so rendered in the R. V. always; A. V. has DRAM). It is written *darkĕmōn* in Ezra ii. 69; Neh. vii. 70, 71, 72, and *adarkōn* in 1 Chron. xxix. 7; Ezra viii. 27. The older form was probably *adarkĕmōn*—it is no doubt a foreign word, but its derivation is obscure. At all events, it has nothing to do with the name of Darius (Dārayavaush). That in 1 Chron. xxix. 7 darics are mentioned in connexion with David does not of course prove that they were really current in the time of that king. It is said that Darius I. (B.C. 521—486) was the first to coin darics. In any case the gold daric and the silver *siglos*, *i.e.* shekel (equal in value to the twentieth part of the daric), formed the official coinage of the Persian Empire from the time of Darius onwards. The weight of the Persian daric was 130 grains. On it was represented a kneeling figure, holding in one hand a bow, in the other an arrow or a spear, but it bore no inscription. It may be well to observe that in a Phœnician inscription recently discovered at the Piræus the word *darkĕmōn* seems to be used as the equivalent of the Greek *drachmē*.

The earliest Jewish coinage is that of the Hasmonæan princes. Simon Maccabæus (B.C. 143—135) coined silver shekels and half-shekels (weighing about 218 and 109 grains, *i.e.* equal to half-a-crown and to 1*s.* 3*d.* respectively), as well as bronze money. The silver shekel bears on one side the figure of a cup, with the inscription "Shekel of Israel" (written in the *old* Hebrew character, quite different from that used in our Hebrew Bibles), and on the other side a branch with three buds and the words "Jerusalem the Holy." The successors of Simon Maccabæus appear to have issued bronze coins only, presumably fractions of the shekel, bearing inscriptions in Hebrew or in Greek, sometimes in both languages.

The coins mentioned in the New Testament belong either to the Greek or to the Roman system.

The *Drachmē* (PIECE OF SILVER, Luke xv. 8, 9) was from an early time the most ordinary silver coin among the Greeks. Its weight varied from about 96 to about 60 grains, the heavier kind being known as the drachm of Ægina. In the first century of our era, the drachm weighed little more than 60 grains, and was therefore nearly equal to the denarius (see below), that is, it was worth about 8½*d.* of our money.

The *Didrachmon* (TRIBUTE MONEY. Matt. xvii. 24, R. V. HALF-SHEKEL) was double of the drachm.

The *Statēr* (PIECE OF MONEY, Matt. xvii. 27, R. V. SHEKEL) was originally a gold coin, weighing about 130 grains, but in later times the name *stater* was given to the silver tetradrachm, *i.e.* a coin worth four drachms. This is no doubt the statēr of the New Testament. It has been supposed that the "pieces of silver" mentioned in Matt. xxvi. 15, xxvii. 3, 5, 6, were statērs.

The *Lepton* (MITE, Mark xii. 42; Luke xii. 59, xxi. 2) was the smallest bronze coin in use among the Jews. According to Mark xii. 42, it was equal to half a *quadrans* (see below).

The three following coins are of Roman origin.

The *Dēnarion* (Latin *denarius*) was the principal silver coin among the Romans. It was about the size of a modern sixpence, and weighed from 60 to 52 grains. At the time when the New Testament was written the denarius was worth about 8 pence of our money. The A. V. always translates this word by PENNY (Matt. xviii. 28, xx. 2, 9, 13, xxii. 19; Mark vi. 37, xii. 15, xiv. 5; Luke vii. 41, x. 35, xx. 24; John vi. 7, xii. 5; Rev. vi. 6).

The *Assarion* (Latin *assarius* or *as*, A. V. FARTHING, Matt. x. 29; Luke xii. 6) was a bronze coin, originally equal in value to the tenth part of the denarius; but it was afterwards reduced in weight, so that 16 assaria went to the denarius; accordingly the assarion of the New Testament was worth about a halfpenny of our money.

The *Kodrantēs* (Latin *quadrans*), also translated FARTHING in Matt. v. 26; Mark xii. 42, was a fourth part of the preceding.

The TALENT (Matt. xviii. 24, xxv. 15) and the *Mnâ* (POUND, Luke xix. 13) are not coins but sums of money. In the Attic system of money, which was the most generally adopted among the Greeks, 100 *drachmæ* made a *mnâ*, and 6000 made a *talent*. It is to this system that the New Testament refers. Hence by a *talent* we must understand a sum of about £213, by a *mnâ* about £3. 11*s.*

VIII. THE NATURAL HISTORY OF THE BIBLE.

1. GEOGRAPHY, PHYSICAL AND POLITICAL.

By the Rev. Canon BONNEY, D.Sc., LL.D., F.R.S.,
Professor of Geology in University College, London.

Though comparatively limited in area, no district on the earth's surface has been the scene of events more momentous than that which lies between the two great valleys, watered in the one case by the Nile, in the other by the streams of Tigris and Euphrates. On this elevated, almost mountainous, region—the 'great divide' between the two oldest civilisations of which a distinct record has been preserved in history—the forefathers of the Jewish nation had at first a transitory and afterwards a settled home. The lowlands by the twin Assyrian rivers were the cradle of the race, and at one time threatened to be its grave. In youth it lingered long on the plains of the Nile, and of these it retained varied memories. There were many of oppression and suffering, yet in Egypt it had received kindness in its earliest as in its latest days; and the relations of its rulers with the Pharaohs were more often friendly than with the monarchs of Assyria and Babylon. These nationalities, these regions, practically limit both the political and the geographical horizon in the Old Testament. In its pages we read rarely and only incidentally of intercourse with other lands. Its canon was closed before the chosen people came into contact with the two great civilisations of the West; for the sceptre had departed alike from Israel and from Judah long before Greece became a Mediterranean power or Rome was more than a petty state. Only in the books of the New Testament is the geographical horizon permanently extended and the scene of action shifted to any part of Europe.

This upland region is bounded on the west by the Mediterranean Sea and the Nile valley, or more correctly speaking by the lowland separating the western arm of the Red Sea from the Mediterranean, which is now crossed by the Suez Canal. On this side it descends steeply from an average height of two or three thousand feet, while on the east it shelves down more gradually to the valley of the two rivers and the Persian Gulf. Occasionally however it rises into considerable mountain ranges, and it is also cleft by the singular valley, occupied in part by the Jordan, which obviously is in a close structural relation with the eastern arm of the Red Sea, the Gulf of Akabah. On the north it is united to the highlands of Asia Minor, on the south to those of Arabia. Both however of these districts are practically outside the sphere of the Old Testament, and the races, by which they were occupied, had little influence on the history of the chosen people. After it had finally settled in Palestine, with Egypt on the one hand, with the Assyrians and Babylonians on the other, it occupied for no short time a position not unlike that held of late years by Afghanistan between England in India and Russia in Central Asia. Palestine was the highland region which they must cross in order to get within striking distance of each other; for whose friendship they must intrigue or whose resistance they must overcome. Only by fully realizing the physical structure of Palestine can its national history be perfectly illustrated or understood.

Palestine, or the Holy Land, measures nearly 180 miles from north to south, and about 85 miles in average breadth; indeed from the Jordan to the Mediterranean is rarely so much as fifty miles, so that the district mainly occupied by the Jews, the land of Canaan of the older books, is smaller than Wales. The whole upland region, mentioned above, extended from about lat. 27° 40′ to lat. 33° 30′. Its description may conveniently begin with the southern part, the triangular area between the two arms of the Red Sea. Of this the more southern portion, the Peninsula of Sinai, is almost an equilateral triangle in outline, except that its northern side curves slightly towards the south. It is approximately twice the size of Yorkshire. Except a narrow strip of desert which partially fringes both its eastern and its western coasts, the Peninsula is wholly occupied by bare and rugged mountains, furrowed by narrow valleys and rising into bold and lofty peaks of granite, 'porphyry,' or other hard crystalline rocks. Of these the most conspicuous are Um-Shomer (8449 feet), Serbal (6734 feet), and the group culminating in the twin summit of Jebel Katerina (8551 feet). One of the last, Jebel Musa (7373 feet), is usually identified with the scene of the Giving of the Law. In this region the children of Israel spent the fourteen months after their departure from the land of Egypt. Here, although parts of the district were occupied by miners of that nation, they were practically safe from pursuit. Here also some training could be given to the undisciplined horde, which had passed over the Red Sea, though it was proved to be insufficient when the people first reached the southern margin of the Promised Land and realized the nature of the task which lay before them.

To the north of this mountain region lies a lower and more hilly belt, chiefly of sandstone, through which in a north-easterly direction the people journeyed from Sinai to the head of the Gulf of Akabah, the eastern arm of the Red Sea. This region is overlooked by the escarpment of the great limestone plateau, which occupies the remainder of the space between the arms of the Red Sea, and ultimately passes into the Negeb or South Country of Judæa. This, now known as the **Tih**, was 'the Wilderness of the Wandering or of Paran,' in which the people, after their defection at Kadesh, were condemned to remain till death had removed the cravens born in slavery, and a desert life had brought to maturity a hardier race. The Tih is a plateau, elevated generally about 2000 feet above the sea, but with numerous undulations and hills which attain sometimes nearly to 3000 feet, intersected by many "ramifying valleys, sometimes narrow and deep like miniature cañons." The surface of the plateau is an arid waste, generally as monotonous as possible in scenery, and nearly waterless, but in the larger *wadies* (valleys) are occasional springs and watering-places, though the streams generally flow continuously only after the spring and the winter rains. Hence any approach to a permanent vegetation is restricted to the beds of these valleys. They drain for the most part towards the west and the north-west and debouch ultimately into the Wady el 'Arish, the 'river of Egypt' (Isaiah xxvii. 12).

North of the Tih desert, projecting into it as the Tih projects into Sinai, is a second and higher plateau, now called Jebel el-Magrah, about 70 miles long and from 40 to 50 across in a northerly direction. This also "terminates in steep escarpments towards the south, falling away to a lower level on the south-eastern side," and it extends northward in a "series of steps or terraces to within a short distance of Beersheba from which it is separated" by a valley called Wady er-Rakhmeh (Palmer). Its valleys communicate ultimately on the one side with the Wady el 'Arish, on the other with the Dead Sea, at its southern end. This is the **Negeb** or 'South' Country of the Bible (Num. xiii. 17, 22), through which the twelve spies passed on their mission from 'the wilderness of Paran,' Kadesh being probably identical with *Ain Gadis* at the northern part of the Tih.

North of the Negeb, extending from Beersheba unto Dan, is the land of the original promise; for the settlement of two and a half tribes on the eastern side of the Jordan appears to have been the result of unforeseen circumstances, and the hold of the nation on that side of the river to have been generally more or less precarious. No district can be more sharply defined by natural features than is this **Promised Land** on its eastern and western side. On the former is the deep gorge down which the Jordan hurries to the Dead Sea, a gorge prolonged southwards over a comparatively low watershed to the Gulf of Akabah. On the latter lies the Mediterranean, though here a lowland fringe intervenes almost without interruption between the sea and the escarpment of the plateau. This is broadest at the southern end, where the hilly district of the Negeb declines towards the north, and the plateau of which it has formed a part is consequently narrowed—but though this lowland is comparatively speaking a mere strip, its influence on the history of the chosen people was for long most important, for prior to their arrival it had been occupied by the Philistines, a powerful race, which excluded them from the sea, and which not only was too strong to be dislodged but also not seldom became an oppressor.

But on the northern side as on the southern the upland region occupied by the children of Israel is less sharply defined by its natural features. The whole plateau west of the Jordan, together with that east of this river, may be regarded as two great expanding spurs from the same number of northern mountain ranges, namely that of Lebanon on the western and of Anti-Libanus on the eastern flank of a kind of trough, in which the Jordan has its origin, but which can be traced as an orographical feature in the country for a long distance northward roughly parallel with the Syrian coast. The former range is indeed apparently separated from the western plateau by the valley of the Litany, but as this river rises and flows for a considerable distance in the above-mentioned trough, east of the Lebanon, the physical connexion of the region is no more interrupted by it than is that of the Alps by the Rhone, above the Lake of Geneva.

To return then to the northern frontier of the Negeb, on the western side of which in the days of Abraham and Isaac was the territory of **Gerar**, where the names of **Rehoboth** and **Sitnah** as well as of **Beersheba** may be still identified. There begins the hilly limestone plateau, bounded, as mentioned above, by the Dead Sea on the east and the maritime plain of Philistia on the west, the surface of which lies generally at an elevation of from about 2000 to 3000 feet above the level of the Mediterranean. The watershed of this plateau, by no means sharply indicated, runs irregularly in a northerly direction, not far from its central part, but as the Dead Sea lies nearly 1300 feet below the level of the Mediterranean, and as the maritime plain shelves gently upwards towards the plateau, the beds of the valleys fall much more rapidly on the eastern than on the western side. For example the glen of the Kidron, which rises near Jerusalem, falls nearly 3500 feet in about 16 miles, measured across the country; while a valley beginning west of that city would have a total fall of about 2200 in a distance, similarly measured, of some 30 miles, and during its course through the hill country would hardly descend more than about 1500 feet; so that in the latter the fall of the eastern would be fully double of that of the western valley. Thus all the valleys debouching eastward from the southern part of the great plateau are narrow glens, often mere ravines in the mountain rampart which overlooks the Dead Sea and the lower Jordan valley.

On this plateau, west of the Dead Sea, the tribe of **Judah** had its lot. Here, in the Hill Country, "the Lion of the tribe of Judah intrenched himself to guard the frontier of the chosen land, with **Simeon, Dan** and **Benjamin** nestled around him" (Stanley). The villages, fortified of old,—the 'fenced cities'—occupy the rounded hill-tops; the slopes of the broad upland valleys are terraced for the cultivation of corn or of the vine, and in their beds wells are dug. It is a land which, though less barren than the territory to the south, is not naturally very fertile, but still it is one from which labour would insure a fair return, and which was eminently fitted to be the nurse of a brave and hardy race. On this account, from its natural difficulties, and as lying away from the more easy line of communication between the valleys of the Nile and of the Euphrates, it more than once escaped the ravages of invading armies and remained "the last, because the most impregnable of the tribes of Israel."

In the southern and higher part of the district, near its actual watershed, at a height of 3040 feet above the Mediterranean, is **Hebron** (or Kirjath Arba), built "seven years before Zoan in Egypt." Perhaps there is no town, still inhabited, which can claim a higher antiquity than this. At Hebron Sarah died, and Abraham bought from Ephron the Hittite the field and cave of **Machpelah** for her tomb. Here, in 'the double cave,' jealously hidden beneath the floor of its ancient mosque, the patriarch himself, his son Isaac, and his grandson Jacob were buried. The city afterwards became the property of Caleb, the son of Jephunneh. It is not quite 20 miles south of Jerusalem and the same distance in a N.N.E. direction from Beersheba. Between Hebron and Jerusalem, standing at an elevation of 2550 feet above the Mediterranean, is **Bethlehem,** twelve miles from the latter city. It stands on a limestone hill, bounded on north, south, and east by valleys, the terraced sides of which are occupied by vineyards and olive groves. This also is a very ancient town, once named Ephrath, associated with memories of Ruth and of David, of the death of Rachel and the birth of the Saviour. South of Bethlehem are three large reservoirs inclosed by ancient masonry, called the **Pools of Solomon,** from which an aqueduct still conveys water to Jerusalem. To the west of this part of the country, overlooking the plain of Philistia, was the original settlement of the tribe of **Dan.** Of that plain they failed to make themselves masters, and this compulsory restriction of their original allotment to its less fertile portion doubtless caused the emigration of a part of the tribe, as related in connexion with the episode of Micah in the Book of Judges (ch. xviii.). The relations of the highlanders and lowlanders, with their occasional friendships and more frequent feuds, are illustrated by the history of Samson.

North of the territory of Judah the plateau was occupied by the tribe of **Benjamin.** Across this elevated region lies the southernmost of the practicable routes from the eastern side of the Jordan, for the Dead Sea rendered the tribe of Judah invulnerable on its eastern flank. Thus the earliest conflicts of the invading Israelites, after crossing the Jordan at its southernmost fords near Jericho, occurred in the territory afterwards occupied by Benjamin. Close to its southern frontier, only just without the limit of the tribe of Judah, is **Jerusalem.** The city stands on a flattened spur, running southward from somewhat higher ground on the north. This spur is sharply defined by two narrow valleys; the Kidron, which, originating in a depression on its northern part, after a short eastward course turns south and forms its eastern boundary; and the Wady-er-Rabâby, which some identify with Hinnom, on the west, where it is more shallow, and on the south. The spur itself is divided by a depression which, however, at the present day is only sharply marked at its lower end, where it joins the valley of the Kidron, a little above its junction with that of Wady-er-Rabâby, very near to an ancient pool, which has been identified with the Pool of Siloam. From this depression, called of old the Tyropœon valley, a shallow offshoot towards the west almost insulated the southern portion of the western fork of the spur.

On the upland rocky area thus naturally defended stood the old town of **Jebus,** a true hill-fortress, which maintained its independence till it was stormed by David, when the confidence of the defenders in the strength of their position appears to have proved their ruin. On the rocky summit of the eastern fork of the spur, at that time outside the walls, was the threshing-floor of Araunah the Jebusite, which became the site of the Temple of Solomon. Recent excavations have proved that the great accumulation of *débris*—the result of many sieges—has considerably modified the original features of the site of Jerusalem, by partially filling up the protecting glens and diminishing the steepness of their sides, but the foundations of the south-eastern and south-western walls of the Temple area, as reconstructed by Herod, and as seen by our Lord, lie more than 80 feet below the present level of the ground, and its summit rose some 200 feet above the bed of the valley. Across the Kidron the ridge of the **Mount of Olives** rose from about 100 to 300 feet above the city. Standing thus at a height of nearly 2600 feet above the sea—the height of Mickle Fell in the Pennine chain of England—Jerusalem is emphatically a city set on the hills.

In the days of the kings of Judah the northern wall of circumvallation (the exact course of which is still a matter of some controversy) probably lay not far south of the line of the northern face of the present Haram (the ancient Temple) inclosure, but after the return from the Captivity the city gradually spread over the comparatively level ground towards the north, and the suburb thus formed was ultimately included within the wall of Herod, which coincides with the present northern wall[1]. It may be disputed whether Jerusalem was the city of Melchizedek, or Moriah was the scene of the offering of Isaac, but from the days of David to the close of the Bible history it becomes the centre of the national life and of the national worship. Calamity did but strengthen its hold upon the heart of the Jewish patriot, and the words of one of the Psalms of the Captivity, "If I forget thee, O Jerusalem, let my right hand forget her cunning," express a feeling which has outlasted twenty-five centuries of trial, and eighteen continuous centuries of alienation.

Jerusalem being thus defended by crags and deep glens and by its strong walls, its siege in the days when gunpowder was unknown was never an easy task. Even the great Assyrian conqueror, Sennacherib, evidently preferred to avoid it, if possible, for he attempted to obtain its surrender by menace and cajolery instead of making a direct attack, and the Roman armies, notwithstanding internal dissensions, were more than once kept for a considerable time at bay before its defences, and had to win their way into the city step by step. The estimation in which Jerusalem was generally held is indicated by the reluctance of the Persian kings to allow the repair of its walls, and by the laborious destruction of its fortifications at the hands of the army of Titus.

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[1] This is the opinion of the writer. It should however be said that the exact northern limit of the Temple of Solomon is at present doubtful and that some good authorities consider that the wall of Herod in its western part extended somewhat beyond the line mentioned above. There existed, at the time of the Crucifixion, another, commonly called the Second, wall, which is believed to have extended from the fortress north of the Temple to some part of the north face of the first wall. On the exact position of this, still undecided, the question of the authenticity of the site of the Holy Sepulchre partly rests.

To the natural strength of its position, to its situation as a highland city, constant references are made in the Bible. "The hills stand about Jerusalem," not indeed looking down on to its walls, as the Alps on Briançon; for Jerusalem in some respects is more like Durham, and like it was "half house of God, half castle 'gainst" the foe; the ground on the north is not much higher, and even Olivet only rises some two hundred feet above the general city level, but for miles around there is a sea of hilly ground, and the mountain wall of Moab, towering more than four thousand feet above the Jordan valley, and sometimes attaining even that height above the Mediterranean, is seldom absent from the view and is visible from the very streets of Jerusalem.

Olivet, as said above, lies on the eastern side of the Kidron valley. It is a long ridgy limestone hill, with four prominences differing little in elevation, of which one is traditionally, but probably incorrectly, regarded as the site of the Ascension. On its western flank, down in the Kidron glen, lay the garden of Gethsemane, on its eastern were Bethphage and Bethany. To the latter place, which "is now known by a name derived from Lazarus—*El-'Azariyeh*"—more than one path leads from the city, and on that which crosses the ridge from east to west, a little north of the most southern and lowest prominence, the site of the spot where the Saviour wept over Jerusalem may be identified with reasonable probability (Stanley). Beneath that summit, now called the Mount of Offence, as the traditional scene of idolatrous worship in the later days of Solomon, the Kidron sweeps eastwards on its steep descent towards the Dead Sea.

To enumerate and to discuss the minor localities in Jerusalem, many of them the subject of much controversy, would occupy too great a space; suffice it to say that the Temple of Solomon stood upon the summit of the eastern fork of the plateau above described, the Holy House itself being very near to the place occupied by the Mohammedan mosque called the *Kubbet-es-Sakharah* (Dome of the Rock), which was erected A.D. 691 by Abd-el-Melik[1], over a projecting limestone rock, in which is a cave identified generally with that by the threshing-floor of Araunah. At the north-west angle of the Haram inclosure stood the castle Antonia, into which St Paul was hurried from the temple-courts by the Roman guard. Sion occupied the site of the old Jebusite town, now to a great extent outside the walls; and north of it, across the depression mentioned above, the church of the Holy Sepulchre marks the traditional site of the new rock-cut tomb, in which the body of the Lord was laid. Ophel, also now extra-mural, was on the southern spur of the temple-hill, and at its base is the Pool of Siloam; while probably not far from it was Tophet in the valley of Hinnom.

Outside Jerusalem the priests' village, **Nob,** is thought to have stood on the northernmost part of Olivet. In the hilly district north of the city lay **Anathoth** and **Michmash,** and the village *Jeba* between them probably marks the site of **Gibeah** of Benjamin and Gibeah of Saul. It is about four miles north of the city, on a conspicuous eminence called *Tuleil-el-Fûl*, and the rugged region about is a suitable scene for the struggles recorded (1 Sam. xiii., xiv.). **Bethel** lay to the north. At the present day ruins and rock-cut caves, among which a few poor hovels are built, mark the site of the old Canaanite town of Luz, which centuries after it had been called the 'House of God' became the southern sanctuary and the scene of an idolatrous calf-worship for the kingdom of Israel. The rounded hill-top is still strewn with limestone slabs, one of which might readily be set up as a pillar, as described in the account of Jacob's dream. N.N.W. of Jerusalem, at a distance of rather more than six miles, is a prominent hill, conspicuous from many quarters, which still bears the name of *Neby Samwil*. On this stood **Gibeon,** the great high place in the early days of Israel, which some have identified with the actual summit of the hill about a mile distant from the village. The hills in the surrounding region "are rounder and more isolated than those nearer Jerusalem, and rise in well-defined *mamelons* from broad undulating valleys of tolerable extent and of fertile soil." On these hills were perched the villages of Benjamin, the names of which receive frequent incidental mention. In this district the limestone strata are more nearly level than about Jerusalem, and crop out 'like contour lines' from the steep slopes of the hills. The modern name of *Neby Samwil* comes from its being the traditional burial-place of Samuel. If so, the village of Ramah must have occupied the summit of this—the highest hill in the neighbourhood.

To the north-west lies the ridge of **Beth-horon,** up and down which the 'kings' of southern Canaan were chased by Joshua from before the walls of Gibeon. Here also Judas Maccabæus won his first victory, and in later days, along the line of the Roman road which had then been made from Cæsarea to Jerusalem, the forces of Cestius Gallus were driven back in confusion (A.D. 66).

North of the territory of Benjamin was that of the great tribe of **Ephraim.** In the later days of the monarchy the frontier between the two kingdoms of Israel and Judah ran across the possession of Benjamin, passing to the south of Bethel. But though the relationship of the inhabitants was thus once changed, the physical structure of the district is unaltered; the upland plateau extending northward to form 'the mountains of Ephraim,' and ranging up to a height of about 2700 feet above the Mediterranean. Only in this respect is there a change, that the land becomes distinctly more fertile. "The closely set structure, and the rocky soil of the hills of Judah and Benjamin, though still continued to a great extent, are here for the first time occasionally broken up into wide plains in the heart of the mountains and diversified both in hill and valley by streams of running water and by continuous tracts of verdure and vegetation." The lot of Ephraim was in a 'good land.'

In the southern part of this tribe's territory, the only place of importance was **Shiloh,** identified with the modern *Seilun*. The ruins are scattered "over a slight eminence which rises in one of those softer and wider plains" (Stanley), mentioned above; a little removed from the great central route of the country. A few miles further north in a yet wider plain, "the wildest and most beautiful of the plains of the Ephraimite mountains," was **Shechem.** The district is about 1800 feet above the Mediterranean. "Over the hills which close the northern end of this plain, far away in the distance, is caught the first glimpse of the snowy ridge of Hermon." Its western side is bounded by the abutments of two mountain ranges running from west to east. These ranges are **Gerizim and Ebal,** and up the opening between them, not seen from the plain, lies the modern town of *Nâblus*, on the watershed between the Jordan valley and the Mediterranean. The ancient Shechem however stood a little lower down (whether identical with the Sychar of the New Testament is by some disputed), and so nearer to the old well at the mouth of the trough in which *Nâblus* lies. This is universally admitted to be the well digged by Jacob in the "parcel of ground" bought "of the children of Hamor, Shechem's father." Near at hand a Mohammedan chapel claims to cover the burial-place of Joseph. In this valley, which forms a kind of natural highway through the Palestine uplands from the lands east of the Jordan, both Abraham and Jacob halted on their way from Aram, and Shechem is often mentioned, till after Rehoboam had fled it became for a time the capital of the northern kingdom. Gerizim rises about 800 feet above the plain and Ebal is higher by about 100 feet, both with precipitous faces, the two summits being about a third of a mile apart. On the former, the 'mount of blessing,' the Samaritan temple was afterwards built; from the latter the curses of the Law were ordered to be read.

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[1] He was the first builder, but considerable alterations have since been made. Pillars and capitals taken from ruins of the Roman age have been occasionally employed in the structure, which formerly gave rise to a mistake as to the date.

Six miles northward, but below Shechem, "following the course of the same green and watered valley" (Stanley) the traveller finds himself in a wide basin encircled with hills. In the centre of this, on a flat-topped hill with steep sides, is the site of **Samaria,** afterwards Sebaste, from the days of Omri to the Captivity the capital of the northern kingdom.

The lot of the half tribe of **Manasseh** (which was not a large one) lay to the north of Ephraim, and was, like that of the latter tribe, more undulating, varied in scenery, and fertile than the land of Judah. It is clearly defined on its northern, or more correctly its north-eastern frontier, by the first important interruption to the continuity of the plateau of central Palestine. This is the great plain of **Esdraelon**—commonly called in the Old Testament the valley of Jezreel—which runs up into the uplands from the western coast in a south-easterly direction, its broad verdant basin piercing into and parting the hill-country like a gulf of the sea, and ending in comparatively low 'strait-like' passes which lead down into the Jordan valley. To this plain, drained by "that ancient river, the river **Kishon,**" the hill-country of Manasseh descends in valleys which are steep though less glen-like than in the district further south. Among the hills, as the border of the plain is approached, **Dothan** has of late years been identified, still bearing its ancient name, about 12 miles north of Samaria. A grassy plain surrounds the low hill occupied by the existing village; by it still runs a remnant of the 'old north road' of the kingdom of Israel, which, starting from Jerusalem, keeps nearly along the watershed, and near it is that which leads from Egypt to Syria by the head of the plain of Esdraelon. The north-western angle of the hill-country gradually narrows as the Kishon approaches its confluence with the sea, but it is prolonged to the actual coast by the projecting spur of **Carmel.** This ridge rises boldly from the sea to a height of about 500 feet, but it continues to mount more gradually till at the highest part of its crest it attains an elevation of 1742 feet; after which it is separated from the main plateau only by a gentle depression of about 160 feet. Opposite to this part, the northern hills—the land of Zebulun—approach rather near to the base of Carmel, so that a comparatively narrow strait of lowland leads up from the coast into the great plain of Esdraelon, where was the rich territory of Issachar.

The general height of this undulating lowland basin is less than 300 feet above the Mediterranean, and as it shelves up towards its eastern end it divides into short terminal branches. The southernmost of these comes to an end on the western flank of Mount **Gilboa,** which is a long spur from the southern plateau land, running at first northward and then curving towards the west, its elevation being about 1400 feet above the sea. North of the end of Gilboa rises the mass of **Little Hermon,** insulated on both sides by arms of the plain; across the southern the watershed—not marked by any ridge—runs towards the west. Between Little Hermon and the northern *massif* the watershed is equally ill marked, and on the other side of the trough **Tabor** rises to a height of 1843 feet above the sea, overlooking the slopes which descend towards the Jordan, and connected with the *massif* on the north side of Esdraelon by a low range of hills. Thus the upper part of the valley—which is by no means a true plain, but rather a gently undulating region—is connected by two low and rounded depressions with the glen of the Jordan, now steadily deepening as it descends from the Lake of Gennesaret towards the Dead Sea; so that on the eastern side the fall from the watershed exceeds a thousand feet.

From the earliest times these clearly-marked depressions have afforded a natural highway across Palestine from the east to the west. Through these the caravans of merchants and the armies of invaders would alike pass between Egypt on the one hand, and Damascus, Babylon or Nineveh on the other. Thus the plain has passed into a proverb as the battle-field of nations (Rev. xvi. 16). On its southern side was **Megiddo,** near to which, on the banks of the Kishon, the host of Sisera was scattered, and in later days Josiah was slain in the vain attempt to check the army of Pharaoh-necho. The place was at or near the village *el-Lejjûn,* which is "on the caravan route from Egypt to Damascus." From his camp on Gilboa Gideon swooped down upon the Midianites in the valley and drove them down the eastern descent towards the Jordan. On that hill also the troops of Saul were defeated by the Philistines, and the king was slain. On the previous night he had crossed the plain and rounded the western base of Little Hermon on his way to **Endor,** a village on its northern flank. On these slopes also is the site of **Nain.**

Very nearly on the flattened watershed between Gilboa and Little Hermon, on the site marked by the village *Zer'in,* was **Jezreel,** the residence of Ahab and Jezebel, which sometimes gave a name to the upper part of the plain. Its ruins cover a hill which commands a view both eastward and westward, so that the troop of Jehu when it had reached the summit of the ascent from the Jordan valley would be in sight of the watchmen on the walls. A few miles to the south-east, on a knoll guarding the lower part of the ascent from the Jordan, is *Beisan,* the ancient **Beth-Shean,** afterwards Scythopolis, on the walls of which the corpses of Saul and his sons were exposed.

Tabor, which may be regarded as an outlier of the northern plateau, is a hill of more commanding aspect than its altitude (about 1300 feet above its base) suggests. From some points of view, its rounded summit is not unlike the Wrekin of Shropshire, a resemblance which is increased by its steep wooded sides.

The plateau north of the plain of Esdraelon bears nearly the same relation to the Lake of Gennesaret as the plateau of Judah to the Dead Sea, but its physical features are less boldly defined. It rises generally to a less elevation above the Mediterranean, though some summits are rather lofty, one attaining a height of 3934 feet; and its descent to the lake is neither so great nor so abrupt. Its undulations are more fertile, its wooded districts more frequent. At the first allotment of the land, **Zebulun** held the southern part, while north of that tribe were settled **Naphtali** and Asher, the one resting on the north-west shore of Gennesaret, the other extending to the Mediterranean about Accho (afterwards Ptolemais, the modern *Acre*). The district in Roman times was the province of **Galilee,** that of **Samaria** lying on the other side of the Kishon. Few of its localities are prominent in the Old Testament history, **Kedesh-Naphtali** (probably identical with the modern *Kades,* on a ridge 4 miles N.W. of the upper end of Merom) being perhaps most important as the residence of Barak and in the neighbourhood of the tent of Jael; but in the New, **Nazareth** on its southern border becomes of note as the home of Jesus. This town is among the hills, W.N.W. of Tabor and almost due north of Jezreel. It occupies the slope of a fertile basin, almost inclosed by hills, being about 1130 feet above the sea and so considerably higher than the general level of Esdraelon. The other sites of importance in this part of Galilee lie near to the Lake of Gennesaret, and will be mentioned in connexion with the valley of the Jordan.

The uplands occupied by the tribe of **Asher** throw off spurs which reach the coast, and terminate in the elevated headlands now called *Ras-el-Abiad* (the ladder of Tyre) and the *Ras-en-Nakûra.* The inland plateau narrows somewhat in breadth, but rises in height as it continues northward. The valley of the Leontes or Litany, as above said, fissures rather than interrupts the continuity of the region, which now becomes distinctly mountainous in character. North of it is the long limestone range of **Lebanon,** rising to a general elevation of from eight to nine thousand feet above the sea, its highest summit indeed somewhat surpassing ten thousand. This is still a land of rich glades and forests, although the groves of cedar-trees, so noted in the days of Solomon, are now reduced in extent. Opposite to it rises the parallel range of **Anti-Libanus,** the trough-like depression between being traversed for many miles by the Litany, before it turns westward to cut its way to the Mediterranean; Hermon, which will be mentioned again, forming a kind of huge outlier, nearly opposite to this angle of the river.

These two ranges extend northward for more than a hundred miles, severed indeed by the channel of the Orontes, but fusing ultimately with the highlands of Asia Minor, the only plains of importance being about the city of **Antioch** on that river. For a considerable distance however a narrow strip of lowland intervenes between the outposts of the Lebanon range and the sea. On this stands **Sidon,** an ancient and once wealthy port, and nearly 20 miles further south the yet more important city of **Tyre,** which in the days of the Jewish kings and for centuries afterwards was the great commercial emporium of this part of the East. It was in fact the Venice of ancient times, which, though besieged and captured by more than one conqueror, did not receive a fatal blow till it became a prey to the Saracens in the year 1291 A.D.

The important maritime lowland south of the ridge of Carmel, which hitherto has been only incidentally mentioned, must be briefly noticed before dealing with the Jordan valley. The northern portion, called the **Plain of Sharon,** is about ten miles in width and full thirty in length, extending to Lydda and **Joppa** (*Jaffa*). The ground is generally marshy by the sea shore, and more fertile as it rises slightly inland. The only other town of importance on it is **Cæsarea,** which, as it was founded by Herod the Great, is not mentioned in the Old Testament. South of Joppa extends the **Shephelah** or Philistine lowland, which is about 40 miles long and expands from about 10 miles in the northern part to double that width near **Gaza.** This rich and fertile region was in old times the territory of the Philistines, and in it were their chief cities—**Ashdod, Ashkelon, Ekron and Gath,** besides Gaza.

Returning to the north of Palestine, the main eastern ridge—**Anti-Libanus**—less lofty than Lebanon, is itself perhaps unmentioned in the Bible, but the commanding position and elevation of its southern outpost—**Mount Hermon** (about 9400 feet)—bring this into frequent notice. Hermon is visible not only from many places near the Lake of Gennesaret, over which it rises much more than twice the height of Ben Nevis above the sea, but also from many spots in Palestine. The whole range falls away more gently on its eastern side to the rich Syrian plain around the city of Damascus.

The **Jordan,** the one important river of Palestine proper, has its birth in the confluence of various streams, three of them perennial and considerable in volume, which are fed by springs issuing from the base of Hermon. Of these three groups of springs, one is at the foot of the hill wrested from the Sidonians by the band of Danite emigrants. The Sidonian **Laish** then became the Hebrew **Dan,** where afterwards, at one extremity of the northern kingdom, the 'golden calf' was set up by Jeroboam. Four miles away another stream issues from the limestone rock by the Roman town of **Cæsarea Philippi.** Once only was this northern boundary of the land visited by the Saviour, but here His Divinity was acknowledged by Peter, and the Mount of the Transfiguration was probably some part of Hermon.

The streams become confluent shortly before the Jordan enters the swampy elongated plain in which is situated Lake *Huleh* (the **Waters of Merom**), a rather shallow triangular sheet of water about three miles on each side, almost unapproachable on all but its western margin owing to its wide fringe of marsh. From *Huleh* the Jordan issues at a height of about seven feet above the Mediterranean, and descends as a "deep impetuous stream between green treeless banks to the **Sea of Galilee.**" The table-land of Naphtali rises on the one side, the rugged volcanic district of Bashan, to be noticed presently, on the other. After a course of about 12 miles, the Jordan enters the oval or pear-shaped sheet of water, called in the Old Testament the Sea of Cinneroth or Chinnereth, and later the Lake or Sea of Galilee, the Sea of Tiberias, and Lake or Sea of Gennesaret. This is about 13 miles long and at its broadest part 6 miles wide. The maximum depth appears to be about 165 feet, and its surface is 682 feet below the level of the Mediterranean. On the east the ground ascends rather steeply for about 1000 feet, on the west the hills rise more gradually from a strip of lowland and are more monotonous in outline. **Capernaum** was on the western shore, but its exact locality has been disputed. The name **Bethsaida** was probably borne by two villages—one on the western, the other on the eastern shore. **Magdala** was on the former, and **Tiberias** still remains as the impoverished town of *Tübarieh* on the same shore, rather below the middle of the lake.

The Jordan descends from the southern end through a valley between the two plateaux already mentioned, bounded on the east by steep hills, on the west by a wall of irregular precipitous cliffs from 800 to 1200 feet in height. The greatest breadth of the valley, which after a contraction rather below the middle part widens as it approaches the Dead Sea, is between 10 and 12 miles; its length is about 66 miles, and its total fall about 610 feet. Thus the scenery becomes bolder and grander towards the south; the normal current is everywhere strong and the river practically unnavigable. Within this well-defined valley is a kind of lower terrace, formed of alluvial deposits (see GEOLOGY), between the scarps of which—often steep—the river itself flows. No place of note, so far as we know, has ever stood on or very near its banks between the Lake and the Salt Sea. At the present day, "except for three miserable villages" in the upper part, "the Jordan is utterly lonely" (Robinson).

The tributary streams from the west, which have a perennial flow, are unimportant; those from the east are larger. Of these the Hieromax (Arab. *Yarmuk*), not mentioned in the Bible, is the first of importance in the whole course of the river. It drains part of the once populous *Hauran* (Land of Bashan) and the hill-country to the south, and enters the Jordan some few miles below the Lake of Gennesaret, as a river about 40 yards wide. Near this it is bridged by the high road from Damascus to Jerusalem. About 30 miles lower down is the confluence of the *Nahr-es-Zerka*, the "**Brook Jabbok**" of the Bible, flowing from the hills of Gilead on the east. Here the Jordan can be forded, and by this route both Abraham and Jacob went up to Shechem. There is another ford higher up opposite to Beisan, leading to the plain of Esdraelon, and more than one on the lower part of the river, as it approaches the Dead Sea. These however cannot as a rule be crossed on foot. Jericho stands at the foot of the western hills, about six miles from the river, but the village which now bears the name does not occupy the site of the Jericho of the Old Testament or even of that of the New. It held the key of the glen which, in ancient days, afforded the most ready ascent to the heart of the uplands around Bethel.

The Jordan falls into the Dead Sea as a stream about 80 yards wide and 3 feet in depth. This, generally called the **Salt Sea** in Scripture (now the *Bahr Lût*—Sea of Lot), is about 47 miles long and generally about 10 wide, but a considerable, though rather low, peninsula extends from the eastern shore, nearer the southern end, and thus produces a strait in the sea hardly three miles across. The mountains of Moab rise grandly from its eastern shore, on which it receives the Arnon and other perennial streams; on the western are steep cliffs furrowed by deep ravines leading up to the highland plateau of Judæa. Down these, many of them dry for some months of the year, the winter torrents rush impetuously. The mean level of its waters—the season of the year makes a difference of nearly two yards—is 1292 feet below that of the Mediterranean, and the greatest depth of its bed is 1278 feet. No other inland sheet of water lies so far below the ocean level, and in few is a larger proportion of mineral salts present (see GEOLOGY). The 'cities of the plain' are generally supposed to have stood near the southern end, and after their destruction no place of importance arose on the shore, if we except **Engedi** or Hazazon-Tamar, which occupied a little delta at the mouth of one of the more practicable ravines, leading up to the highlands of Judah.

The great valley, down which the Jordan has flowed, does not terminate abruptly with the Dead Sea, but continues southward, as a well-marked division (**the Arabah**) between the lofty highlands on either side, though its bed gradually rises until, at a distance of some sixty miles from the Dead Sea, a flattish watershed is reached, about 700 feet above the level of the Gulf of Akabah. From this point the bed of the valley shelves gradually down to this arm of the Red Sea, which is reached after a course of about 45 miles. Thus from the foot of Hermon a deep and sometimes rather wide trench, forming, in its broader physical features, one single valley, a great part of which is below the sea level, extends down to the Red Sea, completely severing the highlands of Palestine on the one hand from those of Eastern Syria on the other, and thus giving to the Promised Land a natural frontier of great strength, which was only vulnerable from the east at a few points. On the shore of the Red Sea was **Ezion-Geber,** in the more prosperous days of the monarchy the port for trade with India and perhaps even with China.

The region east of the Jordan, as stated above, forms another highland district similar to but generally with more varied physical features than that west of the river. Its northern part, from the foot of Hermon down to the Lake of Gennesaret, is a rather level upland some 3000 feet above sea level, naturally fertile, now called the *Jaulan*, the ancient Gaulonitis. East of this, on the northern side, is the *Leja*, the ancient Argob, later the main portion of the district Trachonitis, a rugged volcanic land, a region of lava streams and craters, rising sharply, like a rocky shore, above the smooth and grassy downs of Jaulan on the west and Hauran, a region similar to this, on the south. These three formed, roughly speaking, the territory of Og the king of **Bashan,** and after the conquest became the possession of the half-tribe of Manasseh. The southern frontier of Bashan proper may be regarded as extending to the river Hieromax, and from this stream southward the Jordan formed the western frontier of the land of **Gilead.** This is also a highland district, rather more varied in scenery than that immediately north, which rises to elevations of about 4000 feet above the sea. The plateau which from a distance "seems a boundless elevated plain and covered with forest" is really furrowed by many glens which descend towards the Jordan, and afford much beautiful scenery. Somewhere in this great mountain woodland, which has not yet lost its original distinctive feature, the critical battle between the troops of Joab and of Absalom must have been fought in 'the **Forest of Ephraim.**' **Mahanaim** cannot now be identified with certainty, but on the hills near the river Hieromax many ruins indicate the position of **Gadara,** the place mentioned in the New Testament, though its distance from the lake introduces some difficulties into the topography of the Synoptic Gospels.

The part of the highland of Gilead north of the "brook Jabbok," which also belonged to Og, king of Bashan, and afterwards was occupied by Manasseh, rises towards the south into higher hills—the range of **Ajalon** (*Jebel Ajlûn*). This is a rich country still partly covered with fine and extensive forests and passing towards the north-east into "one boundless corn or grass plain, covered with crops. It is, in fact, the granary of North Arabia. Here was the wealth of Roman Syria, and the source of its population, and here the swarming Midianites, like the Beni Sakk'r of to-day, pastured their thousands of camels" (Tristram). The whole land, together with that of Moab further south, is naturally fertile, for while but few of the streams which descend to the Jordan from the west are perennial, all are so on the east. "This simple cause has made east and west to differ, till Gilead, it has been remarked, as far surpasses Western Palestine as Devonshire surpasses Cornwall. The whole is wonderfully diversified and impressive" (Tristram).

South of the Jabbok, surrounded by a region similar in its physical characters, and in a ravine overlooked by a rocky headland, was **Ramoth in Gilead,** now the comparatively flourishing town *es-Salt*, "a place which must always have been the key of Gilead—at the head of the only easy road from the Jordan opening immediately on to the rich plateau of the interior, and with this isolated cone rising close above it, fortified from very early times by art as well as by nature" (Tristram). This was the possession of the tribe of **Gad,** whose land extended about as far as Heshbon. To the south wandered the tribe of **Reuben.**

About 12 miles away to the south-east, in an elevated valley among low rounded hills, is **Rabbath Ammon** (*Amman*), the stronghold and apparently the only important town of the '**Children of Ammon.**' It consisted of a lower town, 'the city of waters,' in which is the source of a perennial stream, and an upper—the citadel—which rises abruptly on the north. Notwithstanding the destruction of its inhabitants by David, the town did not cease to be a place of importance, and at last received the name of Philadelphia, from Ptolemy Philadelphus. It is not indeed mentioned in the New Testament, but it was a town of first importance during the Roman domination, when it was the eastern limit of the region of Peræa and one of the cities of the Decapolis, and ultimately became the seat of a Christian bishopric. It was in ruins at the time of the Moslem conquest, and in ruins "remarkable for their extent and desolation even for Syria, 'the land of ruins,'" it still remains. None of these however, so far as is known, is anterior to Roman times.

The limits of the children of Ammon are not definitely known, beyond the fact that they lay to the north of Moab. "Probably the latter was the civilized and settled half of the nation of Lot; the Beni-Ammon formed its predatory and Bedouin section" (*Dictionary of the Bible*). The '**Land of Moab**' is "a rolling plateau about 3200 feet above the sea level, the western edge being cut up into deep valleys and descending by a series of sloping hills into the Dead Sea" (Palmer). The plateau is divided on the west by the great chasm of the **Arnon** (*Wady el Mojib*), through which that stream descends to the Dead Sea; "the grass-covered uplands fed the enormous flocks of Mesha king of Moab." In the northern part—east of the upper end of the Dead Sea—is *Heshban*. "Moab is here a vast table-land, on the brow of which, to the west, the crest is a little elevated, and to the eastward of it is a slight depression of three or four miles in extent, beyond which the rounded hills rise 200 feet, and gently slope to the east. In the centre of this depression is a small hill of perhaps 200 feet high, but entirely isolated, with a little stream running past it on the east. This is **Heshbon.** The hill is one heap of shapeless ruin, while all the neighbouring slopes are full of caves, which have once been occupied, turned into use as habitations" (Tristram). The city at the time when the children of Israel were moving towards the Jordan from their forty years wandering was in the hands of Sihon, king of the Amorites, who had wrested it from Moab. They "smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon, for the border of the children of Ammon was strong" (Num. xxi. 24). By this victory a comparatively easy road was opened to the lower valley of the Jordan, and the epoch of the wandering was practically closed. West of Heshbon is the high ground of **Nebo,** in the Abarim of the Pentateuch; a group of eminences which, though high (more than 4000 feet above the sea), are only separated by shallow undulations. From some one of these, similar to that described by Tristram, the Pisgah view of the Promised Land must have been outspread before Moses as death approached; for it overlooks the valley of the Jordan with the Dead Sea, and all the hills of Palestine, not only Hebron and Olivet, with probably a part of Jerusalem, but more distant Gerizim, with Tabor and possibly Carmel, even to the mass of Hermon.

Further south among the uplands is **Ar** or Rabbath Moab (*Rabba*), the capital of Moab, and **Kir** (*Kerak*), the second important city of that nation. The towns lie about six miles apart, and the latter is about ten miles east of the southern end of the Dead Sea. Both are on the line of a Roman road, and the ruins at the latter place are extensive and important. The situation is naturally strong, for it occupies the summit of a steep hill perhaps 3000 feet above the sea, defended on all sides by valleys, but it is overlooked beyond these by yet higher hills.

South of Moab is the original territory of **Edom,** "a narrow slip of mountainous country extending northward from Akabah as far as *Wady Kerek*, the southern boundary of Moab." The northern part answers to the Gebal of the Hebrew and the Gebalene of the ancient Romans, the southern to the Mount Seir of the Bible. The ruins in *Wady Musa* are those of the ancient capital of Edom, called in Hebrew **Sela,** or the Rock (2 Kings xiv. 7), and in Latin by the equivalent name Petra. The great rock-hewn buildings which have been so often described are however of Roman date. On the western side lies the rocky backbone of the land, the summits of which rise to 4000 feet above the sea, and occasionally higher, but the fringe of limestone hills west of Petra and the wider plateau on the east are generally extremely fertile. These hills slope down towards the Arabian desert, and are still skirted by the pilgrim road from Damascus to Mecca, which must have been the route taken by the Israelites when they were refused a passage through the territory of Edom. **Mount Hor** (4580 feet)—now called *Jebel Harun*—lies south-west of Petra, overlooking the Arabah, and on its jagged summit a Mohammedan chapel indicates the traditional site of the tomb of Aaron. His death occurred while the people were still camped in the Arabah waiting for permission to cross the land of Edom, which afterwards they 'encompassed' by turning back and passing round its southern frontier.

Syria, the Hebrew Aram, is a name applied rather vaguely to include apparently both the region of the two mountain ranges north of the frontier of Palestine and the land far away to the east, which is traversed by the upper waters of the Euphrates and Tigris. Of these two rivers, the former rises in the mountains of Armenia, its branches flowing at first south-westward, but after their union the main stream is diverted in a south-easterly direction by the interposition of the ranges parallel with the coast. The Tigris also rises in the Armenian mountains east of, and in the case of one of its feeders near to, the Euphrates. Between the upper part of the two main rivers lay Mesopotamia, and to the north of it **Padan-aram,** or the Syria of the plain, the region about Haran, to which Terah and Abram migrated from **Ur of the Chaldees,** a place which has been identified variously, many authorities inclining to Edessa, in the northern district, but the more recent placing it at the modern *Mugheir* on the western bank of the Euphrates, near Erech (*Warka*) to the south of Babylon.

Damascus, in another portion of Syria, has been already mentioned. This ancient city stands on a rich plain, "stolen as it were from the desert." The latter region, a prolongation of the great Arabian desert, extends yet further northward—"an elevated upland, for the most part of gypsum and marls, producing nothing but a few spare bushes of wormwood and the usual aromatic plants of the wilderness." To the south it widens out till it occupies the chief part of the region between the border of Moab and the broad valley of the two rivers. The region is traversed with difficulty and is little known. "**Tadmor** in the wilderness" is built on an oasis crossed by almost the only road from Damascus to the Euphrates. Thus this desert was a most important safeguard to the children of Israel. So long as they could hold their own against Edom and Moab, the king of Syria was their only formidable foe on their eastern flank, and it was not till Damascus had fallen that a way lay open for the more irresistible potentates who ruled in Babylon or in Nineveh.

In the Old Testament history references to places more distant than the valley of the Nile or of the two rivers are few and often vague. **Chittim** is considered to be Cyprus, and **Tarshish** to be some place on the Spanish coast, probably Tartessus, of which town however the locality is not beyond dispute. **Arabia** is occasionally mentioned in general terms: **Sheba** is identified with its southern portion, roughly corresponding with that now called Arabia Felix, and **Ophir** is by some located on the Arabian coast, by others on the Indian. **Ethiopia** or Cush extended from Syene on the frontier of Egypt southwards to the neighbourhood of Khartoum, at the junction of the Blue and White Nile; it included the modern Nubia, with the states to the south and perhaps part of Abyssinia.

In the Apocrypha the horizon widens. The Macedonian king, Alexander the Great, invaded Palestine, and the dynasty established in Syria after his death ruled and, for a time, persecuted the Jews. Then came the Roman armies, and the incorporation of Palestine into that dominion, so that when the Saviour was born it was included in the census of the empire. In the later books of the New Testament we read of journeys not only throughout Asia Minor, Greece, and some of the Mediterranean islands, but also to Rome itself.

2. HISTORICAL GEOGRAPHY.

By the Rev. Canon BONNEY.

To a considerable extent this subject has been noticed in connexion with the Physical Geography of Bible Lands, so that a few additional remarks and a brief recapitulation may suffice. The earlier books of the Bible give apparently rather precise details of the relationships of the different nations therein mentioned, but the result of linguistic research and the study of ancient monuments indicate that these relationships are geographical rather than ethnological.

Passing then by these, it may suffice to say that in the days of Abraham two nations at least had attained to a comparatively high state of civilisation; the one in the valley of the two rivers, the other in that of the Nile. Each probably had already existed as a nation for over a thousand years. That in Babylonia originated in a non-Semitic race speaking an agglutinative language, and holding a Shamanistic religion[1], similar to that of the native Siberians and Lapps. But by degrees a race of Semites whose creed was a more definite theism, but characterized by a pair of divinities, the male sun-god and his female double, had obtained the upper hand; partly, it is probable, by conquest, partly by peaceful immigration, and "from the mixture sprang the peculiar civilisation of Babylon and the peculiar type of its people." One of their kings, prior to the date of Abraham, is said to have extended his conquests to the Syrian coast, and even as far as Cyprus. The well-known incursion into Palestine of Chedorlaomer, king of Elam, with his allies, probably indicates a predominance of the Persian tribes in the kingdom or kingdoms of the Euphrates valley, similar to but less permanent than that which afterwards occurred.

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[1] Sorcerers for priests: innumerable spirits in the place of gods.

The civilisation of Egypt (Mizraim) is hardly less ancient than that of Babylonia. The people appear to be of a non-Semitic stock, intermediate in race between the Nigritian and the Caucasian: "their language agglutinative, monosyllabic, though with Semitic infusions, but their mythology shewing little trace of Semitic influences." The dates assigned to the founder of the first dynasty, Menes, vary considerably, ranging from B. C. 5004 to B. C. 2700; but it seems established that when Abraham went down into Egypt the Sphinx had been sculptured and the three pyramids of Gizeh had been built. It is probable that at this time and in the days of Joseph the Hyksos or 'Shepherd kings' had made themselves masters of Lower Egypt, but they were expelled some time before the Exodus.

When Abraham came from Syria into the Land of Promise, it was apparently but thinly peopled. The Canaanite, who "was then in the land," was, like himself, of the Semitic stock, and was already distinguished into separate tribes. Other and probably more nomad tribes of this stock wandered over the eastern hills, but the Horites, who then inhabited Mount Seir, and were dwellers in caves, were perhaps a primitive and non-Semitic people, like the Rephaim, men of unusually tall stature, who at various times are found both east and west of the Jordan.

A third powerful kingdom was that of the Hittites, which also had been long established in the days of Abraham. It lay between the Orontes and the Euphrates, extending probably from below Carchemish on that river to the Mediterranean, and perhaps yet further west; but it is difficult to connect its people with the "children of Heth" around Hebron; while as regards the south the phrase "king of Gerar" indicates that the Philistines had already settled on the southern coast.

Palestine in patriarchal times appears to have been in a condition something like parts of Australia at the present day—its towns few in number and far apart, with large tracts of open country better fitted for pasture than for the plough. The habits of the people were partly nomadic, and they spoke languages so nearly related as to enable them to communicate readily one with another. Among them, as a rule, the life of a man of the same race was safe. They must in short have differed but little from many Arab races at the present day. It is worth notice that Jacob and Joseph pass across the country apparently without thought of danger, and on the disappearance of the latter his father attributes his loss to wild beasts, not to the hand of man.

Considerable changes appear to have taken place in Western Syria during the long stay of Israel in Egypt, for on the return of the children of Israel we find the Edomites, Midianites, Moabites and Ammonites now become comparatively powerful nations, and occupying the highlands from the Gulf of Akabah northwards, between the Jordan and the eastern desert. Of these, the Moabites appear to have led the most settled lives, the Midianites perhaps the most nomadic, for we read of them now in the Peninsula of Sinai, now as neighbours of Moab. The northern part of these highlands had been occupied by Og, king of Bashan, one of the Rephaim, a warlike and powerful chief, and south of him the Amorites, a highland clan of Palestine, had wrested from Ammon and Moab some territory between the Jabbok and the Arnon. Palestine itself appears to have become more thickly peopled; towns had replaced encampments, and many of them were fortified. On the approach of the Israelites, the Amorites, the Hittites and the Jebusites held the highland region of Palestine. The Canaanites proper occupied the northern maritime region and extended from it by the valley of the Kishon to the upper part of the Jordan valley. Kindred tribes, each with its own chief, but apparently recognising some kind of leadership in Jabin king of Hazor (a town of which the exact site is not known, but which seems to have been on the high ground overlooking the Lake of Merom), extended for a considerable distance towards the north-east.

The Israelites on entering Palestine, after conquering a few towns in detail, defeated a confederacy of five highland (Amorite) chiefs, before the walls of Gibeon: but the great struggle was with the Canaanite confederacy, headed by Jabin, near the waters of Merom. This crushing victory, when horse and chariot went down before the Jewish footmen, gave to Israel the northern regions, as the former one had secured the south, so that the land was theirs "from Baal Gad in the valley of Lebanon, under Mount Hermon," down to the plateau of the Tih, and the Arabah valley.

Much however of the region was not permanently secured. The invasions of the Israelites, like those of their eastern neighbours and of the wilder Arab tribes at the present day, were, in many cases, successful forays rather than permanent conquests; they swept over the land like a tornado, their path marked by slaughtered corpses and burning ruins; but they were not numerous enough to establish permanent settlements in every conquered district. This would hold especially of the borderlands of Palestine. Where a walled town was stormed a clean sweep could be made of its inhabitants, but the destruction of nomad tribes in the open country is far more difficult. A large part of the tribe escapes from the running fight into mountains or deserts, where the difficulties of the region and their superior local knowledge render them safe from serious attack, and in a few years they recover from the blow. The 'snake is scotched but not killed,' and in another generation is as venomous as ever. So after the two and a half tribes had settled on the rich pastures about the hills of Gilead and Bashan, and the main body had occupied the highlands of Palestine, their ancient foes returned to the attack. The first invasion was from the greatest distance. Cushan-rishathaim, "king of Mesopotamia," precursor of the later Assyrian and Babylonian invaders, for eight years became master of a part of the country; until from some unknown cause his arm could no longer reach so far, and his yoke was thrown off.

The south of Palestine next was for a time oppressed by Moab; and then the northern Canaanites led by the king of Hazor, overran the north, until the hosts of Sisera were defeated by a league of the tribes around the Kishon valley, namely Zebulun, Issachar, the Western Manasseh and Ephraim, aided by the tribe of Benjamin, and under the leadership of Deborah and Barak. The hordes of Midianites and Amalekites from the eastern deserts then broke through the trans-Jordanic tribes, again occupied the rich lowlands near the Kishon, and extended their forays even to Gaza, till Naphtali, Manasseh and Asher, led by Gideon, drove them with great slaughter into the eastern deserts, thus arousing the jealousy of Ephraim. After a period of internal dissension the trans-Jordanic tribes were conquered, and all the southern highlands harried, by the children of Ammon, until Jephthah of Gilead smote them with a great slaughter. Ephraim again took offence, invaded Gilead, and was defeated with great loss.

An enemy, formidable from the first, now begins to press hard upon Israel; and from a new quarter, the west. The Philistines are said to have been a colony from Caphtor, by which some authorities understand part of the delta of Egypt, some Crete. They too were a Semitic race, speaking a language only dialectically different from Hebrew; and their religion, if not Semitic in origin, had been greatly modified by Semitic influences. By the time of the Israelite immigration they had gained full possession of the maritime plain, and formed a powerful confederacy, which first held its own, and ultimately pressed hardly upon the Hebrews, bringing that nation very low in the later days of the Judges, and even in those of Saul.

But in the reign of David all was changed. The Philistines were driven back and made tributary. Edom, Moab, Ammon had to acknowledge his overlordship. Yet more distant conquests were made, and his son Solomon reigned over all the land from the western bank of the Euphrates to the border of Egypt. Both kings maintained an alliance with the kings of Tyre; indeed this nation and the kindred Sidonians appear to have rarely been at feud with their southern neighbour even in earlier times. The Phœnicians, allied in race and in language with the Hebrews, were famed from a very early period for their skill in arts and activity in commerce. As all the harbours along the maritime plain are bad, Solomon made use of Tyre as a port for his trade with the Mediterranean, while that with the East was carried on from Ezion-geber on the Gulf of Akabah.

The golden age of Israel died with Solomon; the nation became weaker after its division into two realms; Moab and Edom recovered their independence from Judah, and the king of Syria ruling at Damascus was the most formidable foe of the northern kingdom. Both Israel and Judah were 'cut short,' and at last the fall of Damascus laid open the way for the Assyrian conqueror. The tribes east of the Jordan were carried away captive by Tiglath-pileser. Next the northern kingdom was destroyed, and the majority of its inhabitants carried away to the district between the Euphrates and the Tigris, west of Nineveh, where they disappear from history. Colonists were imported from Babylon and from conquered towns higher up the Euphrates, and a mongrel race replaced the northern tribes.

The southern kingdom, however, still maintained itself in the highlands of Judah for full 130 years longer, invaded now by Egypt, now by Assyria, but at last it fell before the king of Babylon (for this city had now displaced Nineveh in the overlordship of the valley of the two rivers), and many of the people, including all the principal families, were carried off as captives to Babylon. Of the residue a part emigrated a few years later into Egypt, where they disappear. Babylon in its turn fell before the increasing power of the highland races of Media and Persia; races of the Aryan stock, who from various causes were less distrustful of the Jews; the exiles returned, and were permitted to rebuild their city and Temple, though an important section still remained in Babylon. The Samaritans claimed kinship and were repulsed, and for many years the area of Jewish history is restricted to the territory formerly possessed by Judah and Benjamin, but limited on the south by the Edomites, who on the fall of Jerusalem had taken possession of the country west of the Jordan, being known to later history as the Idumæans.

Judæa was included in the conquests of Alexander the Great, and after his death formed a part of the kingdom of the Ptolemies; from them it was ultimately wrested by Antiochus the Great and added to his Græco-Syrian kingdom (B.C. 197). Its varying fortunes are described in the Apocryphal Books. Under the Maccabæan princes the Jews for a time were independent, and with John Hyrcanus as leader even destroyed the Samaritan temple on Gerizim and conquered the Idumæans (B.C. 108), but in the year B.C. 63 Pompey the Great besieged and captured Jerusalem, and henceforth Judæa was a subject state in the Roman empire. At the time of the Saviour's ministry Palestine was included in the Roman province of Syria, and was subdivided into Judæa, Samaria, both governed by a Roman proprætor, and Galilee, ruled by Herod Antipas as tetrarch; part of the district near the base of Hermon, extending eastward, was called Ituræa, and with the neighbouring Trachonitis was ruled by Philip, with the same title. A district closely connected with these last named, mostly east of the Jordan, and in part south of the Lake of Gennesaret, bore the name of Decapolis. In the ten cities implied by this name, Bethshean (Scythopolis) and Gadara were included, and generally Damascus, while the district further south, and east of the river, was rather vaguely termed Peræa.

The disposition of the land was more than once altered in regard to the subject kings, but with the destruction of Jerusalem by the army of Titus, the last shadow of independence vanished from the Jewish people. But in this case a blow which seemed to have destroyed their nationality has really intensified its individuality. They were most truly patriotic when the fatherland had become but a memory and a longing regret. Calamity drew the remnant closer together; it intensified both the pride of race and the aversion to impair the purity of its descent. As in the case of some trees, cutting down the main stem caused the roots to throw up numerous distant shoots. The exiles of Assyria were but slowly absorbed; those of Babylonia for many centuries retained their individuality; the Princes of the Captivity are names in history even to the middle ages, while the Acts of the Apostles and the Epistles shew both the importance and the wide distribution of Jewish settlements, and Jewish exclusiveness was a proverb at Rome. At the present day Jews have penetrated to almost every part of the world, and still retain their racial characteristics unimpaired, whether physical, mental, or moral.

3. GEOLOGY AND CLIMATE.

By the Rev. Canon BONNEY.

The geology of Palestine and of the adjoining districts south and north is comparatively simple. The southern part of the Peninsula of Sinai consists mainly of igneous rock—chiefly granite, diorite, and various felstones. In its northern part is a belt of country in which metamorphic rocks, gneisses and schists, predominate. These are probably, geologically speaking, of very great antiquity. The less elevated district between this mountain region and the escarpment of *et-Tih* is mainly composed of sandstone. This sandstone, on examination, has been found to be divisible into two masses, differing widely in their age. The lower, with which a little limestone is occasionally associated, is proved by fossil evidence to belong to the Carboniferous Period. The upper, or Nubian sandstone, which extends over a much wider area than the other, belongs either to the lower part of the Cretaceous or possibly to the Neocomian; thus it is coeval with either the bluish clay known in England as the gault or the brown sands, which occur below it in many places, for instance, in the Weald of Kent and Sussex, in Bedfordshire and in Cambridgeshire. This sandstone, together with crystalline rocks similar to those of Sinai, both igneous and metamorphic, occurs in Africa on the western side of the Gulf of Suez. Crystalline rock also forms the hills east of the Gulf of Akabah, and can be traced at intervals as far as the southern edge of the Dead Sea; it is also prolonged northwards for a considerable distance from Sinai on the west side of the Arabah. Here it is overlain by an extension of the Nubian sandstone, and the latter, crossing the Arabah, forms the hills of Edom about Petra, and extends northward at the base of the plateau of Moab for some way up the valley of the Jordan, its thickness often exceeding 1000 feet. It is no doubt wholly composed of the detritus of the older crystalline rocks, and is noted for the variety and beauty of its colours, tints of dull red being very common. In some places, however, the older sandstone is found to underlie it. Newer than the Nubian sandstone is a series of limestones representative of the Cretaceous group, and corresponding roughly in age with the chalk of England. This is the dominant rock in the region most intimately connected with the Bible history. The stone for the more important ancient buildings in Jerusalem has been obtained from beds about the age of the upper part of our chalk, the reservoirs and sepulchres being excavated in their lower part, which is rather softer than the higher.

In England and in Northern France the chalk is separated from the lowest of the Eocene rocks by a considerable break, which forms a well-marked division between the Secondary and the Tertiary Series. This break does not appear to occur in Palestine, but there is a gradual transition from Cretaceous to Eocene deposits, one of the latter, the nummulitic limestone, a rock of the age of the sandy clays which occur on the shore of Bracklesham Bay in Sussex, forming the surface rock over a large area of country. The latter, underlain by the Cretaceous limestone, forms all the western portion of the Tih plateau, and fringes for some distance the western side of the Sinai mountains on the shore of the Gulf of Suez. Across that it extends away westwards into Africa, and for a long distance borders the valley of the Nile above Cairo. From the northern margin of the Tih, the nummulitic limestone runs roughly parallel with the Mediterranean coast, and forms the western margin of the hill country of Judah and of Ephraim as far as the headland of Carmel, being overlain at intervals on the western slopes by a calcareous sandstone, probably of late Eocene or Miocene age. Of this softer material the undulations of the maritime plain are often composed.

The eastern half of the Tih, almost the whole of the Palestine highlands as far as the Lebanon, the corresponding plateau east of the Jordan from near the south end of Gennesaret to where the red sandstones or the crystalline rocks of the mountains of Edom rise from beneath it, consist of the same Cretaceous or Cretaceo-Eocene limestones, crowned in one or two places by outlying remnants of the nummulitic (Middle Eocene) rock. The beds of these limestones are generally nearly horizontal, dipping, usually at low angles, in an easterly or south-easterly direction, which circumstance is obviously very favourable to the formation of a plateau-like region with rather deep and steep-sided valleys. But in the mountain chains which terminate the plateau on the north, in Lebanon and the opposite range, the strata, as is usual, are inclined at higher angles and are greatly disturbed and contorted.

A very considerable area, roughly triangular in form, east of the upper waters of the Jordan, from the foot of Hermon to below the south end of Gennesaret, consists wholly of volcanic rock; craters, scattered scoria and lava streams of black basalt. Of the same nature is the *Lejah* (Argob) yet further east. On the west side also of the Jordan, between Huleh and Gennesaret, is a considerable district similar in character, and a smaller outbreak of basalt occurs on the western shore of the latter lake. Still smaller outbreaks of the same rock occur near Nazareth to the south-west, and there are several patches of moderate size among the hills of Moab, east of the Dead Sea. Two or three more occur in the neighbourhood of Jerusalem on the eastern side of the town. Dykes of basalt also break through the older igneous rocks of the peninsula of Sinai. Very probably these basaltic eruptions belong approximately to one geological age, which must be later than the Eocene, though older and younger outbreaks, separated by a considerable interval of time, have been distinguished, as in Auvergne. As the craters and cones in the northern region are still very perfect and the lava streams descend into the existing valleys, the last volcanic eruptions there may be, geologically speaking, comparatively modern.

From what has been stated above, it follows that the valley of the lower Nile, the Gulfs of Suez and of Akabah, the whole of the 'great glen' partially occupied by the Jordan, with the uplands, both to east and to west—in short, the scene of Hebrew history from the Call of Abraham to the Captivity—are physical features of comparatively recent date. Being carved in part out of Lower Tertiary rock, their development—like that of the Alps—cannot have begun before Middle Tertiary times. The mountains of Sinai, however, are probably of much greater antiquity and may have risen as parts of an island group from the waters of the Cretaceo-Eocene sea.

Still, though in one sense modern, the more marked physical features of the Promised Land, if measured by the standard of years, must be of very great antiquity. The lowlands, which in many places intervene between these plateau regions and the sea, in several instances can be proved to be 'raised beach' deposits, indicating that the whole region once stood about 250 feet below its present level—a depression which would convert the lower part of the Nile valley into a sea loch, and would connect the Mediterranean with the Red Sea by submerging the Isthmus of Suez. Still, the separation of these seas cannot have been a very recent event, even geologically speaking, for the fauna of the one differs greatly from that of the other, only about eight per cent. of the mollusca being common to the two.

There is corroborative evidence of the antiquity of the Jordan valley. According to Professor Hull and earlier writers, lacustrine deposits occur abundantly in that valley up to a height of about 1400 feet above the present level of the Dead Sea. Hence the valley must once have been occupied by a long but relatively narrow lake, which extended without a break from north of the present Lake Huleh at least to the foot of Mount Hor. Its surface therefore would be a hundred feet or so above the present level of the Mediterranean, with a watershed at its southern end which only rose above it some five or six hundred feet and separated it from the Gulf of Akabah. As these marly lacustrine deposits—which form the lower and inner terraces of the Jordan valley—contain at various levels rock salt and gypsum, the waters of the lake, even at the time of its greatest extent, may have been salt, though their salinity has been increased by evaporation. Very probably this great extension of the inland sea occurred during some part of that time of exceptional cold called by geologists the Glacial Epoch. Then climatal conditions, almost as severe as those of Greenland, prevailed in the northern parts of Britain and of the mainland of Europe. Then the glaciers of the Alps covered the lowlands of Switzerland, and their margins rested high up on the flanks of the Jura. At this time the peaks of Sinai may have been capped with snow, and permanent fields of it lay thick on the twin Lebanon ranges; for at the present day the rocks of Hermon are striated and rounded by vanished glaciers, and the famous grove of the cedars on Lebanon is rooted on an old moraine. Conditions such as these would probably increase the rainfall; the dry glens of Palestine would be occupied by perennial streams and be flooded every spring by the melting of the accumulated winter snow, and the lower temperature of the summer would diminish the evaporation from the surface of the lake. This would no doubt be a period favourable to denudation, and from it may date many of the more superficial physical features of the country.

A very marked feature in the geology of Palestine is a great fault which has been traced by Prof. Hull along the foot of the hills of Edom from the Gulf of Akabah to the Dead Sea. Other faults cut these hills obliquely or run roughly parallel with it in the Arabah. Probably it extends for a very long distance up the Jordan valley, the displacement diminishing as it runs northward. This no doubt has determined the general course of the whole valley from the Lebanon to the Red Sea, though it does not seem possible to connect the minor physical features of the region, such as the watershed in the Arabah, with this displacement, as some authors maintain. Though volcanic eruptions, as has been said, are comparatively speaking of recent date, there is no evidence that any have occurred in historic times, or that would justify us in attributing the destruction of the 'Cities of the Plain' to this cause. Earthquakes, however, have been and still are not unfrequent in Palestine, and sometimes the shocks are severe. Hot springs also occur in several places. Bitumen is washed up on the shore of the Dead Sea, and is found in more than one other locality, but this is not necessarily connected with volcanic disturbance.

Palestine has little mineral wealth. There are some mines of iron and coal—which do not appear to be important—in the Lebanon, and there is a valuable deposit of bitumen at the foot of Hermon.

Salt and gypsum have been already mentioned. In the Sinaitic peninsula copper, iron, and manganese, especially the first-named mineral, are found in the north-western angle of the Sinai mountains, to the south of the escarpment of the Tih, and were worked by the ancient Egyptians, probably both before and after the date of the Exodus. Turquoise also was obtained by the same nation in this district, where the mineral can still be procured.

The salt waters of the Dead Sea have been already mentioned. This sheet of water, exceptional in its position so far below sea level, is hardly less remarkable from its high percentage of mineral matter in solution. Like the water of the Great Salt Lake in Utah, its saltness is due to desiccation. The Jordan carries certain mineral substances in solution into the Dead Sea; these remain behind, while the pure water is evaporated by the sun. Hence, as in the case of the Great Salt Lake of Utah, which once, when far more extensive, was actually fresh, the Dead Sea waters are now much more salt than when they reached almost to the foot of Hermon; more salt indeed than those of any other important inland lake. Hence the general absence of animal life, their extreme bitterness, and their unusual buoyancy, so often noticed by bathers. Their specific gravity is from 1·210 to 1·253, according to the locality, that of average ocean water being 1·028. They contain about 24·6 per cent. of mineral salts, especially magnesian (chloride of magnesium and sodium); approximately 14 per cent. being chloride of magnesium and 7·5 per cent. chloride of sodium; average ocean water containing respectively 0·36 and 2·7 per cent. and a total amount of about 3·5 of salts. The only other salt present in the Dead Sea water at all in large quantity is chloride of lime. The analyses however exhibit considerable variety, both in the actual amount of mineral matter present in solution and in its components, but the above figures will serve to give a general idea of this remarkable water.

Climate. The climate of a district so variable in its elevation as Palestine must of course differ much with the locality. On the western plateau however the summer is warm, but not generally extremely hot, though occasionally a scorching and oppressive wind blows for a few days. At Jerusalem July and August are the hottest months, having a mean temperature varying from about 78° to 80° (Fahrenheit), according to the year. January is the coldest month, its mean temperature ranging in different years from 47° to 51°. Frosts occur not unfrequently, but the ground does not solidify, and only a pellicle of ice forms on the pools. Snow falls occasionally, sometimes for a depth of a few inches, but does not lie long. On the higher ground, as on the mountains of Moab, its depth and duration increase. The upper parts of Lebanon and Hermon are snow-clad in the winter months, and on the latter mountain patches linger in sheltered places, almost if not quite throughout the summer. But the lower part of the Jordan valley has a much higher temperature, and in the summer time is extremely hot. This region is far from healthy, being, like all low ground in hot countries, a region liable to malarious fevers, but as a rule the uplands of Palestine are very salubrious.

The winter half of the year is the season of rain. This begins to fall late in October or early in November (the early rain), coming with W. and S.W. winds, and the amount for a time increases. Altogether a considerable quantity falls—though there are intervals of fine weather—in November and December. Then these intervals increase in duration and the precipitation diminishes in amount. The rainfall increases again in the month of March (the latter rain), and sometimes continues into the early part of April. Showers also occur in May, but after this until the autumnal equinox rain hardly ever falls in Palestine, though on the high ground the dews at night are often heavy. This protracted rainless period gives an almost priceless value to perennial streams and springs of water, explains the labour expended on the excavation of wells, and in many places necessitates the storage of water for the summer supply in rock-hewn cisterns.

The fertility of the upland region, as has been already said, increases as we proceed northward. The rugged mountain district of Sinai, except in certain of its valleys, is singularly barren; so also is a large part of the Tih. The Negeb or South Country is slightly less infertile, and the hill country of Judah is better. Still, even that, compared with the maritime plain on the one hand, and the greater part of the land of Moab and Gilead on the other, is far from being a fertile region. But the hills of Ephraim are better, and the improvement continues northwards. Thus a considerable tract of the Promised Land at first sight hardly seems to justify the phrases often applied to it in the Pentateuch, and it is difficult to understand how a very large body of people with flocks and herds could have subsisted in the mountains of Sinai and in the wilderness of the wandering. But there is good reason to believe that every part of the region was once more fertile than it is at the present time. It is possible that the general desiccation which is known to have taken place in historic times over a very large area in south-western Asia may have had some influence even here, but apart from this, the deteriorating effects of centuries of rapine and misgovernment, the abandonment of cultivation, the reckless destruction of forests, and the neglect, often total, of every effort to husband the natural resources of the country, have produced their usual disastrous consequences. Every traveller in the more barren parts of Judæa notes the indications of former cultivation; even the arid *Negeb* is still covered with the remains of artificial watercourses, and terraces, and with little heaps of stone indicating the former culture of the vine. These too are not wanting yet further to the south, shewing that at any rate a portion of the Tih plateau "at the time of the Exodus must have borne a similar relation to the then fertile region of the Negeb, which that now barren tract at the present day bears to the rest of Palestine" (Palmer). At that time, even among the bare mountains of Sinai, perennial streams and fertile valleys may have been rather more frequent than now. It is at any rate difficult to understand how large colonies of Egyptians could have been maintained in the neighbourhood of the mines, unless the district were less arid than it is at the present time.

4. ZOOLOGY AND BOTANY OF THE BIBLE.

By the Rev. W. HOUGHTON, M.A.

MAMMALS.

APES (Heb. *qóphim*) occurs only in 1 Kings x. 22, and 2 Chron. ix. 21, as one of the commodities imported by Solomon in Tarshish-ships from Ophir. The "ivory, apes and peacocks" were originally Indian exports. But we must not conclude that Ophir must therefore have been in India. Ophir may have been an intermediate emporium.

ASS (Heb. *khamór*; *âthôn*, "she ass"; *'ayir*, "foal" or "colt" fit for riding). The domestic ass of the East is a finer, stronger, swifter, and more spirited animal than that of Western Europe and colder climates. It was used for riding, carrying burdens, war-baggage, and for ploughing; also for turning a large mill, as the Greek (in Matt. xviii. 6; Luke xvii. 2) for "millstone" shews. White asses were much esteemed, being of great beauty and of large size. The expression (Judg. v. 10) "ye that ride on white asses" refers to the nobles of the land.

ASS, WILD- (Heb. *'áród*, *pere*). The Biblical notices of wild-asses refer to their wild and shy nature, their refractory and untameable disposition, their great swiftness, and their home in desolate districts. Of Ishmael it is said, "He shall be a wild man" (Heb. *pere âdâm*, "a wild-ass man"), Gen. xvi. 12; R.V. "a wild-ass among men"; an emblem of the wild character of the tribe. Other references to wild-asses are Isa. xxxii. 14; Jer. ii. 24, xiv. 6; Hos. viii. 9; Job xxiv. 5, xi. 12.

BADGER-SKINS. R.V. "seal-skins"; *m.* "porpoise-skins." (Heb. *'ôrôth tekhâshîm, takhash.*) Some strong enduring material used for the outer covering of the tabernacle, and for wrapping up sacred things when they were removed (Numb. iv. 8; Exod. xxvi. 14 and other passages); used also as shoes or sandals (Ezek. xvi. 10).

BAT (Heb. *'atallêph*). Bats were forbidden as food to the Israelites, and are included in the list of unclean birds (Lev. xi. 19; Deut. xiv. 18); Isaiah (ii. 20) refers to the bat as frequenting ruins and desolate places.

BEAR (Heb. *dôb*). The bear of Palestine is the *Ursus syriacus*, a local variety of the common brown bear, *Ursus arctos*, from which it is chiefly distinguished by its light colour. In Biblical times bears were more common than they now are in Palestine, although they are frequently seen on Mounts Lebanon and Hermon. The ferocity of the bear when deprived of its young is referred to in 2 Sam. xvii. 8; Prov. xvii. 12; Hos. xiii. 8; its deep monotonous groaning is mentioned in Isa. lix. 11. David slew one single-handed (1 Sam. xvii. 36). Two she-bears are said to have come out of a wood near Bethel, and to have killed forty-two children (2 Kings ii. 24).

BEHEMOTH. R.V. *m.* "hippopotamus." This word is the Heb. plural number of *behêmâh*, and signifies "beasts," but in Job xl. 15—24 some large animal, *e.g.* the hippopotamus, is evidently intended.

BOAR, WILD- (Heb. *khazîr*), is mentioned only in Psalm lxxx. 13 as destructive to vineyards.

BULL, WILD- or **WILD-OX**; R.V. "antelope" (Heb. *tô, teô*). No doubt some kind of antelope is denoted by the Heb. word, which is found only in Deut. xiv. 5 as one of the animals fit for food, and in Isa. li. 20, "thy sons have fainted, they lie at the head of all the streets like a *tô* in a net."

CAMEL (Heb. *gámâl*; Assyr. *gammalu*). The Arabian or one-humped camel is the species always mentioned in the Bible.

CATS (Gr. *ailouroi*) are mentioned only in Baruch vi. 22 in the passage which declaims against the idols of Babylon. The domestic cat was unknown to the early Hebrews. With the Egyptians it was a great favourite when alive, and venerated when dead.

CATTLE. There was no animal held in higher esteem by the Jews than the ox, on which useful animal all the ordinary operations of farming depended. The Jews generally pastured their cattle in the open country or in wooded districts, where they would roam about for a great part of the year in a half wild state, and were consequently sometimes dangerous; hence the laws with respect to "goring." The Psalmist complains of the troubles his enemies gave him, and compares them to wild-bulls, "Many bulls have compassed me, the strong ones of Bashan have beset me" [Ps. xxii. 12 (13)]. Cattle were also stall-fed. Both sorts are mentioned in 1 Kings iv. 23 (v. 3 in Heb.), "ten fat oxen and twenty out of the pastures."

CHAMOIS (Heb. *zemer*) occurs only in Deut. xiv. 5, as an edible ruminant. The Hebrew word denotes some "springing" or "leaping" animal. The chamois was probably not known in Western Asia, and is most unlikely to be the *zemer* of Scripture. Perhaps the mouflon (*Ovis musimon*), though now as a rule restricted to the islands of Corsica and Sardinia, may be the *zemer*.

CONEY. R.V. *m.* "the *Hyrax Syriacus* or rock-badger" (Heb. *shâphân*). The *shâphân* of the Heb. Bible is mentioned as one of the unclean animals in Lev. xi. 5 and Deut. xiv. 7, where, however, it is erroneously said to chew the cud. Its resort among rocky hills is mentioned in Ps. civ. 18, and its shyness and cleverness in avoiding danger in Prov. xxx. 24, 26. The Hebrew name signifies the "hiding" animal.

DOG (Heb. *keleb*; Assyr. *calbu*). The Scripture references to the dog are numerous, and in all cases shew the aversion in which it was held by the Hebrews. It was regarded as a half-wild, greedy creature, running about at will, without a master, and eating human corpses. The only duty of the dog of Palestine in Biblical times was to guard the flocks (Job xxx. 1).

DRAGON. R.V. "dragon," "sea-monster," "jackal" (Heb. *tan*, pl. *tannim* or *tannin*, and *tannin*, pl. *tanninim*). There are two very similar but distinct Heb. words rendered generally "dragon" in the A.V., but sometimes "whale," "serpent," "sea-monster." The Heb. *tan* occurs in the plural number in the following passages, Job xxx. 29; Ps. xliv. 19 (20); Isa. xiii. 22, xxxiv. 13, xxxv. 7, xliii. 20; Jer. ix. 11 (10), x. 22, xiv. 6, xlix. 33, li. 37; Mic. i. 8; Mal. i. 3; Ezek. xxix. 3, xxxii. 2; in all these passages except the last two, where *tannin*, "a sea-monster," instead of *tannim*, pl. of *tan*, should be read, the word *tan* evidently refers to a "jackal," as the context shews (see Fox). The other word *tannin* occurs in Gen. i. 21; Exod. vii. 9, 10, 12; Deut. xxxii. 33; Neh. ii. 13; Job vii. 12; Ps. lxxiv. 13, xci. 13, cxlviii. 7; Isa. xxvii. 1, li. 9; Jer. li. 34; Lam. iv. 3; in all these passages except the last, where *tannim* (pl. of *tan*, "jackals") should be read instead of *tannin*, the word clearly denotes some monster of the sea or the Nile, as the crocodile (an image of Egypt), or a serpent. See LEVIATHAN.

DROMEDARY. There are two Heb. words thus rendered, *bĕker* or *bikrâh* (fem.), Isa. lx. 6; Jer. ii. 23; R.V. *m.* "young camels"—which is the correct rendering, and *rekesh*, which the A.V. variously translates "dromedaries," "mules," and "swift beasts," 1 Kings iv. 28 (v. 8); Esth. viii. 10, 14; Mic. i. 13. The R.V. has "swift steeds," which is the correct rendering; in Esth. *l. c.* the A.V. gives "young dromedaries" as the translation of the Heb. expression *benê rammâkîm*, R.V. "bred of the stud." The dromedary, a finer breed of Arabian camel used when despatch was necessary, is denoted by the Heb. word *kirkârâh*, which is found only in Isa. lxvi. 20; *kirkârôth* (pl.), from a root meaning to "run swiftly," occurs here as a feminine plural, the female camel being generally supposed to be a swifter animal than the male; in this place the margin of the R.V. gives "dromedaries" as the alternative of the "swift beasts" of the text, and this is the true meaning.

ELEPHANT. There is no distinct mention of the elephant in the canonical books, but "ivory," one of the imports from India introduced into Judæa by Solomon, 1 Kings x. 22; 2 Chron. ix. 21, is in the margin of the A.V. explained as "elephants' teeth." In the Heb. word *shenhabbim*, "teeth of elephants," the *habbim* has no derivation in Hebrew, and is no doubt a corruption of the Sanskrit name for elephant, *ibha*, preceded by the Semitic article.

FALLOW-DEER, R.V. "roebucks" (Heb. *yakhmûr*), occurs in the list of edible ruminants (Deut. xiv. 5), and as forming part of the daily provision for Solomon's table (1 Kings iv. 23). Although fallow-deer occur sparingly in Palestine it is pretty certain that some antelope is denoted by the Heb. word; *yakhmûr* is one of the Arabic names of the bubale, and is identified with it by Freytag. Moreover the LXX. and Vulg. support this meaning. The Greek *boubalis* is none other than the bovine antelope, *Alcephalus bubalis*, which is still to be found on the eastern borders of Gilead and Moab.

FERRET, R.V. "gecko" (Heb. *anâqâh*), occurs only as the name of some unclean creeping thing in Lev. xi. 30; elsewhere the Heb. word denotes "sighing" or "groaning" "of the needy," or "of the prisoner" [Ps. xii. 5 (6), lxxix. 11]. The *anâqâh* appears to be some kind of lizard which gives forth a sighing or groaning sound, and more than this it is impossible to say.

FOX, retained in R.V., but in *m.* explained as "jackal" (Heb. *shu'âl*). The jackal and not the fox is more definitely the animal designated, though probably the same word may have included both animals. The word, with one exception, Neh. iv. 3

(iii. 35), always occurs in the plural number, thus suiting the habits of jackals, which hunt in packs, while foxes do not. "They shall be a portion for *shu'âlîm*" (Ps. lxiii. 10) must refer to the carrion-feeder jackal and not to any species of fox. Jackals are also spoken of under the name of *tannîm* (see DRAGON); and of *çiyyîm*, *i.e.* "desert animals," which includes other wild desert creatures. Jackals were also called "howlers" (*iyyîm*) from their nocturnal cries (Isa. xiii. 22, xxxiv. 14). In the N.T. the fox (*alôpêx*) is definitely mentioned (Matt. viii. 20; Luke xiii. 32). Two species of fox are known in Palestine.

GOAT. There are several Hebrew names for the goat, expressing either sex or age; these animals were used in the sacrifices; their milk was, and still is, an important item of food, being used both fresh and curdled, and made into butter and cheese. Goats' hair was used as a woven material for the curtains of the tabernacle; their flesh, especially that of the kid, was highly prized, and it scarcely differs in flavour from that of the lamb. The skins of goats and of sheep were made into vessels for carrying water, milk, wine or other fluids.

GOAT, WILD [Heb. *yâ'êl*, *ye'êlim* (pl.)]. Wild-goats are mentioned three times in the O.T. as inhabiting high hills and rocks. The animal signified is most probably the Syrian ibex (*Capra beden*), still found in the ravines of Moab and in the wilderness of Judæa near the Dead Sea.

GREYHOUND. R.V. *m.* "war-horse." The Hebrew expression, "one girt" or "well-knit in the loins," has been variously explained: it occurs only in Prov. xxx. 31, with the lion, the he-goat, and the king "when his army is with him" (see *m.* R.V.), things stately in their march. The war-horse is very probably the animal signified: the expression "girt in the loins" may refer to the ornamental girths of the war-horse, as depicted on ancient monuments.

HARE (Heb. *arnebeth*) is mentioned only in Lev. xi. 6 and Deut. xiv. 7 as an animal forbidden as food. As with the coney, so with the hare; both were erroneously considered by the Hebrews to be true ruminants. Three or four species of the *Leporidæ* are found in Palestine.

HART and **HIND** (Heb. *ayyâl*, *ayyâlâh*). One or more species of the Deer family are signified by the Hebrew and Assyrian words; the hart is mentioned as fit for food (Deut. xii. 22, &c.); as panting for water [Ps. xlii. 1 (2)]; as a bounding or leaping animal (Isa. xxxv. 6; Song ii. 8, 9, 17). The activity of the hind is referred to in Gen. xlix. 21; 2 Sam. xxii. 34; Ps. xviii. 33 (34), &c.; its habit of concealing its young in Job xxxix. 1. The fallow-deer occurs only sparingly in the N. of Palestine. Perhaps the deer with which the Hebrews were best acquainted is the *Cervus dama*, which was common in Biblical times, as is evidenced by the "valley of Ajalon" (Heb. *ayyâlon*), "place of stags."

HORSE. The allusions to horses that occur in the Bible have all, or nearly all, of them reference to their use in war. They were not used at all by the early Hebrews. Solomon introduced numbers from Egypt into Palestine. The Canaanites, in the time of Joshua, made use of war-horses and chariots (Josh. xi. 9). In the hilly portions of Palestine the services of the war-horse and chariot were unsuited for military purposes; in plains and level country they were employed by the Canaanites, often successfully, against their enemies. The spirited war-horses of Assyria and the warriors in the battle-field are referred to by Nahum (iii. 2, 3); the Assyrian horses depicted on the monuments shew a fine breed of animal. Job (xxxix. 19—25) gives an admirable description of the war-horse. There is only one allusion to the horse being employed for agricultural purposes among the Jews, *viz.* for threshing out corn (Isa. xxviii. 28), as among the Romans.

HYENA. There is no direct mention of the hyena in our English Bible, and very little is to be gathered from the Hebrew. The presence of the hyena is, however, implied in the name of a valley and town in the tribe of Benjamin, "the valley of *çebô'îm*," *i.e.* "of hyenas" (1 Sam. xiii. 18; Neh. xi. 34). The *Hyena striata* is common all over Palestine.

JACKAL. See DRAGON, FOX.

LEOPARD (Heb. *nâmêr*). The Heb. name of the leopard means the "spotted" animal. It is often alluded to in the Bible, and was apparently common in Palestine formerly, as in certain localities places derived their names [Bethnimrah, Nimrah (Numb. xxxii. 36), and Nimrim (Isa. xv. 6; Jer. xlviii. 34)] from leopards. The cunning habit of this animal in concealing itself for plunder is alluded to in Jer. v. 6; Hos. xiii. 7; its spotted skin in Jer. xiii. 23; for its swiftness see Hab. i. 8. The leopard (*Felis pardus*) is still found in Palestine, though in small numbers.

LION. There are several Heb. names of the lion, denoting generally the animal's great strength, its roaring or fierceness. From the frequency with which it is mentioned in Scripture it must have been common in former times. It disappeared from Palestine about the time of the Crusades, when it existed near Samaria.

MOLE (Heb. *khephôr pêrôth*). There is no true mole known to inhabit Palestine; the mole-rat (*Spalax typhlus*) however, which is very like a mole in external form, but larger, is common throughout the country, living among ruins and stone-heaps. It is mentioned only once in the Bible, *viz.* in Isa. ii. 20. As to the *tinshemeth* rendered "mole" in Lev. xi. 30, A.V., see LIZARD.

MOUSE (Heb. *'akbâr*). The *'akbâr* was forbidden as food (Lev. xi. 29), and is called one of the abominations in Isa. lxvi. 17. Reference to the destructive properties of mice is made in 1 Sam. vi. 4, 5, 11, 18, "mice that mar the land." The mice that marred the land of the Philistines were probably species of the *Arvicola*, or short-tailed field-vole; the *A. arvalis* is common in the cultivated districts of Palestine.

MULE [Heb. *pered*, *pirdâh* (fem.)]. Two other Hebrew words, *viz.* *rekesh* and *yêmîm*, are rendered "mule" or "mules" in the A.V. *Rekesh* has been explained as a swift breed of horse; the word *yêmîm* (Gen. xxxvi. 24) is correctly rendered "hot springs" in the R. V. Mules are frequently mentioned in the Bible; the first mention of them occurs in the history of Absalom, who rode on one when he met his death (2 Sam. xviii. 9). Armenia, famous for its excellent horses, exported mules and horses to Tyre (Ezek. xxvii. 14).

PYGARG, *m.* *bison* (Heb. *dishôn*), is mentioned only in Deut. xiv. 5, as one of the clean ruminants. The *dishôn* may denote the addax (*Antilope addax*), a large white antelope, found in Nubia, Abyssinia, Egypt, and Arabia, but nothing definite can be affirmed of the Heb. word.

RAM (Heb. *ayil*). The ram, being a type of strength, was held in special honour in the sacrifices; the words rendered "trumpets of rams' horns" (Josh. vi. 4, A. V., R. V.) probably denote rather "horns of jubile" (see R. V. margin) or "horns of soundings." The anointing oil was probably carried in a ram's horn, which may have been also used for various other purposes. Rams' skins dyed red were used as a covering for the tabernacle (Ex. xxv. 5). The ram of Syria is the broad-tailed variety of the *Ovis aries* and has large recurved horns.

ROE, ROEBUCK. R.V. "gazelle" and "roe." (Heb. *çebi.*) The Hebrew word in all cases signifies a gazelle. It is frequently mentioned in the Bible. The species especially designated is the *Gazella dorcas*, and is still very common throughout Palestine, S. of Lebanon.

SATYRS. R.V. *m.* "he-goats" (Heb. *se'îrim*). The Hebrew *sâ'îr*, *i.e.* "rough" or "hairy," is frequently used to signify "a he-goat." In Isa. xiii. 21, xxxiv. 14, the word in the pl. number seems to denote not "he-goats" literally, but some kind of mythological creatures, goat-like in form, supposed to inhabit desolate places and to make night hideous, in company with *lilith*, the night-fairy, who was supposed to steal and devour children. In Lev. xvii. 7, the *se'îrim* are translated "devils," A.V.; where the R.V. has "he-goats"; *m.* "or satyrs."

SHEEP. The most common breed of sheep now reared in Palestine is the broad-tailed variety, *Ovis aries* (*laticaudata*); in the north of the country a breed occurs which somewhat resembles the merino; but the other variety is the sheep of the country. The enormous fat tail—it is a mere mass of fat—is used for cooking purposes, for grease and for lamps. Immense numbers of sheep were reared in Palestine in Biblical times, and in some parts of the country this is still the case. The flocks were protected from wild beasts at night by men who watched them with their shepherd dogs. Shepherds still, as of old, go before the sheep, and the sheep follow, being apparently more or less attached to their masters, whose voice they instantly recognise.

SWINE are always spoken of in the O. and N. Testaments with horror and disgust (Isa. lxvi. 3, 17; Prov. xi. 22; 2 Pet. ii. 22). The pig was regarded as the type of all unclean beasts. The Gergesenes kept large herds of swine in the time of Jesus (Matt. viii. 32); and the prodigal son of the parable was driven in his necessity to the degrading employment of a swine-herd (Luke xv. 15, 16).

UNICORN. "Rhinocerots" in *m.* of Isa. xxxiv. 7; R.V. "wild-ox," "ox-antelope" in *m.* of Numb. xxiii. 22 (Heb. *reêm*; Assyr. *rimu*). The animal denoted by the Heb. word is undoubtedly a wild ox, the *Bos primigenius*, now extinct, but once common in Syria and the adjacent countries. The unfortunate rendering of the A.V. arose from following the LXX. interpretation, *monoceros*; the Heb. name clearly speaks of a two-horned bovine; see Deut. xxxiii. 17, "his (Joseph's) horns are the horns of the *reêm*." The figures on the bas-reliefs of the Assyrian monuments evidently proclaim the animal intended, and the Scriptural allusions are equally suitable.

WEASEL (Heb. *khôled*) occurs only in Lev. xi. 29, as one of the unclean creeping things of the earth.

WHALE. It is doubtful whether the ancient Hebrews were ever acquainted with any species of large zoophagous cetacean. A few species of whale sometimes occur in the Mediterranean. The Heb. word *tannin* denotes generally any great animal of the depths of the sea, or a great serpent (see DRAGON), whether real, or mythological like the *Apophis* of the Egyptians. The translation of the A.V. in Lam. iv. 3, "even the sea-monsters (sea-calves, *m.*) draw out the breast, they give suck to their young," is wrong; the *Qeri* reading is *tannim*, rightly rendered "jackals" in the R.V. In the margin of the R.V. of Matt. xii. 40, "sea-monster" is given as the translation of the Greek word, which, like the Hebrew *tannin*, stands for any sea-monster.

WOLF (Heb. *zeéb*). The ferocity and the night-prowling habits of the wolf are several times mentioned in the O. and N. Testaments; see Gen. xlix. 27; Ezek. xxii. 27; Hab. i. 8; Jer. v. 6; Zeph. iii. 3; Matt. vii. 15, and elsewhere.

BIRDS.

BITTERN. R.V. "porcupine" (Heb. *qippód*). The identification of the *qippód* is uncertain; it is spoken of as one of the animals characteristic of desolate places and ruins (Isa. xiv. 23, xxxiv. 11; Zeph. ii. 13, 14). The old versions and most authorities are in favour of the porcupine or hedgehog.

COCK, HEN. The domestic fowl was unknown in Western Asia till the Persian conquests, and it is nowhere mentioned in the O.T. It is not seen on Egyptian monuments, otherwise so full of illustrations of ancient house-keeping. In the time of our Lord domestic fowls were common in Palestine, and He has made the maternal affection of the hen for her brood a type of His own love for Jerusalem and her people (Matt. xxiii. 37; Luke xiii. 34). The "fatted fowl" [*barburim abûsim*, 1 Kings iv. 23 (v. 3)] of Solomon's table cannot mean poultry proper.

CORMORANT (Heb. *shâlâk*). Etymologically the Heb. word points to some bird which "plunges" or "throws itself forcibly down" from a height into the water; and the cormorant is most probably the bird denoted. It is mentioned as one of the unclean birds in Lev. xi. 17; Deut. xiv. 17. In the A.V. "cormorant" is given in Isa. xxxiv. 11 and Zeph. ii. 14 as the translation of the Heb. *qâath*, for which see PELICAN.

CRANE (Heb. *'âgûr*). This bird (*Grus cinerea*) is mentioned in Isa. xxxviii. 14 and in Jer. viii. 7; in the former passage Hezekiah compares his mourning to that of a crane or a swallow. Jeremiah (*l. c.*) alludes to the migratory habits of the bird. See under SWALLOW.

CUCKOO. R.V. "sea-mew" (Heb. *shakhaph*), mentioned only among the unclean birds (Lev. xi. 16; Deut. xiv. 15). Several kinds of gull (*Laridæ*) are common on the coast of Palestine and on the Lake of Galilee.

DOVE, TURTLE-DOVE (Heb. *tór*). The dove is first mentioned Gen. viii. 8, but there the Heb. word is *yônâh* (pigeon). A pair of turtle-doves (*tórim*) or two young pigeons (*yônâh*) were allowed as a substitute in some of the offerings for a lamb or kid in the case of poor persons (Lev. i. 14, v. 7; Luke ii. 24). In Song ii. 12 and Jer. viii. 7 the migratory habits of the turtle-dove are mentioned; as an emblem of affection and timidity see Ps. lxxiv. 19.

EAGLE. R.V. *m.* "vulture," "great vulture" (Heb. *nesher*). The griffon vulture, and not an eagle, is the bird specially denoted by the Hebrew name. All the Biblical allusions are better suited to this bird than to any of the *Falconidæ*, while some of the allusions are suited to this vulture alone, as in Mic. i. 16, "Enlarge thy baldness as the *nesher*."

FOWL. Three Hebrew words are thus translated; *'óph*, a general name for birds, from *'óph*, "a wing," hence "winged creatures"; *'ait*, "a bird of prey," from a root meaning to "rush upon," and *çippór*, "a small chirping bird," the Hebrew being evidently imitative. For *Fatted fowl* see COCK, HEN.

GIER-EAGLE (Heb. *rákhâm, rákhâmâh*), mentioned only as one of the birds forbidden as food (Lev. xi. 18; Deut. xiv. 17). The English name is akin to the German *geier*, "a vulture." *Geire* was an old English word for a vulture; in Holland's *Pliny* (x. 6) there is a chapter on "Vultures or Geires."

GLEDE (Heb. *dââh*). The Heb. name as that of an unclean bird occurs next to that of the *ayyâh* (Lev. xi. 14; Deut. xiv. 13), in Lev. it is rendered "vulture" by the A.V., and "kite" by the R.V. A similar word (*dayyâh*) is found in Isa. xxxiv. 15, where the A.V. gives "vultures" and the R.V. "kites." *Glede* is an old English word, meaning "kite."

HAWK (Heb. *néç*). The *néç* after its kind was forbidden as food (Lev. xi. 16; Deut. xiv. 15). In Job xxxix. 26 it is asked, "Doth the *néç* fly by thy wisdom?"

HERON. R.V. *m.* "ibis" (Heb. *anâphâh*). One of the unclean birds which, "after its kind," was forbidden as food. The *anâphâh* remains unidentified.

KITE. R.V. "falcon," in Job xxviii. 7 (Heb. *ayyâh*). Another unclean bird (Lev. xi. 14; Deut. xiv. 13); the keen vision of the *ayyâh* is referred to in Job (*l. c.*), where the A.V. has "vulture."

LAPWING, R.V. "hoopoe" (Heb. *dûkiphath*), is found only in the list of unclean birds. There is no doubt about the meaning of the Hebrew word.

NIGHT-HAWK, see R.V. *m.* (Heb. *takhmâs*). Some bird forbidden as food, Lev. xi. 16; by "night-hawk" the A.V. probably meant the night-jar (*Caprimulgus*).

OSPREY (Heb. *'ozniyyâh*), only mentioned as an unclean bird (Lev. xi. 13). The Osprey or Fishing Hawk is the bird denoted, although the Heb. word may include other strong-winged raptorial birds, such as the short-toed Eagle (*Circaëtus cinereus*), common in Palestine.

OSSIFRAGE. R.V. "gier-eagle" (Heb. *peres*). The *peres* is mentioned only as an unclean bird (Lev. xi. 13); it is without doubt the Bearded-vulture (*Gypaëtus barbatus*), which, from its habit of breaking the marrow and other bones of the animals on which it preys, has in several languages received the name of the "bone-breaker," or "ossifrage." The Hebrew *peres* is the "breaker" or "cleaver."

OSTRICH (Heb. *bath hayya'anâh*, f., *i.e.* "daughter of howling," *ye'énim* pl., *renânim* pl.). The above Hebrew words all denote the ostrich, although in the

A.V. text the ostrich is mentioned only twice, *viz.* in Lam. iv. 3, and in Job xxxix. 13 where the A.V. is quite in error and the R.V. correct.

OWL. In the undermentioned passages of the A.V. text, *ostrich* should be read instead of *owl*. Lev. xi. 16; Deut. xiv. 15; Job xxx. 29; Isa. xiii. 21, xxxiv. 13, xliii. 20; Jer. l. 39; Mic. i. 8.

OWL, GREAT (Heb. *yanshûph*), is mentioned as an unclean bird in Lev. and Deut., and in Isa. xxxiv. 11 where the R.V. has "owl" in text and "bittern" in margin. There is great reason for identifying the *yanshûph* with the Great Eagle-owl (*Bubo ascalaphus*), the Eastern representative of our Great Eagle-owl (*B. maximus*). The Heb. *qippôz* (Isa. xxxiv. 15), rendered "great owl" by the A.V. and "arrowsnake" by the R.V., clearly points, as the context shews, to some bird, though the precise meaning of the word is unknown.

OWL, LITTLE (Heb. *kôs*), some kind of "owl" forbidden as food, and mentioned as an inhabitant of ruined places in Ps. cii. 6.

OWL, SCREECH-, *m.* "night-monster," R.V. "night-monster" (Heb. *lilith*). The *lilith* is mentioned only in company with satyrs in Isaiah's (xxxiv. 14) denunciations against Edom. "Night-monster" is the correct rendering. The *lilith* was a female deity of popular mythology, the belief in whom, mixed with Persian elements, continued among the Jews of Mesopotamia as late as the seventh century A.D.

PARTRIDGE (Heb. *qôrê*). Mention of this bird occurs in 1 Sam. xxvi. 20, and in Jer. xvii. 11 (see R.V. *m.*). Decoy partridges are referred to in Ecclus. xi. 30.

PEACOCKS (Heb. *tukkiyyîm*) are mentioned only as one of the commodities imported from Ophir into Judæa by Solomon (1 Kings x. 22; 2 Chron. ix. 21) in company with ivory and apes; the Heb. word is of Sanskrit origin, *śikhin* "having a crest." On Job xxxix. 13 see Ostrich.

PELICAN (Heb. *qâath*); one of the unclean birds (Lev. xi. 18), mentioned also as a bird of the wilderness Ps. cii. 6 (7), to which the Psalmist compares himself; also as an emblem of desolate places Isa. xxxiv. 11; Zeph. ii. 14, where the text of the A.V. has incorrectly "cormorant," R.V. "pelican."

PIGEON (Heb. *yônâh*) is very frequently mentioned in the Bible. The Heb. *yônâh* is generally rendered "dove" by the A.V., but in all cases it must be distinguished from the *tôr*, "turtle." Pigeons were domesticated from the earliest times; the windows to which the doves are represented as flying (Isa. lx. 8) are the latticed openings of the dovecotes.

QUAILS (Heb. *selâv*) are mentioned only in connexion with the wanderings of the Israelites in the peninsula of Sinai. On two occasions enormous quantities of these birds appeared, and flying near the ground, "as it were two cubits high," and fatigued from a long flight, they were easily slaughtered by the people, see Exod. xvi. 13; Numb. xi. 31, 32; Ps. lxxviii. 27. Numbers were dried in the sun, "spread round about the camp" (Numb. xi. 32), as was the custom with the Egyptians (Herodotus II. 77).

RAVEN (Heb. *ʻôrêb*) is first mentioned in the narrative of Noah's Deluge (Gen. viii. 7); it also figures in that of the Chaldæan flood, where it is represented as feeding on the floating carcases, and not returning to the ship.

SPARROW (Heb. *çippôr*). The Heb. word denotes any "chirping" bird; it is generally translated "bird," but in Ps. lxxxiv. 3 (4) and cii. 7 (8) the A.V. gives "sparrow." It is probable that some particular species is alluded to in the Psalms (*ll. cc.*), as the *çippôr* which "sits alone on the housetop," or which, like the swallow, builds its nest in the temple; but as the word is a general one for small passerine birds of which about 150 species are known, nothing definite can be proposed.

STORK (Heb. *khasîdâh*) is mentioned as an unclean bird in the lists of Lev. and Deut.; in Ps. civ. 17 the fir-trees are said to be her abode; her migratory habits are referred to in Jer. viii. 7; her affection for her young is implied in the Heb. name, the "kind" or "merciful" bird, and is contrasted in Job xxxix. 13 (R.V. *m.*) with the supposed cruelty of the ostrich.

SWALLOW (Heb. *derôr* and *sûs* or *sîs*). These names denote the swallow and the swift respectively: the former word occurs in Ps. lxxxiv. 3 (4) and in Prov. xxvi. 2. The Heb. *derôr* signifies a bird which wheels in its rapid flight. The other name *sûs* occurs in Jer. viii. 7 and in Isa. xxxviii. 14; here the swift is more especially meant, to whose shrill scream Hezekiah compares his mournings.

SWAN. R.V. "horned owl"; *m.* "swan" (Heb. *tinshemeth*). The swan, being purely vegetarian in its diet, was not likely to have been considered an unclean bird, and swans are rare in Palestine, being known only on their winter passage. The *tinshemeth*, as some bird, is only mentioned in the forbidden food lists. It has not been identified. For this Heb. word rendered "mole" (A.V.) in Lev. xi. 30 see Lizard.

TURTLE-DOVE. See Dove.

VULTURE. See Eagle, Gier-eagle.

REPTILES AND AMPHIBIANS.

ADDER and ASP. See Serpent.

ARROWSNAKE, R.V. (Isa. xxxiv. 15). See Owl, Great.

CHAMELEON (Heb. *kôakh*) is mentioned only in Lev. xi. 30 as an unclean animal. The Heb. name denotes "strength." The R.V. has "the land-crocodile." The chameleon seems to be meant by the Heb. word *tinshemeth*, "mole" (A.V. Lev. xi. 30). See Lizard.

COCKATRICE, *m.* adder; R.V. "basilisk," "adder" (Heb. *çepha*, *çiph'ônî*). There seems no reason to doubt that some actual venomous snake is intended in all the passages where the Heb. word occurs.

DRAGON. See Leviathan and Dragon (Mammalia).

FIERY SERPENTS. See Serpent.

FROGS (Heb. *çephardêʻa*) are mentioned only in connexion with the plagues of Egypt (Exod. viii.; Ps. lxxviii. 45, cv. 30). The common frog of Egypt is the edible species, *Rana esculenta*.

LEVIATHAN. R.V. "leviathan," *m.* "*i.e.* the crocodile" (Heb. *livyâthân*). The word denotes any great sea or land monster generally, as the crocodile either as an actual creature, see Job iii. 8, R.V., xli. 1 (xl. 25), or as symbolic of a nation, as of Egypt (Ps. lxxiv. 14), or some large serpent, either as an emblem of a hostile power, as Egypt or Assyria, or as a mythic personification of darkness and light-obscuring clouds (Isa. xxvii. 1). In Ps. civ. 26 *leviathan* stands for any large sea-monster. For the Heb. word *tannin*, also denoting a monster of the deep, or serpent, see Dragon among the Mammalia.

LIZARD (Heb. *letâah*). Mentioned only in Lev. xi. 30 as an unclean creeping thing; the old versions are in favour of the "gecko." The chameleon is probably represented by the Heb. word *tinshemeth*, "mole" in A.V. (Lev. xi. 30), and "chameleon" in R.V.

SERPENT. The following Heb. words denote different species of serpents, *pethen*, *shephîphôn*, *eph'eh*, *ʻakshûb*, and *çepha* or *çiph'ônî*: for the last name see Cockatrice. The *pethen* is "the deaf adder" of Ps. lviii. 4, 5, where there is allusion to snake-charming. The Egyptian cobra is most probably the *pethen* of the Scriptures. The *shephîphôn* (Gen. xlix. 17) is the horned snake (*Cerastes hasselquistii*) of Egypt and deserts of S. Judæa. Other Heb. names, variously rendered "Adder," "Viper," "Asp," are difficult to identify. The *fiery flying serpents* of Isa. xiv. 29, xxx. 6 may be analogous to the flying serpents of Arabian literature. The general name for a serpent in the Hebrew is *nâkhâsh*, from its "hissing."

TORTOISE ,R.V. "great-lizard" (Heb. *çâb*), only in Lev. xi. 29, as an unclean thing. Land and water tortoises are common in Palestine.

FISHES.

There is no distinct mention of any fish in the Bible. Fishes were divided into two classes, (1) "those that have fins and scales," which were allowed as food, and (2) "those which have not fins and scales," which were to be considered an abomination. The Jews of O. T. times do not seem to have paid much attention to the fisheries, for Biblical allusions are few. The Tyrians brought fish to Jerusalem for sale (Neh. xiii. 16); Tyre and Sidon were Phœnician fishing ports. The fishery of the Lake of Galilee in the time of Christ was extensive and of commercial importance, and a fish market existed in Jerusalem (2 Chron. xxxiii. 14; Neh. iii. 3), the supply for which came chiefly from the Mediterranean coast.

INVERTEBRATE ANIMALS.

ANT (Heb. *nemâláh*) occurs only in Prov. vi. 6—8 and xxx. 25. The storing-up properties of ants in the summer for a winter's supply, though possibly implied in the Proverbs and clearly stated in classical authors, were unknown to naturalists till a few years ago, when Mr Moggridge proved that such was the case in four species of ants whose habits he had studied in the Riviera. In Palestine two common species are *Atta structor* and *A. barbara*.

BEE (Heb. *debôráh*). Palestine abounds in bees, both wild and hived; the common species is the *Apis fasciata*, not unlike our hive-bee but smaller and lighter in colour.

BEETLE. R.V. "locust" (Heb. *khargôl*), only in Lev. xi. 22 as an unclean insect, evidently, from the expression "having legs above their feet to leap withal," some saltatorial locust or grasshopper.

CANKERWORM (Heb. *yeleq*), sometimes rendered *caterpiller* by the A. V., occurs in Ps. cv. 34; Jer. li. 14, 27; Joel i. 4, ii. 25; Nah. iii. 15, 16. Some destructive locust either in the winged or larval state is probably intended. See LOCUST.

CORAL (Heb. *râmôth*). A precious commodity (Job xxviii. 18) brought from the Red Sea by the Syrians to Tyre (Ezek. xxvii. 16). The coral of the Red Sea has long been famous; it is broken off from the rocks by long hooked poles and then drawn out. The Heb. *peninîyyim*, A.V. "rubies," seems to denote some "branched" coral.

CRIMSON. See WORM.

FLEA (Heb. *par'ósh*), so called in Heb. from its "leaping," occurs in 1 Sam. xxiv. 14 (15) and xxvi. 20.

FLIES (Heb. *'árôb* and *zebûb*). The latter Heb. word is found only in Eccles. x. 1 and in Isa. vii. 18. Some blood-sucking insect, as the gadfly or *tsetze*, injurious and sometimes fatal to man and beast, is here intended. In Eccles. x. 1 *zebûb* is used generally for any fly. The *'árôb* is well rendered "swarms of flies" in the account of the Egyptian plague (Exod. viii. and Ps. lxxviii. 45, cv. 31).

GNAT (Greek *cônôps*) occurs only in Matt. xxiii. 24.

GRASSHOPPER (Heb. *khâgâb*), Lev. xi. 22, allowed as food; Numb. xiii. 33; Eccles. xii. 5; Isa. xl. 22. Some small species of either locust or grasshopper, very common in Palestine, is intended.

HORNET (Heb. *çir'âh*) is mentioned in Exod. xxiii. 28; Deut. vii. 20; Josh. xxiv. 12. There are several kinds of hornets in Palestine, but unless provoked they are not generally disposed to attack.

HORSE-LEECH. R. V. *m.* "vampire" (Heb. *'alûkâh*), occurs only in Prov. xxx. 15, "the *'alûkâh* hath two daughters crying, Give, give." The Heb. word denotes a "sucker," and is now generally understood by scholars to refer to a vampire-like monster, like the *ghoul* of the *Arabian Nights*, supposed to drain men of their life-blood.

LICE. R.V. *m.* "sand flies or fleas" (Heb. *kinnîm*, *kinnâm*), only spoken of in reference to the third Egyptian plague. Some think that gnats or mosquitos are intended; but the evidence zoologically is rather in favour of lice or ticks which spring from the dust, see Exod. viii. 16; gnats or mosquitos are produced from the water.

LOCUSTS. There are nine or ten words in the Heb. Bible which appear to denote either different species of locusts or stages in their existence;—these names are variously rendered by the A. V. as "locust," "bald-locust," "caterpiller," "grasshopper," and "palmer-worm"; "the bald locust" (*sol'âm*) probably denotes some species of *Truxalis*, which genus has a long smooth head and projecting antennæ. The general name for a locust is *arbeh*, *i.e.* "that which multiplies." The *Acridium peregrinum* and *Œdipoda migratoria* are the species which still ravage the East in their migrations; they come with an east wind into Egypt (Exod. x. 13), and into Syria usually with a south or south-east wind.

MOTH (Heb. *'âsh*). There is no mention of any butterfly or moth in Scripture with the single exception of the clothes-moths (*Tineidæ*), whose destructive habits were well known. See Isa. l. 9; Job xiii. 28; Matt. vi. 19, &c.

ONYCHA (Heb. *shekhêleth*), one of the ingredients of the sacred perfume (Exod. xxx. 34); the A.V. name is from the Greek *onyx*, *i.e.* the nail or claw-shaped operculum of the *Strombidæ*; it is the *Unguis odoratus*, or *Blatta byzantina* of old English writers. Its pleasant smell (when burnt) is referred to in Ecclus. xxiv. 15.

PALMER-WORM (Heb. *gâzâm*), probably the larval stage of a locust (Joel i. 4, ii. 25; Amos iv. 9), destructive to fig and olive trees; the Heb. word means the "cutting off" or "devouring" insect. See LOCUST.

PEARL. R.V. "crystal" (Heb. *gâbish*). There is no mention of pearls in the O.T.; the Heb. word is rightly rendered by crystal in the R.V. of Job xxviii. 18. The word *gâbish* occurs with *abnê* ("stones") in Ezek. xiii. 11, xxxviii. 22, *i.e.* "stones of ice," "hail-stones," to which rock crystal may well be likened. Pearls are frequently mentioned in the N.T., the most valuable being procured from the *Avicula margaratifera* of the Indian Ocean and Persian Gulf.

PURPLE (Heb. *argâmân*). The celebrated Tyrian dye was obtained from two or three species of molluscous animals, *Murex* and *Purpura*; thick layers of crushed shells of *M. trunculus* and *M. brandaris* still testify to the importance of this now extinct ancient industry. Another mollusc, producing a blue cerulean purple dye, is indicated by the Heb. word *tekêleth*, frequently mentioned in the O. T.; this has been referred to the *Helix ianthina*, which exudes a copious violet fluid, but the question of identification remains undecided.

SCORPION (Heb. *'aqrâb*) is mentioned as one of the dangers of the wilderness of Sinai (Deut. viii. 15): Ezekiel (ii. 6) compares the rebellious Israelites to scorpions; the pain inflicted by their sting is alluded to in Rev. ix. 5.

SNAIL (Heb. *shablûl*) is mentioned only in Ps. lviii. 8; the Heb. word denotes rather a slug than a snail. The Heb. *khômet*, Lev. xi. 30, rendered "snail" by the A.V., is some kind of lizard, and is so rendered by the R.V.

SPIDER (Heb. *'akkâbîsh*) occurs in Job viii. 14 and in Isa. lix. 5 in reference to the frail texture of its house or web. There are a great number of species of spiders in Palestine, one of which is a mason or trap-door spider (*Mygale cementaria*). The Heb. word *semâmith* [A.V. "spider" which "taketh hold with her hands and is in kings' palaces" (Prov. xxx. 28)] is some kind of lizard, so R.V.

WORM. Three Heb. words are thus translated, *śâś*, *rimmâh* and *tôlē'âh*; the first appears to be the larva of the clothes-moth, *tinea* (Isa. li. 8); the manna kept on the morning of a week-day "bred worms (*tôlâ'îm*) and stank." The *tôlâ'* or *tôla'ath*, fem., was destructive to vineyards (Deut. xxviii. 39). Joined with *shani*, it means the "worm of coccus," from which the crimson dye is prepared. It is common on the Syrian holm-oak (Isa. i. 18; Exod. xxv. 4; Lev. xiv. 4). *Rimmâh* is a collective noun, and denotes worms which accompany "putrefaction" (Job vii. 5, xvii. 14, xxiv. 20; Exod. xvi. 24). There is no mention of worms in the Hebrew text of Job xix. 26; see R.V. "Worm" as a symbol of anything vile occurs in Ps. xxii. 6; Isa. xli. 14; to express the stings of conscience in Hades, Mark ix. 44, &c. The "worms of the earth" in A.V. Mic. vii. 17, compared with Deut. xxxii. 24, shew that the "crawling things of the dust" (Heb.) signify serpents.

PLANTS.

ALMOND, ALMOND-TREE (Heb. *shâqêd*, *lûz*). The former word denotes both the fruit and the tree

(Gen. xliii. 11; Jer. i. 11; Eccles. xii. 5), and perhaps the blossoms or buds (Exod. xxv. 33); the latter word, rendered "hazel" A.V. Gen. xxx. 37, is identical with the Arabic and is also "the almond-tree" (R.V.). *Shâqéd* means the tree that "hastened" to bloom, the flowers appearing in early spring, hence the play on the word in Jer. *l.c.*

ALMUG, ALGUM-TREE. R.V. *m.* "sandal wood" (Heb. *algummim, almuggim*). The wood of this tree was imported from Ophir by Solomon with gold and precious stones, for the house and temple at Jerusalem, and for musical instruments (1 Kings x. 11, 12; 2 Chron. ii. 8, ix. 10, 11). The red sandal wood of India (*Pterocarpus santalinus*), of which musical instruments are still made, is very probably the wood intended.

ALOES, LIGN-ALOES (Heb. *ahâlîm, ahâlóth*). Some aromatic and highly-prized wood is indicated, see Ps. xlv. 8; Prov. vii. 17; Song iv. 14. In Numb. xxiv. 6 Balaam compares the condition of the Israelites to the lign-aloes which Jehovah has planted. A mixture of myrrh and aloes was used for embalming (John xix. 39).

ANISE (Gr. *anéthon*), only in Matt. xxiii. 23; the *Anethum graveolens*, or "dill," cultivated for its seeds as a carminative and for seasoning dishes, like the caraway.

APPLE (Heb. *tappûakh*). Palestine is quite unfavourable to the growth of apples. The *tappûakh* is spoken of as a tree affording shade, as bearing fruit sweet to the taste, with fragrant and restorative properties [Song ii. 3, 5; vii. 8 (9)]. The apricot may be the tree intended; it is common in Palestine and yields abundant fruit. The Heb. word denotes that which "breathes forth or emits" perfume. The apricot, however, is not truly indigenous; its birthplace is Armenia, from which country it may have been introduced into Palestine in early times.

ASH, R.V. "fir-tree" (Heb. *óren*), occurs only in Isa. xliv. 14 as a tree out of which idols were made. The ash is not a native of Palestine; "pine" or "fir-tree" has the best claim to denote the *óren*.

BALM, R.V. *m.* in Gen. xxxvii. 25 "mastic" (Heb. *çori*), probably the gum of the *Pistacia lentiscus* or mastic, common in Palestine, and of the *Balanites ægyptiaca*, used for healing wounds, &c.; see Gen. xliii. 11; Jer. viii. 22, xlvi. 11, li. 8. The true balm of Gilead is yielded by the *Balsamodendron gileadense*.

BARLEY (Heb. *se'órâh*). Barley, with other cereals, has been cultivated from the earliest times. The ordinary variety, now cultivated in Palestine, is the two-rowed (*Hordeum distichum*); the *H. hexastichum* also is grown in the plains of Moab. Barley is usually sown from the beginning of November till the beginning of December, according as the rains have fallen to prepare the soil; barley harvest is generally about three weeks earlier than the wheat harvest.

BAY-TREE. R.V. "a green tree in its native soil" (Heb. *ezrâkh*). There is no authority whatever for the textual reading of "bay-tree" (A.V.) in Ps. xxxvii. 35.

BDELLIUM (Heb. *bedólakh*). There seems to be no doubt that bdellium is some resinous exudation, held in high esteem by the Orientals, yielded by some tree (*Balsamodendron* or *Amyris*). The only Scriptural allusions to bdellium are in Gen. ii. 12, as a product of the land of Havilah, and in Numb. xi. 7, where the appearance (Heb. "eye") of it is said to be as that of manna. Pliny and Dioscorides under the names of *bdellion, madeleon, bolchus* speak of a gum of a tree, found in Arabia, India, Media and Babylon, which is pellucid, and like wax, and of great value. The LXX. and some writers think that bdellium is the name of a precious stone.

BEANS (Heb. *pôl*) are mentioned in 2 Sam. xvii. 28 and Ezek. iv. 9. This valuable leguminous seed is much cultivated in Palestine, Egypt and the East.

BITTER-HERBS (Heb. *merórim*). The Israelites were commanded to eat the Paschal lamb with unleavened bread and with bitter herbs (Exod. xii. 8).

BOX-TREE. R.V. *m.* "cypress" (Heb. *teashshûr* and *ashûr*), mentioned in A.V. only in Isa. xli. 19 and lx. 13. Ezek. xxvii. 6 is in favour of the box tree as the *teashshûr* or *ashûr*; the isles of Kittim refer to the islands or maritime districts of the Mediterranean, to the inhabitants of which the art of veneering wood, box especially, with ivory, was well known.

BRAMBLE, BRIERS. See Thorns and Thistles.

BULRUSH. R.V. *m.* "papyrus" in Exod. ii. 3 and text in Isa. xviii. 2 (Heb. *gôme*). The Hebrew word without doubt means the papyrus; Moses was hid in a vessel made of papyrus (Exod. *l.c.*); it grew in marshy and muddy soil (Job viii. 11); the Ethiopians used boats made of papyrus (Isa. xviii. 2). The use of papyrus as a writing material dates from very early ages. The papyrus (*Cyperus papyrus*) still grows abundantly in Lake Huleh and near Gennesaret. For the Heb. word *agmón*, "rush" A.V., see Reed.

BUSH. See Shittah-Tree.

CALAMUS, SWEET (Heb. *qâneh* and *qenéh bôsem*). Some aromatic cane or grass, highly valued, and imported from a "far country" (Jer. vi. 20) into Judæa, and used as one of the ingredients of the anointing oil, Exod. xxx. 23; see also Song iv. 14; Isa. xliii. 24; Ezek. xxvii. 19.

CAMPHIRE. R.V. "henna-flowers" (Heb. *kópher*). The R.V. is correct; the *kópher* is the henna plant (*Lawsonia alba* or *inermis*), prized for its fragrant flowers, and as a cosmetic dye, obtained from the bruised leaves, for colouring the finger and toe nails, and other parts of the body, familiar to all travellers in Egypt and Palestine. In the Song (i. 14) the henna flowers are spoken of in connexion with the vineyards of Engedi, the only spot in Palestine where the plant is still found.

CANE. See Calamus.

CAPER-BERRY, R.V.; "desire," A.V. (Heb. *abiyyónâh*). The Heb. word occurs only in Eccles. xii. 5. There is no doubt that the caper-berry is denoted. The seeds were supposed by the ancients to promote appetite and increase virility. The expression "the caper-berry shall burst" (R.V. *m.*, *l.c.*) refers to the bursting of the ripe seed-pods, and is thus an emblem of the dissolution of an old man as he "goeth to his long home"; or we may translate "the caper-berry shall fail" (Heb. "make itself of no avail"), *i.e.* shall no longer, in old age, act as a stimulant.

CASSIA. R.V. *m.* "costus" (Heb. *qiddâh*). In Exod. xxx. 24 one of the ingredients in the anointing oil, and in Ezek. xxvii. 19 an article of merchandise imported into Tyre by Greek merchants (Javan) from Uzal (see *m.* R.V. in Ezek. *l.c.*), the old name of Senaa, the capital of Yemen in Arabia. There is another Heb. word (*qeçî'óth*) rendered "cassia" in A.V., which occurs only in Ps. xlv. 8 (9), "all thy garments smell of myrrh, aloes and cassia." Both these Heb. names denote foreign aromatic plant-products: the former is a cinnamon; the latter may be *Indian orris*, or *costus*. As the names are apparently identical and the *qeçî'óth* is mentioned with aloes, an Indian product, in Ps. *l.c.*, this identification is very probable.

CEDAR (Heb. *erez*). Nearly all the numerous Bible references to cedar relate to the Cedar of Lebanon still existing in Lebanon, but in no part of Palestine proper; it is strictly a native of Asia Minor, abundant on the Taurus range, and growing also in Algeria. The cedar wood used in purification (Lev. xiv. 4) was probably the fragrant timber of a juniper which grows in the Sinaitic peninsula. The "masts" of the Tyrians (Ezek. xxvii. 5) were probably made of some pine wood, and not of cedar, which is unsuited for such a purpose. The value of the cedar timber for building purposes has been sometimes disputed, but without good reason. Portions of cedar beams from the palace at Nineveh, now in the British Museum, have been pronounced to be genuine Lebanon cedar, still, considering their great age, in a remarkably perfect condition.

CHESNUT-TREE. R.V. "plane tree" (Heb. *'armón*), mentioned in Gen. xxx. 37 in connexion with Jacob's stratagem with the peeled rods, and in Ezek. xxxi. 8 in comparison with the glories of Assyria. The *'armón* is almost certainly the oriental plane (*Platanus orientalis*), which grows to a very large size by the sides of streams and in plains in some parts of Palestine.

CINNAMON (Heb. *qinnâmón*) is mentioned as one of the ingredients of the anointing oil (Exod. xxx. 23); as a perfume for the bed (Prov. vii. 17), and in Song iv. 14 as a symbol of the sweetness of the Shulammite.

COCKLE, *m.* "noisome weeds" (Heb. *boshâh*), occurs only in Job xxxi. 40; and in Isa. v. 2, A.V. "wild grapes." The Heb. word denotes specially "that which stinks," or generally "that which is evil" (Prov. xiii. 5), the idea of smelling badly being used for an evil disposition.

CORIANDER (Heb. *gad*) is mentioned only in connexion with its similarity to manna (Exod. xvi. 31; Numb. xi. 7) in its outward form. The *gad* is the *Coriandrum sativum*, whose fruit is a well-known aromatic carminative.

CORN. See Barley, Wheat.

COTTON (Heb. *karpas*). This substance is not mentioned in the A.V. of Esth. i. 6, the only place where the Heb. word is found; but the R.V. *m.* explains it as "cotton"; the A.V. translates "hangings of *green*."

CUCUMBERS (Heb. *qishshuim*), mentioned (Numb. xi. 5) in connexion with the melons and other cooling fruits which the Israelites remembered to have eaten when in Egypt. Two kinds of cucumber, *Cucumis sativus*, the common species, and *C. chate*, are grown in Palestine.

CUMMIN (Heb. *kammôn*), the well-known umbelliferous plant *Cuminum sativum* Linn., which is carefully cultivated in Palestine, and used as a condiment and a medicinal stimulant (Isa. xxviii. 27). Cummin was one of the small garden herbs tithed by the Pharisees (Matt. xxiii. 23).

CYPRESS. R.V. "holm-tree" (Heb. *tirzâh*); mentioned (Isa. xliv. 14) as one of the trees out of which idols were made. The *Juniperus excelsa* common on the Lebanon has been suggested for the *tirzâh*.

EBONY (Heb. *hobnim*) is mentioned only in Ezek. xxvii. 15 as a valuable commodity imported into Tyre with ivory by the men of Dedan: the Heb. name (in the plural) seems to express the *billets* into which ebony was cut previous to exportation, and signifies "wood as hard as stone." Ebony wood is the heart-wood of trees growing in India and Africa.

ELM. R.V. "terebinth" (Heb. *êlâh*). The terebinth (*Pistacia terebinthus*) is, there is no doubt, the tree denoted. See Oak and Teil-Tree.

FIG, FIG-TREE (Heb. *teênâh*). The fruit and tree (*Ficus carica*) are everywhere common in Palestine, both wild and cultivated; figs form an important article of daily food for the people; the tree is one of the earliest to shew its fruit-buds, which appear before the leaves.

FIR, R.V. *m.* "cypress" (Heb. *berôsh*, *berôthim*), is spoken of (often in connexion with Lebanon) as a tree of fine growth (2 Kings xix. 23; Isa. xxxvii. 24), as supplying timber for building purposes (1 Kings vi. 15, 34; 2 Chron. iii. 5), as wood out of which musical instruments were made (2 Sam. vi. 5). The A.V. "fir" is preferable to the R.V. *m.* "cypress," the general Biblical allusions suit a fir better, and definitely the expression in Ps. civ. 17, "as for the stork the *berôshim* are her house," is against the close-growing erect branches of the "cypress."

FITCHES. R.V. *m.* "black cummin," *Nigella sativa* (Heb. *qeçakh*), mentioned only in Isa. xxviii. 25, 27 as a field product which was "beaten out with a staff" in order to thresh out the seed, which was and is still used as a condiment sprinkled over the cakes of the country. For Heb. *kuššemeth* "fitches" A.V. in Ezek. iv. 9 see Rye. (See p. 214.)

FLAG. R.V. "reed-grass" (Heb. *âkhû*). The cattle "came up out of the river and fed in the *âkhû*," "meadow," A.V. Gen. xli. 2, 18. It is mentioned with the papyrus reed in Job viii. 11, "Can (the) *âkhû* grow without water?" see also Isa. xix. 6. The "reed-grass" of the R.V. is an excellent translation. The Heb. *śûph* (flag) in Exod. ii. 3, 5, Isa. xix. 6, and Jonah ii. 5 (6), is probably also of Egyptian origin.

FLAX, LINEN TOW (Heb. *pishtâh*, *pishteh*). The plant (*Linum sativum*) and the materials into which it was made are frequently mentioned. In Egypt it was almost the only textile fabric for clothing in early times.

FRANKINCENSE, INCENSE (Heb. *lebônâh*) is the fragrant resinous exudation of various species of *Boswellia* growing along the coast of Hadramaut. It was imported into Judæa in early times from Arabia, see Isa. lx. 6; Jer. vi. 20; was an ingredient in the holy incense for sacrificial purposes (Exod. xxx. 34), and highly valued as a perfume.

GALBANUM (Heb. *khelbnâh*), one of the ingredients of the sacred incense (Exod. xxx. 34), is the product of at least two umbelliferous plants; the gum-resin of Exod. *l. c.* is probably that of the *Galbanum officinale*, a native of Persia.

GARLICK (Heb. *shûm*) only in Numb. xi. 5, as one of the good things remembered by the Israelites when in Egypt. The *Allium sativum* was and is much cultivated both by Egyptians and Jews.

GOPHER-WOOD, Gen. vi. 14, the wood of which Noah's ark was made. The Heb. *gôpher* denotes a tree which yields a "resinous" or "pitchy" substance, from *kâphar*=*gâphar*, to "cover," "smear over," whence Heb. *kôpher*, *gophrith*, "pitch, bitumen." Some resin-yielding conifer is doubtless intended, and there is every reason to believe that the tree which formed the material for Noah's ark was the cypress (*Cupressus sempervirens*).

GOURD. R.V. *m.* "Palma Christi" (Heb. *qîqâyôn*), occurs only in the account of Jonah's plant (Jonah iv. 6, 7, 9, 10). There is very strong evidence that the castor-oil plant (*Ricinus communis*) is the plant denoted. The Hebrew word is related to the Egyptian *kiki* or *kaka*, "an oil-producing plant," *kik-oil* being *castor-oil*. The plant is of quick growth, and in subtropical climates attains the height of twelve or fourteen feet; it has been observed to be subject to sudden destruction by caterpillars, and its broad palmate leaves would afford ample protection from the sun's rays. It is not stated that the *qîqâyôn* grew over the booth like a climbing-plant.

GOURD, WILD (Heb. *paqqu'ôth*). The plant which caused one of Elisha's companions to cry out "there is death in the pot" (2 Kings iv. 38—40) was doubtless the colocynth (*Citrullus colocynthis*), which has vine-shaped leaves and tendrils, hence called a "wild vine."

GRASS. The ordinary Heb. word for grass is *khâçîr*, which denotes grass grown up or ripe for mowing; it is distinguished from *deshe* which is the young green tender grass, Deut. xxxii. 2; 2 Sam. xxiii. 4; the fresh greenness is mentioned in Ps. xxxvii. 2. In Isa. xv. 6 *khâçîr* is translated "hay" by the A.V.; correctly "grass" by the R.V.; in this passage both the *khâçîr* and the *deshe* are spoken of as withering away. In Prov. xxvii. 25, where the A.V. has "the hay appeareth," the R.V. *m.* has correctly "the grass (*khâçîr*) is carried" [and the tender grass (*deshe*) sheweth itself"]. The latter word refers to the aftermath. The *khâçîr* was cut for the cattle either green or when the culms were more or less withered, compare Ps. xxxvii. 2, lxxii. 6 where there is allusion to mown grass. Aftermath is referred to in Amos vii. 1, "the latter growth after the king's mowings." The dried herbage of Palestine as seen in the summer months is expressed by the Heb. word *khashash*, A.V. "chaff"; in Isa. v. 24 "the flame consumeth the chaff," A.V., appears in the R.V. better as "the dry grass (*khashash*) sinketh down in the flame." The unprofitable nature of the *khashash* is shewn in Isa. xxxiii. 11, "ye shall conceive *khashash*, ye shall bring forth *qash*, *i.e.* chaff or light straw," *i.e.* if ye meditate plans as worthless as the dried grass, they shall result in nothing more lasting than the chaff. The Heb. word *'éseb* or *'asab* also signifies grass or green herbage; in Gen. i. 11 it denotes herbs for human food, but it is not thus generally distinguished.

GROVE. R.V. "tamarisk-tree" (Heb. *éshel*). A tree is clearly denoted in the passages where the word occurs, Gen. xxi. 33; 1 Sam. xxii. 6, xxxi. 13. The tamarisks of the lower Jordan often grow in dense clusters, forming with their long feather-like branches graceful objects.

HAY. See Grass.

HAZEL. R.V. "almond tree" (Heb. *lûz*), only in Gen. xxx. 37. Hazel trees occur in Galilee and the Lebanon districts.

HEATH, Jer. xlviii. 6, *m.* "a naked tree"; xvii. 6, R.V. *m.* "a tamarisk" (Heb. *'arô'êr, 'ar'âr*). The tree denoted is the savin (*Juniperus sabina*), or dwarf juniper, which grows in desert and rocky places. In Jer. xvii. 6 this tree is an emblem of the man "whose heart departeth from the Lord."

HEMLOCK (Heb. *rôsh*). The Heb. word in Hos. x. 4, Amos vi. 12 denotes some bitter (poisonous) herb, growing in the furrows of the fields.

HUSKS. R.V. *m.* "the pods of the carob tree," only in Luke xv. 16; the husks are the pods of *Ceratonia siliqua*, or the locust-tree, common in Palestine; they are sweet to the taste; steeped in water they afford a pleasant drink, but are chiefly used for feeding cattle and horses. Locust beans are imported into England for feeding cattle. The pods are sometimes called "St John's bread," from the (erroneous) notion that they are the locusts on which the Baptist fed.

HYSSOP (Heb. *ézôb*) is first mentioned in Exod. xii. 22 when the Israelites were in Egypt; it was used for sprinkling purposes in the purification of lepers and leprous houses (Lev. xiv. 4, 51), and in the sacrifice of the red heifer (Numb. xix. 6); see also Ps. li. 7 (9), and 1 Kings iv. 33, where the plant is said to grow upon or near walls. According to the tradition of centuries, the *ézôbh* is some kind of *Origanum*, or wild marjoram. The necessary requirements of the passages where the *ézôbh* is mentioned are (1) that it grew in Egypt and the Sinaitic peninsula, (2) that it afforded suitable branches to form a "bunch" or "bundle" for sprinkling purposes. Putting the accounts of the Evangelists together, it seems clear that a bunch of hyssop was fastened underneath the sponge, and both tied to a reed; the vinegar or sour wine for the purpose of alleviating thirst, and the hyssop, on account of its aromatic odour, for restorative purposes.

JUNIPER, R.V. *m.* "broom" (Heb. *rôthem*), is a large kind of broom (*Retama rœtam*) which grows abundantly in some districts of Palestine, in the Sinaitic peninsula and other countries. It grows to the height of about twelve feet, is able to afford shade (1 Kings xix. 4, 5), while its roots are at present and in ancient times used as charcoal (Ps. cxx. 4). Job (xxx. 4) refers to the outcasts of Edom cutting (bitter) *rôthem* roots for food. It is a plant of the deserts, and produces an abundant blossom of a delicate white or pinkish-white colour, which is certainly very beautiful.

LEEKS (Heb. *khâçir*). The Heb. word generally denotes that which is "green," "grass," "herbs," &c.: in Numb. xi. 5 it signifies *leeks*, and is mentioned with onions and garlick, &c., which the Israelites ate in Egypt. The *Allium porrum* has long been and still is a favourite article of diet in the East.

LENTILS (Heb. *'adâshim*) are the seeds of different kinds of vetch; the *'adâshim* refer to the *Ervum lens*, long used for food and still cultivated in Palestine. Esau's red pottage consisted of lentils.

LILY (Heb. *shôshannâh, shôshân*). The Heb. word appears to stand for various kinds of bright-coloured flowers, whether ranunculus, tulip, anemone, &c., although originally the colour of the plant seems to have been white, as its Heb. name indicates.

LOTUS-TREES, R.V. (Heb. *çeelim*). This is the reading of the R.V. in Job xl. 21, 22, where of *Behemoth*, the hippopotamus, it is said "he lieth under the shady trees."

MALLOWS, R.V. "salt-wort" (Heb. *mallûakh*), occurs only in Job xxx. 4. The Heb. name points to some plant of salt taste, or growing in salt marshes. The sea-purslane (*Atriplex halimus*) is probably intended; it grows abundantly on the shores of the Mediterranean and near the Dead Sea, where it attains the height of ten feet. The leaves are sour, but they would be readily eaten by people in need.

MANDRAKES, R.V. *m.* "love-apples" (Heb. *dûdâim*), unquestionably the fruit of the *Mandragora officinalis*, concerning which many strange superstitions have been held. The Heb. name denotes "love-fruit"; it is mentioned in Gen. xxx. 14—16 and Song vii. 13. The peculiar odour was grateful to the Oriental, and the taste is said to be sweet and pleasant. The mandrake is common in Palestine, and the belief in its virtues as assuring conception, as old as the days of Rachel, is still held by the natives.

MANNA (Heb. *mân*). It is impossible to name any natural product that will answer to the requirements of the Scriptural narrative in regard to this heaven-sent food. There is some uncertainty as to the rendering of the passage in Exod. xvi. 15. The people, seeing the small scale-like substance, as small as hoar-frost, said one to another, *mân hû*, "for they knew not what it was." The R.V. translates *mân hû* "What is it?" with the *m.* reading "It is manna."

MASTICK-TREE, *m.* lentisk (Gr. *schinos*), occurring only in the Apocrypha (Susan. 54), is a shrub or small evergreen tree, the *Pistacia lentiscus*, common in the Mediterranean countries, and also indigenous in Palestine.

MELONS (Heb. *abattikhim*) are mentioned only in Numb. xi. 5 as one of the good things which the Israelites ate in Egypt. Both the water-melon (*Citrullus vulgaris*) and the flesh-melon (*Cucumis melo*) are denoted by the Heb. name, but the former, which attains an enormous size, more extensively than the flesh-melon.

MILLET (Heb. *dôkhan*) occurs only in Ezek. iv. 9 as an ingredient in bread. The seed is yielded by at least two species of millet cultivated in the East, *Panicum miliaceum*, and *Sorghum vulgare*; the meal is made into cakes, and the stems of the former are used as fodder for cattle and horses.

MINT (Gr. *hêdyosmon*). Various species of *Mentha* are found in Palestine, both wild and cultivated; the *M. sylvestris* is the common wild mint of the country, and it grows to a large size (Matt. xxiii. 23; Luke xi. 42).

MULBERRY, R.V. *m.* "balsam-trees" (Heb. *bekâim*). The *bekâim* trees grew in the valley or lofty plain of Rephaim (2 Sam. v. 23, 24; 1 Chron. xiv. 14). It is not possible to say what tree is intended. For the mulberry trees of Palestine see SYCAMINE.

MUSTARD (Gr. *sinapi*). The mustard plant of the N. T. is the common mustard (*Sinapis nigra*), which in Palestine will grow to the height of ten feet or more. The birds, which in the parable (Matt. xiii. 31; Mark iv. 31; Luke xiii. 19) are said to come and lodge on the branches, are the small insessorial birds which would frequent the plant for the sake of the mustard seeds.

MYRRH (Heb. *môr*) was used in the preparation of the holy ointment (Exod. xxx. 23), in the purification of women (Esth. ii. 12), as a perfume [Ps. xlv. 8 (9); Prov. vii. 17; Song i., iii., iv., v.], and for embalming (John xix. 39); it is the aromatic exudation (hence the Heb. *môr*, "dropping," "distilling") of *Balsamodendron myrrha* and other allied species of thorny shrubs of the dry districts of Arabia and East Africa. The Heb. word *lôt*, rendered "myrrh" in Gen. xxxvii. 25, xliii. 11, is the gum of the *Cistus* or rock-rose, of which several species occur in Palestine.

MYRTLE (Heb. *hadaś*). The common myrtle (*Myrtus communis*) is spoken of in Isa. xli. 19, lv. 13; Zech. i. 8, 10, 11; Neh. viii. 15; it is still found through central Palestine, on the slopes of Carmel and in other places; it has always been a favourite tree.

NETTLES (Heb. *qimmôsh, qimôsh*). Nettles grow to a large size in Palestine, the common *Urtica pilulifera* to that of five or six feet; its sting is very severe; it often grows among old ruins (Isa. xxxiv. 13; Hos. ix. 6): another form of the same Heb. word occurs in Prov. xxiv. 31 (A.V. and R.V. "thorns"), where the slothful man's field is said to be all "grown over with *qimmeshônim*." "Nettles" are most probably intended by this Heb. word, which, however, may be also used generally for stinging or prickly weeds. Another Heb. word (*khârûl*) is also rendered "nettles" in A.V.; in R.V. *m.* "wild vetches," Job xxx. 7; Prov. xxiv. 31; Zeph. ii. 9. The Heb. word denotes "that which burns"; from Job *l.c.* the plant must have been of some size, "under the *khârûl* they were gathered together." Perhaps it is the prickly acanthus (*Acanthus spinosus*), which, as a troublesome weed growing to the height of six feet, chokes the corn, and the sting of which is most irritating.

NUTS (Heb. *botnim* and *egôz*). By the former word the fruit of the Pistacio-tree (*Pistacia vera*) is intended; by the latter that of the walnut-tree (*Juglans* *regia*). The pistachio-tree is not common now in Palestine; it is a native of Syria, Persia and Afghanistan. The *egóz* (walnut-tree) is mentioned only in Song vi. 11.

OAK. Six Hebrew words are thus rendered, all of which are from a root denoting "strength"; one of these, *éláh*, is the terebinth, see TEIL-TREE. Three kinds of oak are now found in Palestine. Frequent mention is made of oaks in Scripture, and in several passages the Heb. word for "oak" is wrongly rendered "plain" in the A.V., correctly rendered in the R.V. The celebrated "Abraham's Oak" near Hebron is 23 feet in girth, and the noblest tree in Southern Palestine.

OIL-TREE. R.V. "wild olive," "olive wood," "oil-tree," *m.* "oleaster" (Heb. *'éç shemen*). The Hebrew words are in 1 Kings vi. 23 rendered "olive-tree," in Neh. viii. 15 "pine," and in Isa. xli. 19 "oil-tree." The oleaster (*Eleagnus angustifolius*) is by some writers supposed to be the tree denoted; it seems, however, improbable that so characteristic a property as is implied in the name "tree of oil" should be used for the oleaster, whose yield of oil is small and inferior. The most probable interpretation is that the Heb. *'éç shemen* is used generally for any oily tree.

OLIVE-TREE (Heb. *zaith*), of frequent mention in the Scriptures, is the well-known *Olea europæa*, a native of Asia. It is abundant all through Palestine and is extensively cultivated for its valuable oil. The olive requires to be grafted; hence St Paul's allusion to the Gentiles, "the wild olive," being grafted, "contrary to nature," upon the "good olive" (Rom. xi. 24).

ONIONS (Heb. *beçálim*) occurs only in Numb. xi. 5, as one of the good things of Egypt of which the Israelites regretted the loss in the Sinaitic desert.

PALM-TREE (Heb. *támár*). The date-palm (*Phœnix dactylifera*) is said to have been first cultivated in the plains bordering the Lower Euphrates and the Tigris, from whence the cultivated tree spread to Jericho, Phœnicia, and the Red Sea. Though once common in some parts of Palestine, especially Jericho, "the city of palm-trees" (Deut. xxxiv. 3), the date-palm, as a cultivated tree, is nearly extinct west of the Jordan. The erect habit of the date-palm, its beauty, its employment for architectural adornment, are referred to in the Bible; but it is curious to note that there is not one single undoubted allusion to date-fruit.

PANNAG (Ezek. xxvii. 17). R.V. *m.* "perhaps a kind of confection." The Heb. word is retained in this, the only passage where it occurs. It was apparently an article of commerce exported from Judæa to Tyre.

PINE-TREE, R.V. *m.* "plane" (Heb. *tidhár*), is mentioned in Isa. xli. 19, lx. 13. The tree grew on Lebanon.

POMEGRANATE (Heb. *rimmón*); both the tree and fruit are frequently mentioned. The *Punica granatum*, both wild and cultivated, is found in many parts of Palestine; it was early cultivated in Egypt and is figured on the monuments. Pomegranate-wine (Song viii. 2) is still used in the East.

POPLAR, R.V. *m.* "storax tree" (Heb. *libneh*), occurs in Gen. xxx. 37; Hos. iv. 13; it is some tree growing on hills affording a good shade. The storax-tree (*Styrax officinale*) has by some writers been thought to be the tree denoted. The storax, however, is a bushy shrub incapable of affording shade. The white poplar (*Populus alba*), abundant on high ground in Palestine, is probably the tree intended in Hosea; and the *P. euphratica*, Euphrates poplar, the tree of the story of the peeled rods in Genesis.

PULSE, R.V. *m.* "herbs" (Heb. *zéró'ím*, *zér'ónim*), occurs only in Dan. i. 12, 16 as the food on which "the four children" thrived for ten days. The Heb. word means "seeds," and may include besides the grains of leguminous vegetables other edible seeds.

REED. Several Hebrew words denote some kinds of reed; for *góme* see BULRUSH; *agmón* occurs in Isa. ix. 14 (13), xix. 15, lviii. 5; Job xl. 26 (A.V. xli. 2), in which latter passage the A.V. has "hook," R.V. "rope," *m.* "rope of rushes." Some tall reed, probably the *Arundo donax*, is intended. The passage in Job probably refers to a rope of reeds or rushes put through the gills of fishes to carry them: the expression of *v.* 20, "out of Leviathan's nostrils a smoke goeth forth, as of a seething pot or rushes" (A.V. "caldron"), appears to refer to the dank vapour arising from marshy places. *Qâneh* is a generic name for any kind of reed, the stalk of wheat, &c. For "sweet cane" see CALAMUS, SWEET. The *droth* of Isa. xix. 7 (A.V. "paper-reeds," R.V. "meadows") denote the open grassy land on the banks of the Nile. There are several kinds of reeds both in Egypt and Palestine; but the most striking of all is the *Arundo donax*.

ROSE. R.V. *m.* "autumn crocus" (Heb. *khabaççeleth*), occurs only in Song ii. 1 "the rose of Sharon," and in Isa. xxxv. 1, "the desert shall blossom as the rose." According to the old versions and many commentators, "the narcissus" (*N. tazetta*) or the autumn crocus (*Colchicum autumnale*) is the plant intended.

RUE (Gr. *péganon*) occurs only in Luke xi. 42 as a tithable garden herb; it is the common *Ruta graveolens*. Four species of wild rue occur in Palestine.

RYE. R.V. "spelt" (Heb. *kussémeth*). The Heb. word, rendered "rye," "fitches," "spelt" by the A.V., denotes the *Triticum spelta* or "spelt," a cereal differing but slightly from common wheat. Rye is a northern plant and probably scarcely ever cultivated in Egypt or Palestine. Exod. ix. 32; Isa. xxviii. 25; Ezek. iv. 9. Spelt was sown on the "headlands" of the fields, and was used, mixed with other cereals, for making bread.

SAFFRON (Heb. *karkóm*) is mentioned only in Song iv. 14 with other odorous substances; the Hebrew word signifies the *Crocus sativus*, the bright orange-yellow stigmas of which are collected, dried, pounded, pressed into small cakes, and sold in Eastern bazaars.

SHITTIM-WOOD, SHITTAH-TREE. R.V. "acacia wood" and "tree." (Heb. *shittáh.*) The shittah-tree of Scripture, the wood of which was extensively used in the construction of the tabernacle, and for other sacred purposes, is without doubt the *Acacia seyal*, a thorny acacia, and the only tree of any size in the Sinaitic regions, where it is scattered more or less abundantly over the whole district; it flourishes also near Engedi and on the western shores of the Dead Sea. The burning bush (Exod. iii. 2; *seneh*, Heb.) is an allied species, the *A. nilotica*.

SOAP (Heb. *bórith*, *bór*). The Hebrew word denotes alkali or lye obtained from species of *Salsola* and *Salicornia*, abundant on salt marshes and on the shores of the Dead Sea, where the Arabs still collect these plants and burn them for potash. The *Salicornia fruticosa* of the Mediterranean shores is the most important of these plants; the potash mixed with boiled olive oil forms a soap for ordinary use. The Heb. *nether*, "soap," signifies a mineral alkali or "natron," see Jer. ii. 22, where both the mineral and vegetable soap are mentioned; Mal. iii. 2.

SPICE, SPICES. Three Heb. words are thus rendered in the A.V., *besem* or *bósem*, *nekóth* and *śammim*: the first word refers generally to sweet aromatic substances; *nekóth* is probably the gum of the *Astragalus tragacantha* and other allied species of the genus; it appears to have been a product of Palestine (Gen. xxxvii. 25, xliii. 11). The genus *Astragalus* is abundantly represented in the country from the shores of the Dead Sea to the top of Hermon. *'Sammim* denotes odoriferous substances generally which were used in the preparation of the anointing oil and incense offerings (Exod. and Lev.).

SPIKENARD (Heb. *nérd*; Song i. 12, iv. 13, 14; the *nardos* of the Gr. N. T.) is certainly the root of the *Nardostachys jatamansi*, a native of Nepal and Bootan, a kind of valerian with an aromatic odour, and an ingredient in ointments, &c. It was and is still exported from India into Persia, where it was called *nard* (hence Heb. *nérd*), all over the East and to the Levant. Spikenard was very costly, hence the indignation of Judas (John xii. 3). As a perfume and a stimulant medicine it was highly esteemed by Orientals. The "pistic nard," Gr. of Mark xiv. 3, has been the subject of discussion among commentators; "liquid" from *pino* "to drink," or else "unadulterated" from *pistos* "true," "genuine," have been proposed, both improbable derivations. I think the true etymology is from the Sanskrit *piśita* or *piśi*, "fleshy," another name of the Jaṭa-mánsi, or "spikenard," and that this Indian name has been, with the article itself, imported into Greece and Syria. See my paper in Proc. Soc. Bib. Arch. Vol. x. p. 144.

STACTE. R.V. *m.* "opobalsamum" (Heb. *nátáph*), Ex. xxx. 34, one of the "sweet spices" or ingredients of the holy incense, very probably the gum of the storax tree (*Styrax officinale*).

SYCAMINE-TREE (Gr. *sucaminos*), only in Luke xvii. 6. The sycamine is the mulberry tree; both the black and white mulberry-trees, *Morus alba* and *nigra*, are common in Palestine.

SYCOMORE (Heb. *shikmáh*, Gr. *sucaminos* and *sucomoraia*). The Hebrew word is used only in Ps. lxxviii. 47 in reference to the destruction of these trees in Egypt by the hail-stones. The Gr. word *sucomoraia* occurs in Luke xix. 4. The LXX. always renders the Heb. word by *sucaminos*, which was a synonym of *sucomoraia*; the same tree being sometimes designated by these two Gr. names. The tree in question is the fig-mulberry (*Ficus sycomorus*). David appointed a special overseer of these trees, as of the olive, both being considered very valuable (1 Chron. xxvii. 28). It is now not a common tree in Palestine.

TARES (Gr. *zizania*). The tares of the parable (Matt. xiii. 25) are the darnel-grass (*Lolium temulentum*) strictly and exclusively.

TEIL-TREE. R.V. "terebinth" (Heb. *éláh*), Isa. vi. 13. Elsewhere generally "oak" A.V. The terebinth (*Pistacia palæstina*) is the tree meant, in the numerous passages where it is mentioned. It is the "turpentine-tree" of Ecclus. xxiv. 16 "that spreadeth forth her branches." *Teil-tree* is a rare English word for *lime* or *linden-tree*. (See p. 222.)

THORNS, THISTLES, BRAMBLES, &c. About twenty Heb. names pointing to different kinds of thorny shrubs or prickly plants are thus translated, many of which it is impossible to identify. The *âtâd* of Judg. ix. 14, 15, Ps. lviii. 9, is explained by the LXX. and Vulg. to mean *rhamnus*, *i.e.* perhaps the *Lycium europæum* common in Palestine. *Khedeq* (Prov. xv. 19; Mic. vii. 4) denotes some thorny shrub suitable for hedges. *Khóakh*, of frequent occurrence, must signify some thorny weed of quick growth (Job xxxi. 40), probably some kind of thistle, of which there are many species common in the corn plains of Palestine. *Dardar* is interpreted by the LXX. and Vulg. to mean the *tribolos* or *tribulus*, *i.e.* a species of knapweed ("star-thistle"), the *Centaurea calcitropa*, common in western Asia and southern Europe. Gen. iii. 18; Hos. x. 8. The Gr. *tribolos* occurs in Matt. vii. 16; Heb. vi. 8. *Shâmir*, only in Isaiah in the sense of some thorny plant, is probably some species of *Rhamnus* or *Zizyphus* common in the Jordan valley.

THYINE-WOOD (Rev. xviii. 12) is the wood of the *Callitris quadrivalvis*, the citrum wood of the Romans, much prized by the Greeks and Romans for its beauty and in the manufacture of ornamental furniture. THYINE-WOOD derives its name from the Greek name (*thuia*) of the tree.

TURPENTINE-TREE, Ecclus. xxiv. 16. See TEIL-TREE.

VINE (Heb. *gephen*, *sóréq*). The vine (*Vitis vinifera*) is indigenous in the luxuriant country between the Black and Caspian Seas. The vines of Palestine are still famous. The Heb. word *gephen*, or *gephen hayyain*, is used in a general sense; *sóréq* or *sóréqâh* expresses some choice vine, attaining a high state of excellence from cultivation.

VINE OF SODOM (Heb. *gephen sedôm*) only in Deut. xxxii. 32; where of the wicked it is said, "their vine is of the vine of Sodom": the plant denoted is most probably the *Citrullus colocynthis* or colocynth (see GOURD, WILD), which resembles a vine in having long tendrils. It grows in great profusion near the Dead Sea.

WHEAT (Heb. *khittáh*). The well-known cereal cultivated from time immemorial. There are four varieties, chiefly bearded, of the *Triticum vulgare* at present cultivated in Palestine. The many-eared wheat of Pharaoh's dream is still sown in Egypt. Wheat was more extensively cultivated in Palestine in former times than now. The winnowed wheat was kept in underground reservoirs cemented to keep out the damp; these granaries may still be seen in various parts of Palestine.

WILLOWS (Heb. *'arábim*) are mentioned five times in the Bible, always associated with rivers or water-courses. The willow (*Salix*) is represented in Palestine by several species, though it is by no means a conspicuous tree in any part of the country. The *S. babylonica* overhangs wells and pools in some districts. Another tree, the oleander (*Nerium oleander*), has been by some supposed to represent the Heb. name; this tree is remarkable for its beauty in many of the wadys of the country; but the weight of authority is decidedly in favour of the willow, which though not a conspicuous tree would be doubtless associated in the minds of the inhabitants with pleasurable feelings, as testifying to the presence of the much-prized water. *Çaphçáphâh* (Ezek. xvii. 5) is another name for willow. The Egyptians used flat baskets made from the twigs of the willow-tree, but there is no mention in the Bible of wicker-work among the Hebrews.

WORMWOOD (Heb. *la'anáh*) is always used metaphorically of bitter calamity or sorrow, &c., see Deut. xxix. 18; Jer. ix. 15 (14), xxiii. 15; Lam. iii. 15, 19; Amos v. 7, vi. 12 (A.V. "hemlock"). Various species of wormwood (*Artemisia*) grow in Palestine.

IX. GLOSSARY OF BIBLE WORDS, WITH EXPLANATIONS AND ILLUSTRATIONS.

By the Rev. Professor SKEAT, Litt.D.

In the following Glossary the peculiar use of every word (wherever practicable) is illustrated by a quotation from some one of our English authors, chiefly of the time of Elizabeth or James I. In general, the name of the author or of the work (or both) is given in full or sufficiently indicated, with an exact reference to the place where the word occurs. Some of the books quoted are to be found amongst Mr Arber's reprints, the chief of them being the following: Gascoigne's *Steel Glas* (1576); Gosson's *Schoole of Abuse* (1579); Latimer's *Sermons* (1549); Lever's *Sermons* (1550); and Lyly's *Euphues* (1579–80). Other books that may be specially mentioned are: Cooper's *Thesaurus* (a Latin Dictionary, 1565); Cotgrave's *F. Dict.* (French Dictionary, ed. 1660); Florio's Italian Dictionary (1598); Minsheu's English Dictionary (1627). Also: Gower's *Conf. Amant.* (Confessio Amantis); Langland's *P. Pl.* (Piers Plowman); *Promp. Parv.* (Promptorium Parvulorum, Camden Society); Shak. (Shakespeare, Globe edition); *Sh. Plut.* or *Plutarch* (Shakespeare's Plutarch, i.e. the translation by Sir Thos. North, used by Shakespeare, ed. Skeat, 1875). The following abbreviations also occur: E. D. S. (English Dialect Society's Publications); E. E. T. S. (Early English Text Society's Publications); tr. (translation). Some illustrations are from the apocryphal books, such as Ecclus. (Ecclesiasticus); Macc. (Maccabees). Note that *P. B.* signifies Prayer Book, chiefly used of the Prayer-Book version of the Psalms; and *R. V.* means Revised Version, as it is often useful to know how the word is there *differently* rendered.

The usual abbreviations are used, such as *s.* (substantive), &c.; but *v.* is used in the special sense of 'verb in the infinitive mood.'

ABHORRING, *s.* an object of disgust. Is. 66. 24.

Let the water-flies
Blow me into *abhorring*. Shak. *Ant.* v. 2. 60.

ABIDE, *v.* to await, wait for. Acts 20. 23.

Symeon . . . *abood* the coumfort of Israel. Lu. 2. 25 (Wycliffe).

ABJECT, *s.* a castaway, outcast. Ps. 35. 15.

Servants and *objects* flout me. G. Herbert, *Temple; Sacrifice.*

ABOMINATION, *s.* an object that excites loathing. Prov. 12. 22. Hence, an idol. Ex. 8. 26, &c.

Oft have they violated
The temple, oft the law, with foul affronts,
Abominations rather. Milton, *P. R.* 3. 160.

ABROAD, *adv.* out of one's house, away from home; *from abroad*, from a distance. Judg. 12. 9; 1 Sam. 9. 26; 1 Kings 2. 42.

I am glad to see your lordship *abroad*.
Shak. 2 *Hen. IV.* i. 2. 107.

ABUSE, *v.* to misuse, ill-treat, Judg. 19. 25; 1 Sam. 31. 4; 1 Chr. 10. 4. (In the last two places the margin has *mock*.)

He shall not *abuse* Robert Shallow. Shak. *M. Wives*, i. 1. 3.

ACCORDING TO, corresponding to. Ezek. 42. 12.

Good sir, or so, or friend, or gentleman,
According to the phrase. Shak. *Haml.* ii. 1. 47.

ADAMANT, *s.* an extremely hard stone; the same word as the mod. E. *diamond.* Ez. 3. 9; Zec. 7. 12.

Gates of burning *adamant.* Milton, *P. L.* 2. 436.

ADDICT, *v. refl.* to devote oneself, give oneself up. 1 Cor. 16. 15.

To *addict* themselves to sack. Shak. 2 *Hen. IV.* iv. 3. 135.

ADJURE, *v.* to cause to swear. Josh. 6. 26. *Also*, to charge solemnly, conjure, Matt. 26. 63.

Adjured by all the bonds of civil duty. Milton, *Samson*, 853.

ADMIRATION, *s.* wonder, astonishment. Rev. 17. 6.

Admiration seized
All heaven, what this might mean. Milton, *P. L.* 3. 271.

ADO, *s.* doing, business, work, stir, 'fuss.' Mk 5. 39.

Much *Ado* about Nothing. Shak.

(For the gerund *to do* the Northern dialect used *at do*, afterwards shortened to *a-do.*)

ADVENTURE, *v.* to venture; *v. refl.* to venture to go. Deut. 28. 56; Judg. 9. 17; Acts 19. 31.

Leander would *adventure* it. Shak. *Two Gent.* iii. 1. 120.

ADVERSARY, *s.* an opponent in a law-suit. Matt. 5. 25; Lu. 12. 58.

Thou art come to answer
A stony *adversary*. Shak. *Merch. Ven.* iv. 1. 4.

ADVERTISE, *v.* to give notice, inform. Numb. 24. 14; Ruth 4. 4.

As I by friends am well *advertisèd*. Shak. *Rich. III.* iv. 4. 501.

ADVISEMENT, *s.* consideration. 1 Chr. 12. 19.

It is no childes pley
To take a wyf without *avisement*. Chaucer, *Merch. Ta.* 287.

AFFECT, *v.* to desire earnestly, seek after, (R.V. seek.) Gal. 4. 17.

Maria once told me she did *affect* me. Shak. *Tw. Nt*, ii. 5. 28.

AFFECTIONED, *pp.* disposed. Rom. 12. 10. (From the sb. *affection*; cf. *affectionate.*)

He was very lovingly *affectioned* towards his children.
Fuller, *Abel Redivivus* (*Luther*)

AFFINITY, *s.* relationship by marriage. 1 Kings 3. 1; 2 Chr. 18. 1; Ezra 9. 14.

He [Hyde] was closely related by *affinity* to the royal house.
Macaulay, *Hist. Eng.* vol. i. ch. 2.

AFORE, *adv.* beforehand, previously. Rom. 9. 23; Eph. 3. 3. Hence *afore-hand*, Mark 14. 8.

If he have never drunk wine *afore*. Shak. *Temp.* ii. 2. 78.

AGAINST, *prep.*; '*a.* the sun,' exposed to the sun, Numb. 25. 4. *Of time:* by the time that. Gen. 43. 25; Ex. 7. 15.

Ever '*gainst* that season comes. Shak. *Haml.* i. 1. 158.

AGONE, *pp.* as *adv.* ago. 1 Sam. 30. 13.

An hour *agone*. Shak. *Tw. Nt*, v. 1. 204.

ALBEIT, *conj.* although it be. Ezek. 13. 17; Phn. 19.

Al-be-it that I shal be never the better.
Chaucer, *Leg. Good Women*, 1363.

(For *al be it*, where *al* has the sense of 'although.')

ALL, *adv.* utterly. Judg. 9. 53. In the phr. 'all to-brake,' i.e. utterly broke in pieces, the prefix *to-* originally belonged to the verb; but as verbs with this prefix were rarely used without *all*, this fact was lost sight of, and the *to* was ignorantly regarded as belonging to the *all*. Hence a new compound *all-to* sprang up, with the sense of 'wholly, utterly.'

[He] *al to-tare* his atir that he *to-tere* might; i.e. he utterly tore to pieces his attire that he was able to tear in pieces.
Will. of Palerne, 3881.

Al is *to-broken* thilke regioun. Chaucer, *Kn. Ta.* 2759.
His brest *to-broken*. Ibid. 2693.
Her wings . . . were *all-to ruffled*. Milton, *Comus*, 380.

(A. S. *eal*, utterly; *tō-brecan*, v. to break in pieces, with intensive prefix *tō.*)

ALLEGE, *v.* to adduce proofs, bring evidence. Acts 17. 3.

Non other auctour *allegge* I. Chaucer, *Hous of Fame*, 314.

ALLOW, *v.* to approve of. Lu. 11. 48; Rom. 7. 15; 1 Thess. 2. 4.

If your sweet sway
Allow obedience. Shak. *K. Lear*, ii. 4. 194.

ALL-TO, a later (erroneous) form of *all to-*. See *All.*

ALMS, *s.* a charitable gift. Mat. 6. 1; Lu. 11. 41; Ac. 3. 3.

It were an *alms* to hang him. Shak. *Much Ado*, ii. 3. 164.

(*Alms* is singular; A.S. *ælmesse.*)

AMAZEMENT, *s.* confusion, terror. (R.V. terror.) 1 Pet. 3. 6.

Satan, smitten with *amazement*, fell. Milton, *P. R.* 4. 561.

AMBASSAGE, *s.* embassy. Lu. 14. 32.

Who, on *ambassage* to the emperor sent.
Drayton, *Legend of Robert*, 785.

AMBUSHMENT, *s.* an ambuscade, men lying in wait. 2 Chr. 13. 13; 20. 22.

Gower has '*thembusshements*,' i.e. the *ambushments*.
Conf. Amant. 3. 208.

AMERCE, *v.* to fine, impose a money penalty upon. Deut. 22. 19.

I'll *amerce* you with so strong a fine. Shak. *Romeo*, iii. 1. 195.

AMIABLE, *adj.* lovely. Ps. 84. 1.

'Twould make her *amiable*. Shak. *Oth.* iii. 4. 59.

ANCIENTS, *s. pl.* elders. Isa. 3. 14; Jer. 19. 1; Ezek. 7. 26. The R.V. has 'elders' in the first two passages. We still speak of 'the ancients.'

AND, *conj.* if. Gen. 44. 30; Numb. 5. 30.

They will set an house on fire, *and* it were but to roast their egges.
Bacon, *Essay* 23.

AND IF, if. Lit. 'if-if,' since *and* means 'if'; see above. Matt. 24. 48.

And if thou seest my boy. Shak. *Two Gent.* iii. 1. 257.

(In the edition of 1623; changed in modern editions to *an if*. But *and* is the older and more correct form.)

ANGLE, *s.* a rod with a line and hook for fishing. Isa. 19. 8; Hab. 1. 15.

Thrown out his *angle* for my proper life. Shak. *Haml.* v. 2. 66.

ANON, *adv.* immediately, at once. Matt. 13. 20; Mark 1. 30.

Anon undo the yates (gates). *P. Plowman*, C. 21. 335.

APPARENTLY, *adv.* manifestly, openly. Nu. 12. 8. (R.V. manifestly.)

If he should scorn me so *apparently*. Shak. *Com. Err.* iv. 1. 78.

APPLE OF THE EYE, *s.* eye-ball. Dt. 32. 10.

Sink in *apple* of his eye. Shak. *Mid. N. D.* iii. 2. 104.

APPREHEND, *v.* to lay hold of, grasp. Phil. 3. 12.

Thayr dwelling-place for ay to *apprehend*.
Douglas, *tr. of Virgil*, xi. 7. 70.

APPROVE, *v.* (1) to prove, demonstrate. Acts 2. 22; 2 Cor. 6. 4; 7. 11.

That . . . He may *approve* our eyes (i.e. may affirm what we have seen). Shak. *Haml.* i. 1. 29.

(2) to test, put to the proof. Rom. 2. 18; Ph. 1. 10.

Task me to my word; *approve* me, lord. Shak. 1 *Hen. IV.* iv. 1. 9.

APT, *adj.* fitted. 1 Tim. 3. 2; 2 Tim. 2. 24.

Apt to die. Shak. *Jul. C.* iii. 1. 160.

ARK, *s.* a chest, coffer. Ex. 2. 3. Also used of Noah's vessel, and of the 'ark of the covenant,' or box in which the tables of the law, &c. were kept.

In the riche *arke* dan Homers rimes he placed.
Lord Surrey, *Praise of Certain Psalms*, 3.

ARRAY, *s.* dress. (R.V. raiment.) 1 Tim. 2. 9.

Rings, and things, and fine *array*. Shak. *Tam. Shr.* ii. 1. 325.

ARTILLERY, *s.* bow and arrows. (R.V. weapons.) 1 Sam. 20. 40.

Artillarie now a dayes is taken for ii. thinges: Gunnes and *Bowes*. Ascham, *Toxoph.* p. 65.

ASK, *v.* to ask for. Matt. 7. 9. *Ask at*, to enquire of. Dan. 2. 10.

Clifford, *ask* mercy. Shak. 3 *Hen. VI.* ii. 6. 69.

ASSAY, *v.* to essay, attempt, try. Dt. 4. 34; Ac. 9. 26, &c.

All these things . . . we will *assay* to abridge in one volume.
2 Maccabees 2. 23.

ASSURANCE, *s.* confidence. 1 Thess. 1. 5.

I'll make *assurance* [certainty] double sure. Shak. *Macb.* iv. 1. 83.

ASSURE, *v.* to make confident. (*In the margin*, persuade.) 1 John 3. 19.

Your humanitee
Assureth us, and yiveth us hardinesse. Chancer, *Clerk. Ta.* 37.

ASTONIED, *pp.* astonished. Job 17. 8; Jer. 14. 9.

Amazed, *Astonied*. Milton, *P. L.* ix. 890.

(Hence *astound, astounded*. Mid. Eng. *astoned*.)

AT ONE; in phr. 'to set at one,' to reconcile; so also 'to be at one,' to agree. Acts 7. 26. Cf. 'and hear your prayers, and be at one with you.' 2 Macc. 1. 5.

And wente and kiste his brother; and whan they were *at oon*, &c.
Gamelyn, 166.

(Hence the verb *to atone*, to set at one, to reconcile; as formerly used; and the sb. *atonement*, reconciliation.)

ATTENT, *adj.* attentive. 2 Chr. 6. 40; 7. 15.

As judges on the bench more gracious are
And more *attent* to brothers of the bar.
Dryden, *Wife's Tale*, 310.

ATTIRE, *v.* to put on a head-dress. Lev. 16. 4.

Her golden tresses She doth *attyre*. Spenser, *Amoretti*, 37.

Cf. 'she . . . tired her head'; 2 Kings 9. 30.

AUDIENCE, *s.* hearing. Gen. 23. 13. *To give audience*, to listen. Acts 13. 16.

Thou therefore give due *audience*. Milton, *P. L.* xii. 12.

AVOID, *v.* to depart, withdraw, escape. 1 S. 18. 11.

They made proclamation . . . that all the Volsces should *avoid* out of Rome. Sir T. North, *tr. of Plutarch* (ed. Skeat); p. 27.

AVOUCH, *v.* to acknowledge, avow. Deut. 26. 17, 18. Cotgrave translates F. *advouer* by 'to aduow, auouch, . . . acknowledge, confess to be.'

AWAY WITH, *v.* to tolerate, endure. Isa. 1. 13.

All men cannot *awaye with* that saynge.
Matt. 19. 11; in Tyndale's translation.

(Elliptical use; put for *go away with*, or *make away with*.) Cf. *away with him*, take him away. John 19. 15.

A WORK, at work. 2 Chr. 2. 18.

Aroused vengeance sets him new *a-work*. Shak. *Haml.* ii. 2. 510.

BACKBITE, *v.* to slander. Ps. 15. 3.

They are arrant knaves, and will *backbite*. Shak. 2 *Hen. IV.* v. 1. 36.

BACKBITER, *s.* a slanderer. Rom. 1. 30. And see 2 Cor. 12. 20.

BACKSIDE, *s.* the back part, the rear. Ex. 3. 1; Rev. 5. 1.

Fly o'er the *backside* of the world far off. Milton, *P. L.* iii. 494.

BAKEN, *pp.* baked. Lev. 2. 4; 1 Kings 19. 6.

Benes and *baken* apples. *P. Plowman*, B. 6. 295.

BANK, *s.* a mound of earth, rampart, cast up in besieging a town. 2 Sam. 20. 15.

Fenced on the east side with the *bank* or rampler.
Holland, *tr. of Pliny*, i. 59.

BANQUET, *v.* to feast. Esth. 7. 1.

The mind shall *banquet*, though the body pine.
Shak. *L. L. L.* i. 1. 25.

BARBARIAN, *s.* a foreigner. 1 Cor. 14. 11.

I would they were *Barbarians* . . . not Romans.
Shak. *Cor.* iii. 1. 238.

BARBAROUS PEOPLE, *s.* foreigners. Acts 28. 2.

The Scythian counted the Athenian, whom he did not understand, *barbarous*. *Pref. to Bible* (1611).

BASE, *adj.* of small account. 1 Cor. 1. 28; 2 Cor. 10. 1. *The baser sort*, the lower ranks, the common people (without the idea of wickedness). Ac. 17. 5.

A *baser* man of arms. Shak. 1 *Hen. VI.* i. 4. 30.

BATTLE, *s.* a body of troops, a battalion. 1 Chr. 19. 9.

Their *battles* are at hand. Shak. *Jul. C.* v. 1. 4.

Battlebow, a bow used in battle. Zech. 9. 10.

BE, with the sense of 'are.' Matt. 9. 2. Cf. *are*, Luke 5. 20.

These *be* fine things. Shak. *Temp.* ii. 2. 121.

BECAUSE, *conj.* in order that. Matt. 20. 31.

Thou . . . winkest at the sins of men, *because* they should amend.
Wisdom, 11. 23.

BEEVES, *s. pl.* oxen. Lev. 22. 19; Numb. 31. 33.

Flesh of muttons, *beefs*, or goats. Shak. *Merch. Ven.* i. 3. 168.

BEGGARLY, *adj.* worthless. Gal. 4. 9. (Used metaphorically.)

BEHALF, *s.* account. 'On this behalf,' i.e. on this account. (R.V. in this name.) 1 Pet. 4. 16.

In many diversez *bihalvez*. *Paston Letters*, i. 421.

BESIDE, *prep.* in addition to, besides. Lev. 23. 38.

BESOM, *s.* a broom. Isa. 14. 23.

There is no more difference betweene them, then [than] betweene a broom and a *beesome*. Lyly, *Euphues*; ed. Arber, p. 309.

BESTEAD, *pp.* situated, circumstanced, beset. *Hardly bestead*, beset with difficulties. Isa. 8. 21.

Upon an hard adventure, sore *bestad*. Spenser, *F. Q.* 6. 1. 4.

BESTOW, *v.* (1) to stow away, put away, dispose of. 1 Kings 10. 26; 2 Chr. 9. 25; Lu. 12. 17.

See the players well *bestowed*. Shak. *Haml.* ii. 2. 547.

(2) to expend money. Dt. 14. 26; 1 Cor. 13. 3.

BETIMES, *adv.* in good time, early. Gen. 26. 31; 2 Chr. 36. 15.

To-morow *bytymes*, as the sonne riseth. Caxton, *Reynard*, p. 43.

BEWRAY, *v.* to expose, reveal. Prov. 27. 16; Mt. 26. 73.

He did *bewray* his practice. Shak. *K. Lear*, ii. 1. 109.

BID, *v.* to invite. Matt. 22. 9. *Pt t. bade;* Lu. 14. 16. *Pp. bid;* Zeph. 1. 7. *Pp. bidden;* 1 S. 9. 13; Matt. 22. 3.

BLAIN, *s.* a pustule, boil. Ex. 9. 9.

Itches, *blains*. Shak. *Tim.* iv. 1. 28.
Botches and *blains*. Milton, *P. L.* xii. 180.

BLASTED, *pp.* blighted. Gen. 41. 6; 2 Kings 19. 26.

Bud and be *blasted*. Shak. *Venus*, 1142.

BLAZE, *v.* to proclaim far and wide. Mark 1. 45.

Bablers of folly, and *blazers* of crime. Spenser, *F. Q.* ii. 9. 25.

BLOOM, *v.t.* to put forth blossoms. Numb. 17. 8.

The tree of life, . . . *blooming* ambrosial fruit. Milton, *P. L.* iv. 219.

(Common as an intransitive verb.)

BOLLED, *pp.* full of pods, or rounded seed-vessels. Ex. 9. 31.

The *bolles* of flax . . . must be . . . made drye with the son [sun], to get out the sedes. Fitzherbert, *Husbandry*, sec. 146, l. 50.

BONNET, *s.* a man's head-dress. Ex. 28. 40; 29. 9.

Off goes his *bonnet* to an oyster-wench. Shak. *Rich. II.* i. 4. 31.

BOOTIES, *s.* plunder; *pl.* of *booty.* Hab. 2. 7. Shak. also has this *pl.*; *Wint. Ta.* iv. 4. 863.

BOSS, *s.* the convex projection in the centre of a shield. Job 15. 26.

A brooch she baa [bore] . . .
As brode as is the *bosse* of a bocleer [buckler].
Chaucer, *Mil. Ta.* 80.

BOTCH, *s.* a boil, pustule. Deut. 28. 27, 35.

Botches and blains must all his flesh emboss. Milton, *P. L.* xii. 180.

BOWELS, *s. pl.* compassionate feelings. (R.V. tender mercies.) Phil. 1. 8. (The bowels were once supposed to be the seat of the emotions. Cf. 'in the *bowels* of the Lord'; *Hen. V.* ii. 4. 102.)

BRAVERY, *s.* finery, showy dress. Isa. 3. 18.

His *bravery* is not of my cost. Shak. *As You Like It*, ii. 7. 80.

BRAY, *v.* to pound in a mortar. Prov. 27. 22.

He'll *bray* you in a mortar. B. Jonson, *Alchemist*, ii. 3.

BREACH, *s.* a break in a coast-line, bay, harbour, creek. (R.V. by his creeks.) Judg. 5. 17. (From the verb *to break.*)

BREAK UP, *v.* to break open. 2 Kings 25. 4; Mic. 2. 13; Matt. 24. 43; Mark 2. 4.

Break up the gates. Shak. 1 *Hen. VI.* i. 3. 13.

BRIGANDINE, *s.* a sort of coat of mail, or corslet. Jer. 46. 4; 51. 3. (R.V. coat of mail.)

Brigandine, a fashion of ancient armor, consisting of many jointed and skale-like plates, very pliant unto, and easie for, the body. Cotgrave, *French Dict.*

It was made of small iron plates, fastened on to canvass or leather. So called because worn by a *brigand*, which was formerly a name given to a light-armed foot-soldier.

BROIDED (in late editions *broidered*), braided. (R.V. braided.) 1 Tim. 2. 9.

Hir yelow heer was *broyded* in a tresse. Chaucer, *Kn. Tale*, 191.

BROIDERED, *pp.* embroidered. Ezek. 16. 10; and see above.

Thou wilt soil thy *broidered* coat.
Herbert, *Temple*; *Forerunners*, st. iv.

(Formerly spelt *broudered*, and formed from F. *broder*, to stitch, embroider.)

BRUIT, *s.* rumour, report. (R.V. rumour in Jer. 10. 22.) Jer. 10. 22; Nah. 3. 19.

As common *bruit* doth put it. Shak. *Tim.* v. 1. 196.

BUCKLER, *s.* a small round shield. 2 S. 22. 31; Job 15. 26.

A swerd and a *bokeler* baar he by his syde. Chaucer, *Prol.* 558.

BUFFET, *v.* to strike, beat. Mt. 26. 67; 2 Cor. 12. 7.

He *boffatede* me aboute the mouthe.
Langland, *P. Plowman*, C. 23. 191.

BULWARK, *s.* fortification. Dt. 20. 20; 2 Chr. 26. 15.

Barbicans, and *bulwerkes* strong and new.
Lydgate, *Story of Thebes*, pt 3.

BUNCH, *s.* hump. Isa. 30. 6.

Shak. has *bunch-backed* (hump-backed). *Rich. III.* iv. 4. 81.

BUT, *conj.* except. Ps. 19. 3 in the *Prayer Book;* see A.V. *Also*, unless. Amos 3. 7. (Usually follows a negative in this sense.)

BY, *prep.* with reference to, against. (R.V. against.) 1 Cor. 4. 4; the sense is 'I am conscious of nothing against myself, of no guilt.'

Speak the truth *by* her. Shak. *Two Gent.* ii. 4. 151.

BY AND BY, soon, immediately; *not by and by*, not at once. Matt. 13. 21; Lu. 21. 9.

I will come *by and by.* Shak. *Haml.* iii. 2. 401.
They shall be apprehended *by and by.* *Hen. V.* ii. 2. 2.

BYWORD, *s.* a proverb. 2 Chr. 7. 20; Job 17. 6.

Is it not a *byword*, lyke will to lyke?
Lyly, *Euphues*, ed. Arber, p. 48.

CABIN, *s.* a cell. (R.V. cell.) Jer. 37. 16.

The *cabins* of soldiers. B. Jonson, *Ev. Man in his Hum.* iii. 7.

CANKER, *s.* a cancer, corroding ulcer. (R.V. gangrene.) 2 Tim. 2. 17. (Old spelling of *cancer.*)

Untill the *canker* may their corpse consume.
Gascoigne, *Steel Glas*, 798.

CANKERED, *pp.* eaten away with rust. (R.V. rusted.) James 5. 3.

Naples is a *cankered* storehouse of all strife. Lyly, *Euphues*, p. 43.

CAREFUL, *adj.* very anxious, full of anxiety. (R.V. We have no need to answer thee.) Dan. 3. 16.

Be not *careful* therefore for the morrow.
Matt. 6. 34, in the Rheims version.

CAREFULNESS, *s.* anxiety, care. Ezek. 12, 18; 1 Cor. 7. 32; 2 Cor. 7. 11.

Eat the bread of *carefulness.* Ps. 127. 3; in the *Prayer Book.*

CARELESS, *adj.* free from care, secure. Judg. 18. 7; Ezek. 30. 9.

In corporal pleasure he, and *careless* ease. Milton, *P. R.* iv. 299.

CARRIAGE, *s.* baggage; something requiring to be carried. Judg. 18. 21; Isa. 10. 28; Acts 21. 15.

Time Goes upright with his *carriage* [burden].
Shak. *Temp.* v. 1. 3.

CAST, *v.* to consider; *pt t.* considered. Lu. 1. 29.

To *cast* and see, how many things there are, which a man cannot do himself. Bacon, *Ess.* 27.

CAST, *v.* to cast up, throw up. 2 Kings 19. 32; Jer. 6. 6; Ezek. 4. 2.

The blind mole *casts* Copped hills towards heaven.
Shak. *Per.* i. 1. 100.

CAST, *pp.* cast-off. Jer. 38. 11.

When hatters use to bye none olde *cast* robes.
Gascoigne, *Steel Glas*, 1090.

CAST ABOUT, *v.* to turn round, turn back. Jer. 41. 14.

The master of the pinnace . . . bade the mariners to *cast about* again, and to return. *Sh. Plutarch*, p. 77.

CASTAWAY, *s.* an outcast. 1 Cor. 9. 27.

And call us wretches, orphans, *castaways.* Shak. *Rich. III.* ii. 2. 6.

CAUL, *s.* (1) a net for the hair. Isa. 3. 18; the margin has 'networks.'

Reticula, a lytell nette or *kalle.* *Prompt. Parv.* p. 270, note.

(2) the membrane surrounding the heart. Hos. 13. 8.

CAUSEY, *s.* a paved road. 1 Chr. 26. 16, 18; ed. 1611. (R.V. causeway.)

Satan went down The *causey* to hell-gate. Milton, *P. L.* x. 415.

CERTIFY, *v.* to assure. (R.V. I make known to you.) Gal. 1. 11.

That I may be *certified* how long I have to live. Ps. xxxix. 5 (*P. B.*).

CHAFED, *pp.* irritated, angry. 2 Sam. 17. 8; in the margin, 'bitter of soul.'

Are you *chafed?* Shak. *Hen. VIII.* i. 1. 123.

CHALLENGE, *v.* to claim. Ex. 22. 9.

I *challenge* nothing but my dukedom. Shak. 3 *Hen. VI.* iv. 7. 23.

CHAMBERING, *s.* wanton living, sensuality. Ro. 13. 13. For '*chambering* and wantonness,' see Jewel's Works, ii. 1040; Latimer, ii. 18; Sandys, 138 (Parker Society). (Lit. a frequenting of *chambers*, or private rooms.)

CHAMPAIGN, *s.* flat country. (R.V. in the Arabah.) Deut. 11. 30.

The richest *champain.* Spenser, *F. Q.* vii. 6. 54.

CHANGEABLE, *adj.* that can be changed. (R.V. the festival robes.) Isa. 3. 22. (It means that the possessor has numerous changes of raiment, and is rich.)

And *chaunging clothis*, and litil palles, and shetes, and pynnes.
Wyclif's version.

CHAPITER, *s.* the capital of a column. Ex. 36. 38; 1 Kings 7. 16.

A *chapiture*: capitulum. *Catholicon Anglicum.*

CHAPMAN, *s.* a merchant. 2 Chr. 9. 14.

Utter'd by base sale of *chapmen's* tongues. Shak. *L. L. L.* ii. 16.

CHAPT, *pp.* cracked; said of the ground. Jer. 14. 4.

As rain on earth that's *chapped.*
Feltham, pt ii. *Resolve* 19 (Richardson).

CHARGE, TO GIVE IN, *v.* to charge, prescribe. 1 Tim. 5. 7.

In the same fashion as you *gave in charge.* Shak. *Temp.* v. 8.

CHARGEABLE, *adj.* burdensome, causing expense. 2 Sam. 13. 25; 1 Thess. 2. 9.

Suppose we that God . . . taketh pleasure in *chargeable* pompe?
Hooker, *Eccl. Polity*, v. 15.

CHARGED, *pp.* burdened, put to expense. 1 Tim. 5. 16. (R.V. burdened.)

Not to *charge* you. Shak. *Merry Wives*, ii. 2. 171.

CHARGER, *s.* a dish or large plate. Mt. 14. 8; Mk 6. 25.

Good armour, *chardgers* great. Phaer, *tr. of Virgil*, bk ix.

CHARGES, *s. pl.* cost, expense. Ac. 21. 24; 1 Cor. 9. 7.

For costs and *charges.* Shak. 2 *Hen. VI.* i. 1. 134.

CHARITY, *s.* love. 1 Cor. 13. 1, &c.

Add love,
By name to come call'd *charity.* Milton, *P. L.* xii. 584.

CHAWES, *s. pl.* jaws. Ezek. 29. 4; 38. 4.

I wyl put an hoke in thy *chawes.* Ezek. 29. 4 (ed. 1551).

Modern editions have *jaws.*

CHEAP, in *phr.* 'so good cheap.' 2 Esdras 16. 21.

Bon marché, good cheap, dog cheap. Cotgrave, *French Dict.*

(For 'in so good cheap,' i.e. in so good a market.)

CHECK, *s.* reproof, rebuke. Job 20. 3. (R.V. reproof.)

To incur a private *check.* Shak. *Oth.* iii. 3. 67.

CHEER, *s.* countenance; *to be of good cheer*, to look joyful or happy. Matt. 9. 2; 14. 27.

I prithee, lady, have a *better cheer.* Shak. *All's Well*, iii. 2. 67.

CHIDE, *v.* to contend noisily, to quarrel. Ex. 17. 2; Judg. 8. 1; Ps. 103. 9.

Now I but *chide.* Shak. *Mid. N. Dr.* iii. 2. 45.

CHIDING, *s.* quarrelling. Ex. 17. 7. (R.V. striving.)

Not ful of *chiding*, but temperat. Wyclif, *Titus*, iii. 2.

CHIEFEST, *adj.* principal. 1 Sam. 2. 29; 9. 22, &c.

Employ your *chiefest* thoughts To courtship.
Shak. *Merch. Ven.* ii. 8. 43.

CHODE, *pt t.* did chide, wrangled. Gen. 31. 36; Nu. 20. 3. See CHIDE.

CHOICE, *s.* the best. Gen. 23. 6.

So full replete with *choice* of all delights. Shak. 1 *Hen. VI.* v. 5. 17.

CHOLER, *s.* anger. Dan. 8. 7; 11. 11.

Throw cold water on thy *choler*. Shak. *Merry Wives*, ii. 3. 89.

CHURL, *s.* a miserly person. Isa. 32. 5.

O *churl!* drunk all, and left no friendly drop. Shak. *Rom.* v. 3. 163.

CHURLISH, *adj.* austere, hard, ill-tempered. 1 S. 25. 3.

My master is of *churlish* disposition. Shak. *As You Like It*, ii. 4. 80.

CIELED, *pp.* wainscotted, covered with boards or panelling. 2 Chr. 3. 5; Jer. 22. 14; Ezek. 41. 16.

These wallys shal be *celyd* with cyprusse.
Horman (in *Prompt. Parv.* p. 65).

CIELING, *s.* wainscotting. 1 Kings 6. 15.

To seele, to wainscot, because in old time they used much wainscot for *seeling*. Minsheu, *Dict.* ed. 1627.

CITHERN, *s.* a guitar. 1 Macc. 4. 54.

What is this? A *cittern*-head. Shak. *L. L. L.* v. 2. 614.

CLAVE, *pt t.* (1) did split. Gen. 22. 3. (2) did cling. Ruth 1. 14.

The wal wagged and *clef*. Langland, *P. Pl.* B. 18. 61.

(The former is also *clef*, *clove;* the latter is incorrect, being an error for *cleaved.*)

CLEAN, *adj.* pure. Ps. 19. 9.

And that bright towre, all built of christall *clene*.
Spenser, *F. Q.* 1. 10. 58.

CLEAN, *adv.* entirely. Jos. 3. 17; Ps. 77. 8; Is. 24. 19.

Seven women by him slaine, and eaten *clene*.
Spenser, *F. Q.* 4. 7. 13.

CLEANNESS, *s.* purity. 2 Sam. 22. 21, 25.

A lemman [lover] of al *clennesse*. Langland, *P. Pl.* B. 14. 299.

CLEAR, *adj.* innocent. Gen. 24. 8, 41.

I am *clear* from this misdeed. Shak. 3 *Hen. VI.* iii. 3. 183.

CLEAR, *v.* to acquit. Exod. 34. 7.

Well, he in time may come to *clear* himself.
Shak. *Meas.* v. 1. 150.

CLEARNESS, *s.* brightness. Exod. 24. 10.

With angels ful of *cleerness* and of light.
Chaucer, *Sec. Non. Tale*, 403.

CLOSE, *adj.* secret. 2 S. 22. 46; Ps. 18. 45; Lu. 9. 36.

Another secret *close* intent. Shak. *Rich. III.* 1. 1. 158.

CLOSET, *s.* a private room. Joel 2. 16; Mt. 6. 6; Lu. 12. 3.

To my *closet* bring The angry lords. Shak. *K. John*, iv. 2. 267.

CLOUTED, *pp.* patched. Josh. 9. 5. (See below.)

And put My *clouted* brogues from off my feet.
Shak. *Cymb.* iv. 2. 214.

CLOUTS, *s. pl.* rags, pieces of cloth. Jer. 38. 11.

Or madly think a babe of *clouts* were he.
Shak. *K. John*, iii. 4. 58.

COAST, *s.* border, region, country. 1 S. 5. 6; Mt. 8. 34.

Yf thei knew eny contreie or *costes* aboute Wher that Dowel dwelleth. Langland, *P. Pl.* C. 11. 12.

COAT, *s.* a woman's gown. Song 5. 3.

(Rosalind says) I could shake them off my *coat*.
Shak. *As You Like It*, 1. 3. 16.

COCKATRICE, *s.* a basilisk, a sort of serpent. Isa. 11. 8; 14. 29; 59. 5; Jer. 8. 17. (See p. 200.)

A *cockatrice* hast thou hatched to the world.
Shak. *Rich. III.* iv. 1. 55.

COCKER, *v.* to pamper, spoil a child. Ecclus. 30. 9.

A *cockered* silken wanton. Shak. *K. John*, v. 1. 70.

COCKLE, *s.* a weed that grows amongst corn. Job 31. 40. (See p. 203.)

The *cockle* of rebellion, insolence, sedition,
Which we ourselves have ploughed for, sow'd, and scattered.
Shak. *Cor.* iii. 1. 70.

COLLOPS, *s. pl.* lumps. Job 15. 27.

Bacon and *colloppes*. Langland, *P. Pl.* C. 16. 67.

COLOUR, *s.* pretext, pretence. Acts 27. 30.

Why hunt I then for *colour* or excuses? Shak. *Lucrece*, 267.

COME AT, *v.* to come near. Numb. 6. 6; Dan. 6. 24.

Commanded None should *come at* him. Shak. *Wint. Tale*, ii. 3. 32.

COME BY, *v.* to get possession of. Acts 27. 16. (R.V. secure.)

How *camest* thou *by* this ring? Shak. *Two Gent.* v. 4. 96.

COMELINESS, *s.* beauty, seemliness. Isa. 53. 2; Ezek. 16. 14.

For no youth can be *comely*, but by pardon, and considering the youth as to make up the *comeliness*.
Bacon, *Essay* 43 (Of Beauty).

COMELY, *adj.* becoming, graceful. Ps. 33. 1; Ecc. 5. 18.

And [such behaviour] in some persons is not only *comely*, but gracious. Bacon, *Essay* 54.

COMFORT, *v.* to strengthen, support. Judg. 19. 5; Job 9. 27.

God *comfort* thy capacity. Shak. *L. L. L.* iv. 2. 45.

COMMEND, *v.* to recommend, entrust, commit to one's charge. Acts 14. 23.

I love you,
And durst *commend* a secret to your ear. Shak. *Hen. VIII.* v. 1. 17.

COMMENDATION, *s.* recommendation. 2 Cor. 3. 1.

With *commendation* from great potentates.
Shak. *Two Gent.* ii. 4. 79.

COMMON, *adj.* (1) shared in by all men alike. Nu. 16. 29; 1 Sam. 21. 4; Tit. 1. 4.

The *common* enemy of man. Shak. *Macb.* iii. 1. 69.

(2) used by all, and hence considered unclean by a Jew. Acts 10. 14.

COMMUNE WITH, *v.* to converse with, consult with, Gen. 23. 8; Lu. 6. 11.

I would *commune* with you of such things. Shak *Meas.* iv. 3. 108.

COMMUNICATE, *v.* to impart to; to spare, participate. Gal. 2. 2; Phil. 4. 14.

Till he *communicate* his parts to others. Shak. *Troil* iii. 3. 117.

COMMUNICATION, *s.* talk, converse, conversation. Lu. 24. 17; Eph. 4. 29.

In the way of argument and friendly *communication*.
Shak. *Hen. V.* iii. 2. 104.

COMPACT, *pp. as adj.* firmly fitted, strongly built. Ps. 122. 3.

If he, *compact* of jars, grow musical. Shak. *As You Like It*, ii. 7. 5.

COMPANY WITH, *v.* to associate with. Acts 1. 21; 1 Cor. 5. 9.

I am The soldier that did *company* these three.
Shak. *Cymb.* v. 5. 408.

COMPASS, *s.* circumference, circuit. Exod. 27. 5; 38. 4; 2 Sam. 5. 23; Acts 28. 13. *To fetch a compass*, to make a circuit, go round.

Gabinius was afraid to take the sea, ... and therefore *fetched a great compass* about by land. *Sh. Plutarch*, p. 159.

COMPASS, *v.* to go all round or all over. Matt. 23. 15. See above.

COMPOUND, *pp.* compounded. Exod. 30. 25.

Thus saw I fals and soth, *compouned*. Chaucer, *Ho. Fame*, 3. 1018.

(A correct form. The R. V. has *compounded.*)

COMPREHEND, *v.* to take in, include, enclose. Isa. 40. 12. In John 1. 5, the R.V. has 'apprehended,' and in the margin, 'overcame.'

Superiour and inferiour, whose fortunes may *comprehend* the one the other. Bacon, *Essay* 48.

CONCEIT, *s.* conception, idea, notion. Prov. 18. 11; Rom. 12. 16.

It pusleth and perplexeth the *conceits* of many. Bacon, *Essay* 6.

CONCERNING; *as concerning*, as regards. Lev. 4. 26.

As concerning some entertainment of time. Shak. *L. L. L.* v. 1. 125.

CONCISION, *s.* a mangling of the body; a term used in contempt of those schismatics who upheld circumcision. Phil. 3. 2.

Se ye houndis, se ye yuele werk-men, se ye *dyvysioun*.
Wyclif's version.

CONCLUDE, *v.* (1) to come to a conclusion, decide; Acts 21. 25. (2) to include, class together; Rom. 11. 32; Gal. 3. 22.

The senate have *concluded* To give this day a crown to mighty Cæsar. Shak. *J. Cæs.* ii. 2. 93.

CONCUPISCENCE, *s.* wantonness, lust. Rom. 7. 8; Col. 3. 5; 1 Thess. 4. 5.

For liking of *concupiscence* . . . The father so with lustes blente.
Gower, *Conf. Am.* iii. 285.

CONEY, *s.* a rabbit. See CONY.

CONFECTION, *s.* a compound of drugs or spices. Exod. 30. 35.

Of such doth the apothecary make a *confection*. Ecclus. 38. 8.

CONFECTIONARY, *s.* a confectioner, a maker of sweet compounds. 1 Sam. 8. 13. (See above.)

Most of the shops Of the best *confectioners* in London ransack'd To furnish out a banquet. Massinger, *City Madam*, ii. 1. 21.

CONFER WITH, *v.* to consult. 1 K. 1. 7; Gal. 1. 16.

Did you *confer with* him? Shak. *Rich. III.* i. 3. 36.

CONFIDENCES, *s. pl.* objects in which to trust. Jer. 2. 37. (A peculiar use.)

CONFOUND, *v.* to put to confusion, destroy. Jer. 1. 17 (R. V. dismay); Ps. 35. 4; Zech. 10. 5.

So keen and greedy to *confound* a man. Shak. *Mer. Ven.* iii. 2. 278.

CONFUSION, *s.* ruin, destruction. Isa. 24. 10; 34. 11.

So quick bright things come to *confusion*. Shak. *M. N. Dr.* i. 1. 149.

CONSCIENCE, *s.* consciousness, knowledge. 1 Cor. 8. 7; Heb. 10. 2.

Her virtue, and the *conscience* of her worth. Milton, *P. L.* 8. 502.

CONSENT UNTO, *v.* fully to agree with, approve of. Acts 8. 1; Rom. 7. 16.

The bad revolting stars,
That have *consented unto* Henry's death.
Shak. 1 *Hen. VI.* i. 1. 5.

CONSIST, *v.* to subsist, remain fixed. Col. 1. 17.

That excellent use of *præmium* and *pœna*, whereby civil states *consist*. Bacon, *Adv. of Learning*, ii. xxii. 6, p. 209.

CONSORT, *v.* to associate with. Acts 17. 4.

Let's not *consort with* them. Shak. *Macb.* ii. 3. 141.

CONSORT, *s.* concert. Ecclus. 32. 5 (ed. 1611).

Ay caroling of love and jollity That wonder was to hear their trim *consort*. Spenser. *F. Q.* iii. 1. 40.

CONSTANTLY, *adv.* without varying, confidently. Acts 12. 15; Tit. 3. 8. (R. V. confidently.)

How much would I do for thy sake, if I cannot *constantly* bear a secret mischance or grief with thee? *Sh. Plutarch*, p. 115.

CONSULT, *v.* to consider. Lu. 14. 31.

Now part them again, lest they *consult* about the giving up of some more towns in France. Shak. 2 *Hen. VI.* iv. 7. 140.

CONTAIN, *v.* to be continent. 1 Cor. 7. 9. (R. V. have continency.)

That if they *conteynen not hem-silf*, be they wedded.
Wyclif's version.

CONTENT, *adj.* pleased, satisfied. Judg. 19. 6; 2 Kings 5. 23; 6. 3; Job 6. 28.

Be *content*. Shak. *Cymb.* v. 4. 102.

CONTRARIWISE, *adv.* on the contrary. 2 Cor. 2. 7; Gal. 2. 7; 1 Pet. 3. 9. (For *on the contrary wise.*)

Whereas *contrariwise*, the chiefest wisdome is, &c.
Bacon, *Essay* 51.

CONTROVERSY, *s.* dispute. 1 Tim. 3. 16.

If it be a sute of *controversy*. Bacon, *Essay* 49.

CONVENIENT, *adj.* fitting, suitable, becoming. Pro. 30. 8; Rom. 1. 28; Eph. 5. 4. (R. V. fitting.)

With all *convenient* speed. Shak. *Mer. Ven.* iii. 4. 56.

CONVERSANT AMONG or **WITH**, dwelling with. Josh. 8. 35; 1 Sam. 25. 15.

Converser avec, to converse, or to be much *conversant*, associate, or keep much company *with*. Cotgrave, *French Dict.*

CONVERSATION, *s.* (1) behaviour. Gal. 1. 13; Eph. 2. 3; Phil. 1. 27; &c. (2) disposition. Heb. 13. 5. (3) citizenship (R. V.). Phil. 3. 20.

When he saw her sweet *conversation* and pleasant entertainment.
Sh. Plutarch, p. 86.

CONVERT, *v. intr.* to be converted. Isa. 6. 10.

Let grief *Convert* to anger. Shak. *Macb.* iv. 3. 229.

CONVINCE, *v.* (1) to convict. John 8. 46. (R. V. convict.)

Shortly after her daughter... was also *convinced* of the same crime. *Sh. Plutarch*, p. 269.

(2) to refute by argument. Job 32. 12; Acts 18. 28; Tit. 1. 9.

Or that persuasion could but thus *convince* me.
Shak. *Troil.* iii. 2. 171.

CONVOCATION, *s.* assembly. Ex. 12. 16; Lev. 23. 7.

Our spiritual *convocation*. Shak. *Hen. V.* i. 1. 76.

CONY, *s.* a rabbit. Lev. 11. 5; Deut. 14. 7; Ps. 104. 18; Prov. 30. 26. (See p. 197.)

And sometimes where earth-delving *conies* keep. Shak. *Venus*, 687.

CORN, *s.* a grain. John 12. 24.

A *corn* of whete. Chaucer, *Pard. Tale*, 863.

CORPSE, *s.* body. 2 Kings 19. 35.

Where the *dead corpse* of Bassianus lay. Shak. *Titus*, v. 1. 105.

CORRUPT, *v.* to cause to decay. Matt. 6. 19.

Where ruste and moughte *destrieth* [destroy]. Wyclif's version.

COTES, *s. pl.* huts, sheds or folds for sheep, &c. (R. V. folds.) 2 Chr. 32. 28.

And learnd of lighter timber *cotes* to frame, Such as might save my sheepe and me fro shame. Spenser, *Sh. Kal. Dec.* 77.

COUCH, *v.* to lie, lie down. Deut. 33. 13.

Couch we awhile, and mark. Shak. *Haml.* v. 1. 245.

COUNT, *v.* to account, reckon. Isa. 5. 28; Ja. 5. 11.

Willing to be *counted* wise. Shak. *L. L. L.* ii. 1. 18.

COUNT, *s.* account, reckoning. Exod. 12. 4.

By my *count*,
I was your mother much upon these years. Shak. *Rom.* i. 3. 71.

COUNTERVAIL, *v.* to counterbalance. Esth. 7. 4. (R. V. have compensated for.)

And him with equall valew *countervayld*. Spenser, *F. Q.* ii. 6. 29.

COURSE, BY, in due order. 1 Cor. 14. 27. (R. V. in turn.) So also *out of course*, out of order. Ps. 82. 5.

In the true *course* of all the question. Shak. *Much Ado*, v. 4. 6.

COUSIN, *s.* a kinsman or kinswoman. Lk. 1. 36, 58.

Cousins, you know what you have to do. Shak. *Much Ado*, i. 2. 25.

COVENANT, *v.* to agree, make an agreement. Matt. 26. 15; Lu. 22. 5.

It was *covenaunted* that the Romans shoulde præfixe Sabine names before their owne. Camden, *Remaines*: On Surnames.

COVERT, *s.* a shelter, hiding-place. 1 Sam. 25. 20; Job 38. 40.

So hipocrisie draweth neer to religion for *covert* and hyding it-selfe. Bacon, *Colours of Good and Evil*, sec. 7.

COVET, *v.* to desire, wish for. 1 Cor. 12. 31; 14. 39.

But if it be a sin to *covet* honour. Shak. *Hen. V.* iv. 3. 28.

CRACKNEL, *s.* a crisp cake or biscuit. 1 K. 14. 3.

Craquelin, a *cracknell*, made of the yolks of eggs, water, and flour. Cotgrave, *French Dict.*

CRAFT, *s.* handicraft. (R. V. trade.) Acts 18. 3; 19. 27.

Their desire is in the work of their *craft*. Ecclus. 38. 34.

CRAFTSMAN, *s.* an artisan, skilled workman. Deut. 27. 15; 1 Chron. 4. 14; Acts 19. 24.

Wooing poor *craftsmen* with the craft of smiles.
Shak. *Rich. II.* i. 4. 28.

CRAVE, *v.* to ask for. Mark 15. 43.

The French ambassador upon that instant *Craved* audience.
Shak. *Hen. V.* i. 1. 92.

CREATURE, *s.* a created thing. Rom. 1. 25; 8. 19; 1 Tim. 4. 4; Jam. 1. 18. Cf. *creation* in Rom. 8. 22; the R. V. has *creation* in Rom. 8. 19.

For other *creature* in this place,
Living or lifeless, to be found was none. Milton, *P. L.* 3. 442.

CREDENCE, *s.* credit, belief. Ps. 106. 24 (*P. B.*).

There is a *credence* in my heart. Shak. *Troil.* v. 2. 120.

CRIB, *s.* a manger for cattle. Job 39. 9; Isa. 1. 3.

Caldeliche dennet [coldly housed] in a beastes *cribbe*.
Wohung of ure Lauerd, p. 277.

CRISPING-PINS, *s. pl.* curling-irons for the hair. Isa. 3. 22. (R. V. satchels.)

Those *crisped* snaky golden locks. Shak. *Mer. Ven.* iii. 2. 92.

CRUSE, *s.* a pot, small vessel for liquids. 1 Kings 14. 3; 2 Kings 2. 20.

Crowse, or *cruse*, potte. *Prompt. Parv.*

CUMBER, *v.* to encumber, occupy uselessly. Lu. 13. 7. *Cumbered, pp.* troubled, too much occupied. Lu. 10. 40.

Let it not *cumber* your better remembrance.
Shak. *Timon* iii. 6. 52.

CUMBRANCE, *s.* encumbrance, troublesomeness. Deut. 1. 12.

Colde care and *combraunce* is come to us alle.
Langland, *P. Pl.* C. 21. 278.

CUNNING, *s.* skill, art. 1 Kings 7. 14; Ps. 137. 5.

A carpenter's desert Stands more in *cunning* than in power.
Chapman, *tr. of Homer. Il.* 23.

CUNNING, *adj.* skilful. Gen. 25. 27; 1 Sam. 16. 16.

So *cunning* in fence. Shak. *Tw. Nt*, iii. 4. 312.

CURIOUS, *adj.* (1) artfully wrought, richly made, embroidered. Exod. 28. 8; 35. 32.

The *curious* workmanship of nature. Shak. *Venus*, 734.

(2) magical. Acts 19. 19.

The Queen mother, who was given to *curious arts*, caused the King her husbands Nativitie to be calculated. Bacon, *Essay* 35.

CUSTOM, *s.* tribute, tax, toll. Ezra 4. 13; Mt. 9. 9.

He set down an order for *custom*, eased the *customers* [tax-gatherers]; &c. *Sh. Plutarch*, p. 247.

DAM, *s.* the mother-bird. Deut. 22. 6.

It is the complexion of them all [i. e. of all birds] to leave the *dam*. Shak. *Mer. Ven.* iii. 1. 33.

DAMN, *v.* to judge, condemn. Mark 16. 16; 2 Thess. 2. 12. In Rom. 14. 23 (R.V. condemned) it refers solely to temporal judgement.

Perform't, or else we *damn* thee. Shak. *Ant.* i. 1. 24.

DAMNABLE, *adj.* leading to condemnation, destructive. 2 Pet. 2. 1. (R.V. destructive.)

The deed you undertake is *damnable* [i. e. deserves damnation].
Shak. *Rich. III.* i. 4. 197.

DAMNATION, *s.* condemnation. Rom. 3. 8; 13. 2; 1 Cor. 11. 29; 1 Tim. 5. 12; 2 Pet. 2. 3; &c. In 1 Cor. 11. 29 in particular (where the R.V. has *judgement*), the reference is to self-condemnation, such as should lead to self-examination; and there is no reference in this passage to eternal perdition. In *Macbeth*, the sense is 'crime.'

His virtues Will plead like angels, trumpet-tongued, against The deep *damnation* of his taking-off. Shak. *Macb.* i. 7. 20.

In 2 Pet. 2. 3, the sense intended is 'destruction.'

DAMSEL (spelt *damosell* in ed. 1611). Dt. 22, 15, &c.

Th' adventure of the errant *damozell*. Spenser, *F. Q.* ii. 1. 19.

DANDLE, *v.* to toss, as a child. Isa. 66. 12.

Nature and his Parents alike *dandle* him.
Earle, *Microcosmographie*, p. 21.

DANGER. In the phr. *in danger of* the judgement; i.e. liable to the judgement, liable to be condemned. Matt. 5. 22. In Chaucer, *in daunger* means to be 'in one's power to punish.'

In daunger hadde he at his owne gyse
The yonge girles of the diocyse. Chaucer, *Prol. to C. T.* 663.

DARLING, *s.* beloved one. Ps. 22. 20; 35. 17.

David, Godes *derling*. Langland, *P. Pl.* A. 12. 19.

DAYSMAN, *s.* arbitrator, arbiter, umpire. Job 9. 33.

For what art thou
That mak'st thyselfe his *dayesman*, to prolong
The vengeance prest? Spenser, *F. Q.* ii. 8. 28

DAYSPRING, *s.* dawn, daybreak, sunrise. Job 38. 12; Lu. 1. 78.

That it might be known, that we must prevent the sun to give thee thanks, and at the *dayspring* pray unto thee. Wisdom, 16. 28.

DAYSTAR, *s.* the morning-star. 2 Pet. 1. 19.

He [God] may do with the *day-sterre* what him deore lyketh [i. e. what he pleases]. Langland, *P. Pl.* A. 6. 83.

DEAL, TENTH, a tenth part, a tithe. Exod. 29. 40; Lev. 14. 21.

The furthe *del* [fourth part] of a furlong. *William of Palerne*, 1284.

DEAL, *v.* (1) to act; as in the phrases *deal worse*, Gen. 19. 9; *deal truly*, Gen. 24. 49; *deal well*, Gen. 32. 9; &c.

We must *deal gently* with him. Shak. *Tw. Nt*, iii. 4. 106.

(2) to distribute. Isa. 58. 7.

As rich men *deal* gifts. Shak. *Timon*, iv. 3. 516.

DEAR, *adj.* precious, of great value. Ps. 72. 14 (*P.B.*); 116. 13 (*P.B.*); Acts 20. 24.

Dearer than Plutus' mine. Shak. *J. Cæs.* iv. 3. 102

DEBATE, *s.* strife, contention. Isa. 58. 4; Rom. 1. 29; 2 Cor. 12. 20. (R.V. contention.)

Nor that they set *debate* [cause strife] betwene their lords.
Gascoigne *Steel Glas*, 1033.

DEBTOR, *s.* one who is under an obligation. Rom. 1. 14; Gal. 5. 3. Cf. *indebted.*

The king and commonwealth are deeply *indebted* for this piece of pains. Shak. 2 *Hen. VI.* i. 4. 47.

DECEASE, *v.* to die. Matt. 22. 25.

Antonio, my father, is *deceased.* Shak. *Tam. Shrew*, i. 2. 54.

DECEIVABLENESS, *s.* deceptiveness. 2 Thes. 2. 10. (R.V. deceit.)

O, what not in man *Deceivable* and vain. Milton, *Samson*, 350.

DECENTLY, *adv.* in a becoming manner. 1 Cor. 14. 40.

Honesty and *decent* carriage. Shak. *Hen. VIII.* iv. 2. 145.

DECK, *v.* to trim, adorn; properly, to cover. Job 40. 10; Jer. 10. 4; Rev. 17. 4.

Whether to *deck* with clouds th' uncoloured sky.
Milton, *P. L.* v. 189.

DECLARE, *v.* to shew clearly, explain, make manifest. Gen. 41. 24; Deut. 1. 5; John 17. 26; &c.

Read, and *declare* the meaning.
Shak. *Cymb.* v. 5. 434.

DECLINE, *v.* to turn aside. Exod. 23. 2; Deut. 17. 11; Ps. 119. 157. (R.V. turn aside, swerve from.)

All wise men, to *decline* the envy of their owne vertues, use to ascribe them to providence and fortune. Bacon, *Essay* 40.

DEFENCED, *pp.* fortified; applied to cities. Isa. 25. 2; 27. 10; 36. 1.

The roses were assured alle,
Defenced with the stronge walle. *Romaunt of the Rose*, 4310.

DEGREE, *s.* rank, station. 1 Tim. 3. 13. (R.V. a good standing.)

Under the *degree* of a squire. Shak. *Mer. Wives*, iii. 4. 48.

DEHORT, *v.* to dissuade. 1 Macc. 9. 9.

Christ *dehorteth* the rest of his apostles from ambition.
Heading of Luke, ch. 22.

DELECTABLE, *adj.* delightful. Isa. 44. 9.

Full of nimble, fiery and *delectable* shapes.
Shak. 2 *Hen. IV.* iv. 3. 108.

DELICATELY, *adv.* luxuriously, daintily, effeminately; the margin of the R.V. has *cheerfully*, which is a more literal translation. 1 Sam. 15. 32.

And drink nat over *delicatliche*, ne to depe neither.
Langland, *P. Pl.* C. 7. 166.

DELICATENESS, *s.* delicacy, luxuriousness. Dt. 28. 56.

Delicateness, Delicacie. Minsheu, *Dict.* ed. 1627.

DELICATES, *s. pl.* dainties. Jer. 51. 34.

His wonted sleep under a fresh tree's shade...
Is far beyond a prince's *delicates* Shak. 3 *Hen. VI.* ii. 5. 51.

DELICIOUSLY, *adv.* luxuriously, wantonly. Rev. 18. 7, 9. (R.V. wantonly.)

They could not... mayntayne so great pompe and pride, and live so *deliciously*. Barnes, *Works*, ed. 1572, p. 210.

DELIGHTSOME, *adj.* delightful. Mal. 3. 12.

This countrey seemed very goodly and *delightsome* to all of us.
Hackluyt, *Voyages*, iii, p. 399.

DEMAND, *v.* to ask. 2 Sam. 11. 7. (R.V. ask.)

Why *demand* you this? Shak. *L. L. L.* v. 2. 388.

DENOUNCE, *v.* to announce, declare. Deut. 30. 18.

If [wars be] not *denounced* against us, why should not we
Be there in person? Shak. *Ant.* iii. 7. 5.

DENY, *v.* to refuse. 1 Kings 2. 16.

Plaine dealing, in *denying* to deale in sutes at first... is grown... gracious. Bacon, *Essay* 49.

DEPUTY, *s.* proconsul, governor of a province. Acts 13. 7; 18. 12; 19. 38. (R.V. proconsul.)

And the new *deputy* now for the duke. Shak. *Meas.* i. 2. 161.

DERISION, TO HAVE IN, *v.* to deride, laugh at. Job 30. 1; Ps. 2. 4.

Thou thy foes Justly *hast in derision.* Milton, *P. L.* v. 735.

DESCRIBE, *v.* to mark out. Josh. 18. 6, &c.

I *described* his way. Milton, *P. L.* iv. 567.

DESCRY, *v.* to spy out, reconnoitre. Judg. 1. 23. (R.V. spy out.)

To *descry* new lands. Milton, *P. L.* i. 290.

DESIRE, *v.* to regret. 2 Chr. 21. 20.

She shall be pleasant while she lives, and *desired* when she dies. J. Taylor, *The Marriage Ring*, Sermon 18.

DESPITE, *s.* contempt, contumely. Heb. 10. 29.

Despite o'erwhelm thee Shak. *Cor.* iii. 1. 164.

DESPITEFUL, DESPITEFULLY, *adj. and adv.* spiteful, spitefully, maliciously. Ezek. 25. 15; Matt. 5. 44; Acts 14. 5.

To seem *despiteful* and ungentle to you.
Shak. *As You Like It*, v. 2. 86.

DETERMINATE, *pp.* determined upon, fixed. Ac. 2. 23.

My *determinate* voyage is mere extravagancy.
Shak. *Tw. Nt*, ii. 1. 11.

DEVICE, *s.* design, purpose. Jer. 51. 11.

An exploit, now ripe in my *device.* Shak. *Haml.* iv. 7. 66.

DIET, *s.* a daily allowance. Jer. 52. 34. (R.V. allowance.)

Of his *diete* mesurable was he. Chaucer, *Prol.* 437.

DIGGED, *pp.* dug. Gen. 21. 30; &c.

Dikeres and delveres *digged up* the balkes
Langland, *P. Pl.* B. 6. 109

(The correct old form of the *pt t.* and *pp.*)

DILIGENTLY, *adv.* with great care, carefully. Mt. 2. 8.

By *diligent* discovery. Shak. *K. Lear*, v. 1. 53.

DISALLOW, *v.* to disapprove of, reject. Nu. 30. 5; 1 Pet. 2. 4. See ALLOW.

And when he deyeth, [shall] ben *disalowed.*
Langland, *P. Pl.* B. 14. 130.

DISANNUL, *v.* to annul entirely. Job 40. 8; Gal. 3. 17.

Against my crown, my oath, my dignity,
Which princes, would they, cannot *disannul.*
Shak, *Com. Err.* i. 1. 145.

DISCIPLINE, *s.* instruction. Job 36. 10. (R.V. instruction.)

Heaven bless thee from a tutor, and *discipline* come not near thee. Shak. *Troil.* ii. 3. 32.

DISCOMFIT, *v.* to defeat, put to the rout. Josh. 10. 10; Judg. 4. 15.

The earl of Douglas is *discomfited.* Shak. 1 *Hen. IV.* i. 1. 67.

DISCOMFITURE, *s.* defeat. 1 Sam. 14. 20.

After *discumfyture* Brenne was constrayned to flye.
Fabyan, *Chron.* vol. i. pt ii. c. 29.

DISCOVER, *v.* to uncover, lay bare. Ps. 29. 9 (R.V. strippeth the forests bare); Isa. 22. 8; Mic. 1. 6.

For through me never *discovered* was
Yet thing that oughte be secree. *Romaunt of the Rose*, 4402.

DISHONESTY, *s.* disgrace, shame. 2 Cor. 4. 2.

Shame, that escheweth al *dishonestee* [disgrace].
Chaucer, *Pers. Tale*, *Remedium Gulæ.*

DISPENSATION, *s.* stewardship, administration, distribution. 1 Cor. 9. 17 (R.V. stewardship); Eph. 1. 10; 3. 2; Col. 1. 25.

I must not quarrel with the will
Of highest *dispensation.* Milton, *Samson*, 61.

DISPOSITION, *s.* ordinance, appointment. Acts 7. 53. (R.V. as it was ordained by angels.)

And thus stant al the werldes werke After the *disposicioun* Of man and his condicioun. Gower, *Conf. Am.* (*Prol.*) v. 1, p. 35.

DISPUTE, *v.* to argue, reason, discuss. Acts 19. 8. (R.V. reasoning.)

Thou *disputest* like an infant. Shak. *L. L. L.* v. 1. 69.

DISSOLVE, *v.* to solve. Dan. 5. 16.

Dissolve this doubtful riddle. Massinger, *Duke of Milan*, iv. 3.

DIVERS, *adj.* diverse, various, different. Dt. 22. 9; 25. 13; Matt. 4. 24.

Time travels in *divers* paces with *divers* persons.
Shak. *As You Like It*, iii. 2. 326.

DIVINATION, *s.* soothsaying. Numb. 22. 7; Deut. 18. 10; Jer. 14. 14.

Which portends, Unless my sins abuse my *divination*,
Success. Shak. *Cymb.* iv. 2. 351.

DIVINER, *s.* a soothsayer, predicter of events. Deut. 18. 14; 1 Sam. 6. 2; Isa. 44. 25.

Touching *diviners* of things to com. Howell, *Letters*, iii. 23.

DIVORCEMENT, *s.* divorce. Dt. 24. 1; Mark 10. 4.

Though he do shake me off
To beggarly *divorcement.* Shak. *Oth.* iv. 2. 158.

DO TO WIT, *v.* to make or cause to know. 2 Cor. 8. 1 (R.V. we make known unto you). See WIT.

Where that Dowel dwelleth *doth me to wytene* [let me know].
Langland, *P. Pl.* B. 8. 13.

DOCTOR, *s.* a teacher. Luke 2. 46; 5. 17; Ac. 5. 34. Bacon calls St Paul 'the *Doctor* of the Gentiles'; *Essay* 3.

DOCTRINE, *s.* teaching. Matt. 7. 28; Mark 4. 2.

The Church, by *doctrine* and decree, &c. Bacon, *Essay* 3.

DOMINATION, *s.* dominion. Ps. 49. 14; *P. B.* (A.V. dominion.)

The *dominations*, royalties, and rights. Shak. *K. John*, ii. 176.

DONE AWAY, *pp.* put away, abolished. 1 Cor. 13. 10; 2 Cor. 3. 11. Cf. to *put away*, to *make away*; Wyclif's version has *avoidid.*

DOTE, *v.* to be foolish; *to dote on*, to be foolishly fond of. Jer. 50. 36; 1 Tim. 6. 4; and Ezek. 23. 5.

Thou *doted* daffe, quod she, dulle arn thi wittes.
Langland, *P. Pl.* B. 1. 138.

DOUBT, *v.* to fear. Ecclus. 9. 13.

I *doubt* some foul play. Shak. *Haml.* i. 2. 256.

DRAG, *s.* drag-net. Hab. 1. 15, 16.

A drag, net, *tragula.* Levins, *Manipulus Vocabulorum.*

DRAUGHT, DRAUGHT-HOUSE, *s.* a privy. Matt. 15. 17; Mark 7. 19; 2 Kings 10. 27.

A *draught*, privie, or jakes. Minsheu, *Dict.* ed. 1627.

DRAVE, *pt t.* drove. Exod. 14. 25; Josh. 16. 10; &c. Shak. also has *drave; As You Like It*, iii. 2. 438; *Troil.* iii. 3. 190; *Romeo*, i. 1. 127; *Ant.* i. 2. 98.

DREDGE, *s.* a mixture of oats and barley. Job 24. 6, in the margin.

Sowe barlie and *dredge.* Tusser, *Husbandry*, 16. 13 (E. D. S.).

DRESS, *v.* to trim. Gen. 2. 15; Ex. 30. 7; Dt. 28. 39.

Adam, well may we labour still to *dress*
This garden. Milton, *P. L.* 9. 205.

DUKE, *s.* a leader, chief. Gen. 36. 15; &c.

Be merciful, great *duke* [i. e. Fluellen], to men of mould.
Shak. *Hen. V.* iii. 2. 23.

DULCIMER, *s.* a musical instrument. Dan. 3. 5.

The solemn pipe
And *dulcimer*, all organs of soft stop. Milton, *P. L.* vii. 596.

DURE, *v.* to last, endure. Matt. 13. 21.

Thou canst not *dure*, with sorrow thus attaynt.
Sackville, *The Induction*, st. 15.

EAR, *v.* to plough. Dt. 21. 4; 1 S. 8. 12; Isa. 30. 24.

And never after *ear* so barren a land. Shak. *Introd. to Venus.*

EARING, *s.* ploughing. Gen. 45. 6; Exod. 34. 21.

By *earing* up the balks that part their bounds.
Gascoigne, *Steel Glas*, 1034.

EARNEST, *s.* a pledge, security. 2 Cor. 1. 22; 5. 5; Eph. 1. 14.

If not, I have lost my *earnest.* Shak. *Per.* iv. 2. 49.

EDIFY, *v.* to build; hence, to build up. Acts 9. 31; 1 Cor. 8. 1; 14. 4.

These eremytes [hermits] that *edefyen* thus by the hye weyes.
Langland, *P. Pl.* C. 10. 203.

EFFECT, *s.* meaning. Ezek. 12. 23.

The *effect* of my intent. Shak. *L. L. L.* v. 2. 138.

ELEMENTS, *s. pl.* rudiments. Gal. 4. 9. (R.V. rudiments.) It was thought that all things were composed of four elementary substances.

Does not our life consist of the four *elements?*
Shak. *Tw. Nt.* ii. 3. 10.

EMERODS, *s. pl.* hemorrhoids; a disease now called the piles. 1 Sam. 5. 6.

Hemorrhues, s. pl. the *emrods*, or piles. Cotgrave, *F. Dict.*

EMINENT, *adj.* lofty. Ezek. 16. 24; 17. 22.

In shape and gesture proudly *eminent.* Milton, *P. L.* 1. 590.

EMULATION, *s.* rivalry. Ro. 11. 14. (R.V. jealousy.) *Pl.* Gal. 5. 20. (R.V. jealousies.)

Such factious *emulations* shall arise. Shak. 1 *Hen. VI.* iv. 1. 113.

ENABLE, *v.* to make able, to fit, qualify. 1 Tim. 1. 12.

Enable with perpetual light
The dulness of our blinded sight. *P. B.* Ordering of Priests.

ENCHANTMENT, *s.* incantation, magical art. Ex. 7. 11; Lev. 19. 26.

After the last *enchantment* you did here. Shak. *Tw. Nt*, iii. 1. 123.

ENDAMAGE, *v.* to damage. Ezra 4. 13.

That stretcheth out his hand to hinder or *endamage* that house of the Lord. 1 Esdras, 6. 33.

ENDEAVOUR, *v.* to use all diligence, to do one's utmost. Eph. 4. 3; 2 Pet. 1. 15. (R.V. give diligence.)

I will *endeavour* anything. Shak. *Much Ado*, ii. 2. 31.

Used reflexively in *P.B.* Collect for 2 S. aft. Easter.

ENDUE, *v.* to endow. Gen. 30. 20. (R.V. endow.) Also spelt *indue.*

Mercury *indue* thee with leasing. Shak. *Tw. Nt*, i. 5. 105.

ENGRAFTED, *pp.* grafted, i.e. grafted in us. Ja. 1. 21.

In the *engrafted* love he bears to Cæsar. Shak. *J. Cæs.* ii. 1. 184.

ENLARGE, *v.* to set at large or at liberty. 2 Sam. 22. 37; Ps. 4. 1; 18. 36.

He shall *enlarge* him. Shak. *Tw. Nt*, v. 285.

Hence *enlargement* (R.V. deliverance); Esth. 4. 14.

ENSAMPLE, *s.* example. 1 Cor. 10. 11; Phil. 3. 17.

O lyberall prynce, *ensaumple* of honour.
Hoccleve, *De Regimine Principum*, st. 627.

ENSIGN, *s.* a standard, banner. Nu. 2. 2; Isa. 5. 26.

With scatter'd arms and *ensigns.* Milton, *P. L.* i. 325.

ENSUE, *v.* to follow upon, follow after, follow and overtake. 1 Pet. 3. 11; Ps. 34. 14 (*P.B.*).

Were it I thought death menaced would *ensue*
This my attempt. Milton, *P. L.* ix. 977.

ENTREAT, *v.* to treat. Mt. 22. 6; L. 18. 32; Ac. 27. 3.

If thou have a servant, *entreat* him as a brother. Ecclus. 33. 31.

ENVY, *s.* malice, spite. Matt. 27. 18; Acts 7. 9.

You turn the good we offer into *envy.* Shak. *Hen. VIII.* iii. 1. 118.

So also *envying.* Rom. 13. 13.

EQUAL, *adj.* just, right. Ps. 17. 2; Ezek. 18. 25.

But thee, O Jove, no *equall* judge I deeme.
Spenser, *F. Q.* vii. 6. 35.

ERE, *conj.* before. Exod. 1. 19; &c.

Ere he says adieu. Shak. *Venus*, 537.

ESCHEW, *v.* to shun, avoid. Job 1. 1; 2. 3; 1 Pet. 3. 11.

The rest, that 'scape his sword, and death *eschew.*
Spenser, *F. Q.* vi. 8. 49.

ESPY, *v.* to spy, see, perceive. Gen. 42. 27; Jos. 14. 7.

Thus treason works ere traitors be *espied.* Shak. *Lucr.* 361.

ESTATE, *s.* state, condition. Gen. 43. 7; Mk 6. 21; Acts 22. 5.

[They] for a while
In mean *estate* live moderate. Milton, *P. L.* 12. 351.

EVENTIDE, *s.* evening. Gen. 24. 63; Josh. 7. 6.

And this was gladly in the *even-tide.*
Chaucer, *Legend of Thisbe*, 770.

EVIDENTLY, *adv.* manifestly, visibly, plainly, openly, clearly. Acts 10. 3; Gal. 3. 1.

So clear, so shining, and so *evident.* Shak. 1 *Hen. VI.* ii. 4. 23.

EVIL, *adj.* bad. Exod. 5. 19; Jer. 24. 3. Hence *evil*, *adv.* ill. Exod. 5. 22; Acts 14. 2.

Were he *evil* used. Shak. *Hen. VIII.* i. 2. 207.

EVIL-FAVOUREDNESS, *s.* ugliness, deformity. Dt. 17. 1. Cf. *ill-favoured.*

A shrewd, *ill-favoured* wife. Shak. *Tam. Shrew*, i. 2. 60.

EXCEED, *v.* to be excessive. Job 36. 9.

O, that *exceeds.* Shak. *Much Ado*, iii. 4. 17.

EXCEEDING, *adj.* excessive. Eph. 2. 7.

O glorious trial of *exceeding* love. Milton, *P. L.* ix. 961.

As *adv.* excessively. Gen. 15. 1; &c.

EXCHANGER, *s.* a money-changer, banker. Matt. 25. 27.

Banquier, a banker, an *exchanger.* Cotgrave, *F. Dict.*

EXERCISED, *pp.* made familiar. 2 Pet. 2. 14.

But of perfet men is sad mete, of hem that han wittis *exercisid* to discrecioun of good and of yvel. Wyclif, *Heb.* 5. 14.

EXORCIST, *s.* one who by adjuration pretends to cast out evil spirits. Acts 19. 13.

Is there no *exorcist*
Beguiles the truer office of mine eyes? Shak. *All's Well*, v. 3. 305.

Cf. *Cymb.* iv. 2. 276.

EXPECT, *v.* to wait. Heb. 10. 13.

The princes . . . wait for opportunities, and *expect* what shall be the event. 2 Macc. 9. 25.

EXPRESS, *adj.* modelled; hence exact, very. Heb. 1. 3. (R.V. very.)

In the image of God *Express.* Milton, *P. L.* vii. 527.

EYE-SERVICE, *s.* service done only whilst the master is looking on. Eph. 6. 6; Col. 3. 22.

The most part of servants are but *eye-servants.*
Latimer, *Sermons*, p. 394 (Parker Soc.).

FAIN, *adj.* glad. Ps. 71. 21 (*P.B.*). Also *adv.* gladly. Job 27. 22; Luke 15. 16.

They were *fain* to disperse themselves, every man to his own place. 1 Macc. 6. 54.

FALL, *v.* happen, turn out. Ruth 3. 18.

It will *fall* pat as I told you. Shak. *M. N. Dr.* v. 188.

FAME, *s.* report, tidings. Gen. 45. 16; 1 K. 10. 7; Jer. 6. 24.

So is the *fame.* Shak. *Ant.* ii. 2. 166.

FAMILIARS, *s. pl.* intimate friends. Jer. 20. 10.

The king is . . . my *familiar.* Shak. *L. L. L.* v. 1. 101.

FAMISH, *v.* to starve. Zeph. 2. 11.

What! did he marry me to *famish* me? Shak. *Tam. Shrew*, iv. 3. 3.

FAN, *s.* a winnowing fan. Isa. 30. 24; Matt. 3. 12; Lu. 3. 17. As *v.* to winnow. Isa. 41. 16; Jer. 4. 11.

As chaff which, *fann'd*,
The wind drives Milton, Ps. i. 11.

FARE, *v.* (1) to be, go on, be in any state. 1 S. 17. 18: (2) to feed, be entertained. Lu. 16. 19.

How *fares* my gracious sir? Shak. *Temp.* v. 253.
You shall *fare* well. Shak. *Per.* iv. 2. 84.

FASHION, *s.* make, shape, form, manner, custom. Gen. 6. 15; 2 Kings 16. 10; Lu. 9. 29; Phil. 2. 8.

The *fashion* of his hat. Shak. *Much Ado*, i. 1. 76.

FAST, *adj.* firmly fixed. Ps. 33. 9; 65. 6. *Fast by*, close by. Ruth 2. 8, 21.

A vessel rides *fast by.* Shak. *Wint. Ta.* iv. 4. 512.

FAT, *s.* a vat, a vessel. Joel 2. 24; 3. 13. So also *winefat*, Mark 12. 1.

Fattys, tunnes, &c. *Richard Coer de Lion*, 1491.

FAT, *v.* to fatten. Lu. 15. 23.

Ere this
I should have *fatted* all the region kites
With this slave's offal. Shak. *Haml.* ii. 2. 607.

FAUCHION, *s.* falchion, curved sword. Judith 13. 6; 16. 9.

I fear'd by Tarquin's *falchion* to be slain. Shak. *Lucrece*, 1046.

FAVOUR, *s.* kind regard, kind aspect (where the original signifies 'face.') Ps. 45. 12; 119. 58; Pr. 19. 6.

Defeat thy *favour* [disfigure thy face] with an usurp'd beard.
Shak. *Oth.* i. 3. 346.

FEAR, *s.* object of fear. Gen. 31. 42, 53; Prov. 1. 26.

Invironed with all these hideous *fears.* Shak. *Rom.* iv. 3. 50.

FEAR, *v.* to terrify. Wisdom 17. 9 (ed. 1611).

This aspect Hath *feared* the valiant. Shak. *Mer. Ven.* ii. 1. 9.

FEARFUL, *adj.* timid, timorous. Deut. 20. 8; Judg. 7. 3; Matt. 8. 26.

I see you *fearful*. Shak. *Meas.* iv. 2. 201.

FELLOES, *s. pl.* the curved pieces of wood composing the rim of a wheel. 1 Kings 7. 33.

He fongede faste on the *feleyghes* [caught hold of them].
Morte Arthure, 3309

FELLOW, *s.* companion. Ju. 11. 37; Ps. 45. 15 (*P.B.*).

She reproacheth her *fellow*. Baruch 6. 43.
Some roving robber calling to his *fellows*. Milton, *Com.* 485.

FERVENT, *adj.* burning. 2 Pet. 3. 10.

Fervent, fervent, hot, ardent, scaulding, scorching, burning.
Cotgrave, *F. Dict.*

FILL, *s.* enough to satisfy one. Deut. 23. 24.

Gaze your *fill*. Shak. *Tam. Shrew*, i. 1. 73.

FINE, *v.* to refine. Job 28. 1. (R.V. refine.) Hence *finer*, a refiner. Prov. 25. 4. Also *fining-pot*, a refining-pot. Prov. 17. 3; 27. 21.

Finer, to end . . . also, to try, cleanse, *fine*. Cotgrave, *F. Dict.*

FIRMAMENT, *s.* sky. Gen. 1. 6; &c.

Over their heads a crystal *firmament*. Milton, *P. L.* vi. 757.

FIRSTLING, *s.* the first offspring, esp. of animals. Gen. 4. 4; Ex. 13. 12.

And often have you brought the wily fox
To suffer for the *firstlings* of the flocks.
Dryden, *Epist. to my honoured Kinsman*, 55.

FITCHES, *s. pl.* vetches. Isa. 28. 25 (where the R.V. has in the margin 'black cummin'); Ezek. 4. 9. (R.V. spelt.) (See p. 203.)

Vesce, the pulse called *fitch* or *vitch*. Cotgrave, *F. Dict.*

FLAG, *s.* a kind of iris. Exod. 2. 3 (where it means the papyrus); Job 8. 11; Isa. 19. 6. (See p. 203.)

Germander; *Flagges*; Orenge-trees, &c. Bacon, *Essay* 46.

FLAGON, *s.* a large flask or bottle. 2 Sam. 6. 19; Isa. 22. 24; Hos. 3. 1.

A' poured a *flagon* of Rhenish on my head once.
Shak. *Haml.* v. 1. 197.

FLUX, *s.* an issue; 'bloody *flux*' is dysentery. Acts 28. 8. Spelt *flixe* in 1611.

Dysenterie, the bloudy *flix*. Cotgrave, *F. Dict.*

FOOTMEN, *s. pl.* foot-soldiers. Nu. 11. 21; Jer. 12. 5.

Infanterie, the infantry, or *footmen* of an army.
Cotgrave, *F. Dict.*

FOR WHY, *conj.* because (wrongly followed by a note of interrogation). Ps. 16. 11 (*P.B.*); 105. 41 (*P.B.*).

He saw me nought *For-why* he heng [hung] his heed [head] adoun.
Chaucer, *Book of Duchesse*, 461.

FOREFRONT, *s.* the front of a battle; the front. 2 Sam. 11. 15; 2 Chr. 20. 27; Lev. 8. 9.

Forefront of a battell. Minsheu, *Dict.* ed. 1627

FOREKNOWLEDGE, *s.* previous knowledge. Acts 2. 23; 1 Pet. 1. 2.

Pronostique, a presage, or presaging; a *foreknowledge*, or foreseeing of. Cotgrave, *F. Dict.*

FORESHIP, *s.* the fore part of a ship, the bow of a ship. Acts 27. 30. So also *forepart* in Acts 27. 41.

Proue, the prow, or *forepart* of a ship. Cotgrave, *F. Dict.*
Foreshippe, devant de navire. Palsgrave, *Dict.*

FOURSQUARE, *adj.* square. Ex. 27. 1; Rev. 21. 16.

The saide citie . . . is *foure-square*. Hackluyt, *Voyages*, ii. 1. 281.

FRAME, *v.* to contrive. Judg. 12. 6.

The nations . . . all shall *frame*
To bow them low before thee, Lord. Milton, Ps. 86, l. 30.

FRANKLY, *adv.* freely. Lu. 7. 42.

Speak *frankly* as the wind. Shak. *Troil.* i. 3. 253.

FRAY, *v.* to frighten. Dt. 28. 26; Jer. 7. 33; Zec. 1. 21.

As if she were *frayed* with a sprite. Shak. *Troil.* iii. 2. 34.

FREELY, *adv.* gratuitously. Nu. 11. 5; Mt. 10. 8; Rev. 22. 17.

Myself . . . *freely* give unto you this young scholar.
Shak. *Tam. Shrew*, ii. 1. 79.

FRET, *v.* to devour, corrode; hence, to eat in, as an ulcer does. Pres. pt. *fretting*. Lev. 13. 51; 14. 44. Pp. *fret*, eaten in. Lev. 13. 55. Cf. Ps. 39. 12 (*P.B.*). *Fret* is for the old pp. *freten*.

Till the flesshe of that faire [fair one] was *fret* of [eaten off] the bones. *Destruction of Troy* (E. E. T. S.), 13029.

FRONTLETS, *s. pl.* fillets, head-bands over the forehead. Ex. 13. 16; Deut. 6. 8; 11. 18.

What makes that *frontlet* on? Shak. *K. Lear*, i. 4. 208.

FROWARD, *adj.* perverse, untoward, self-willed. Dt. 32. 20; 2 Sam. 22. 27; 1 Pet. 2. 18.

That wench is stark mad or wonderful *froward*.
Shak. *Tam. Shrew*, i. 1. 69.

FROWARDNESS, *s.* perverseness. Pro. 2. 14; 6. 14; 10. 32.

Of *frawardnes* and of strivyng. Hampole, *Pr. Consc.* 1173.

FULLER, *s.* a bleacher or cleaner of cloth. Mal. 3. 2; Mark 9. 3.

The *fullaris* assembleden hem alle.
Political songs, ed. Wright, p. 188.

FURNITURE, *s.* equipment. Gen. 31. 34; Ex. 35. 14.

See the barge be ready; And fit it with such *furniture* as suits The greatness of his person. Shak. *Hen. VIII.* ii. 1. 99.

GAD, *v.* to rove about restlessly, as a gossip does. Jer. 2. 36.

Give the water no passage; neither a wicked woman liberty to *gad* abroad. Ecclus. 25. 25.

GAINSAY, *v.* to speak against, contradict. Lu. 21. 15; cf. Tit. 1. 9.

You are too great to be by me *gainsaid*. Shak. 2 *Hen. IV.* i. 1. 91.

GALLANT, *adj.* splendid. Isa. 33. 21.

The enemy comes on in *gallant* show. Shak. *J. Cæs.* v. 1. 13.

GALLEY, *s.* a rowing-boat with a low deck. Isa. 33. 21.

Antonius . . reserved only the best and greatest *galleys*, from three banks unto ten banks of oars. *Sh. Plut.*, p. 210.

GARDEN-HOUSE, *s.* a summer-house. 2 Ki. 9. 27.

And thy old wife . . . [shall] wear a hood, Nay, keep my *garden-house*. Beaumont and Fletcher, *Love's Cure*, iii. 1.

GARNISH, *v.* to adorn, deck. 2 Ch. 3. 6; Lu. 11. 25; &c.

Garnished With such bedecking ornaments of praise.
Shak. *L. L. L.* ii. 1. 78.

GAZING-STOCK, *s.* an object to gaze at in wonder. Nah. 3. 6; Heb. 10. 33.

So that we were not onely a *gazyng-stocke* to the worlde, . . . but also to the devels themselfes.
Udall, *On Corinthians*, c. 4. (Richardson.)

GENDER, *v.* to produce, engender. Job 38. 29; 2 Tim. 2. 23. Also, to copulate. Lev. 19. 19. *Gendereth to*, Gal. 4. 24; where the R.V. has 'bearing children unto bondage.'

How winter *gendereth* snow. N. Grimoald, *Death of Zoroas*, 33.

GENERATION, *s.* (1) an offspring, brood. Matt. 3. 7; Lu. 3. 7. (2) lifetime, age. Ex. 17. 16.

Is love a *generation* of vipers? Shak. *Troil.* iii. 1. 146.

GHOST, *s.* spirit. Hence, *to give up the ghost*, to die. Matt. 27. 50; Acts 5. 10.

Hold the hye wey, and lat thy *gost* thee lede. Chaucer, *Truth*, 20.

GIFT, *s.* a bribe. Deut. 16. 19; 2 Chr. 19. 7.

Here right-hond is hepid ful of *yeftis* [their right-hand is heaped full of bribes]. Langland, *P. Pl.* A. 3. 234.

GIN, *s.* snare, trap. Job 18. 9; Isa. 8. 14; Am. 3. 5.

I know thy trains, Though dearly to my cost, thy *gins*, thy toils.
Milton, *Samson*, 933.

GIVE PLACE, *v.* (1) to make room for. Lu. 14. 9. (2) to give way, yield. Gal. 2. 5; Eph. 4. 27.

Let all the rest *give place*. Shak. *Tw. Nt.* ii. 4. 82.

GLASS, *s.* a looking-glass, mirror. 1 Cor. 13. 12; 2 Cor. 3. 18; Jam. 1. 23.

Pray stil for me, and for my *Glasse* of steele.
Gascoigne, *Steel Glas*, 1124.

GLISTERING, *adj.* glittering, bright. 1 Chr. 29. 2; Lu. 9. 29.

With *glistering* spires and pinnacles adorn'd. Milton, *P. L.* iii. 550.

GO ABOUT, *v.* to endeavour, try. Jn 7. 20; Ro. 10. 3.

So Cicero *went about* to prove the secte of the Academiques . . . for to be the best. Bacon, *Colours of Good*, sec. 1.

GO BEYOND, *v.* to overreach. 1 Thess. 4. 6.

We must be wary, else he'll *go beyond* us.
Life of T. Cromwell (1602), iv. 5. 120 (Murray's Dict.).

GO TO, *interj.* come now! Gen. 11. 3; Jam. 4. 13; 5. 1.

Go to: away! Shak. *Temp.* v. 297.

GOOD, *s.* goods, property. 1 Chr. 29. 3.

He yafe [gave] hem with his hondes Of his *goode* passyngly.
Hoccleve, *De Regimine Principum*, st. 599.

GOODLY, *adj.* fair, handsome, valuable. Gen. 39. 6; Ex. 2. 2; Matt. 13. 45.

The *goodly* furniture of their horses and armour. Bacon, *Essay* 37.

GOODMAN, *s.* master of the house. Matt. 20. 11; 24. 43; Lu. 12. 39.

Paterfamilias, the *good man* of the house.
Cooper, *Thesaurus* (1565).

GOVERNOR, *s.* steersman. Jam. 3. 4.

Gubernator. a mayster of a shippe; a *governour* or ruler; a guider. Cooper, *Thesaurus* (1565).

GRACIOUS, *adj.* full of grace, graceful. Prov. 11. 16.

Decent and *gracious* motion. Bacon, *Essay* 43.

GRAFF, *v.* to graft. Rom. 11. 17—24 (ed. 1611).

I'll *graff* it with you, and then I shall *graff* it with a medlar.
Shak. *As You Like It*, iii. 2. 124.

GREAT WOMAN, *s.* a woman of rank and influence. 2 Kings 4. 8.

High'st queen of state, *Great* Juno. Shak. *Temp.* iv. 102.

GREAVES, *s. pl.* pieces of armour protecting the legs. 1 Sam. 17. 6. See *Habergeon*.

Greves, boots; also, *greaves*, or armour for the legs.
Cotgrave, *F. Dict.*

GRECIANS, *s. pl.* Greek-speaking Jews. Acts 6. 1; 9. 29. So also *Grecia*, Greece; Dan. 8. 21.

GRIEVOUS, *adj.* burdensome, painful, severe. Gen. 12. 10; Jer. 10. 19.

Or much more *grievous* pain. Milton, *P. L.* x. 501.

Hence *grievously*, severely; Matt. 8. 6.

GRISLED, *adj.* of a grey colour. Gen. 31. 10; Zec. 6. 3.
His beard was *grizzled*. Shak. *Haml.* i. 2. 240.

GRUDGE, *v.* to grumble, murmur. Ps. 59. 15; Jas. 5. 9.
And yif the gomes *grucche* [and if the men murmur].
Langland, *P. Pl.* B. 6. 219.

GUILTY OF, worthy of. Matt. 26. 66; Mark 14. 64. (R.V. worthy of.) He is *gilti of* deeth; Matt. 26. 66; in Wyclif's version.

HABERGEON, *s.* a smaller kind of *hauberk*, a coat of mail covering the neck and breast. Ex. 28. 32; 39. 23; Job 41. 26.
Thy broad *habergeon*, Vant-brace, and greaves, and gauntlet.
Milton, *Samson*, 1120.

HAFT, *s.* handle. Judg. 3. 22.
Manche, the *haft*, helve, or handle of a toole. Cotgrave, *F. Dict.*

HALE, *v.* to haul, drag, pull forcibly. Lu. 12. 58; Acts 8. 3.
With the streight cordes wherwith they *haled* him.
Surrey, *tr. of Virgil*, ii 349.

HALT, *adj.* lame, crippled. Matt. 18. 8; Mark 9. 45; Lu. 14. 21.
Whom I made blynde, *halt*, or mesele [leprous].
Cursor Mundi, 17989.

HALT, *v.* to limp, go lamely. Gen. 32. 31; Ps. 38. 17.
Speak of my lameness, and I straight will *halt*. Shak. *Sonnet* 89.

HANDLE, *v.* to treat of (a matter). Prov. 16. 20; 2 Cor. 4. 2.
We will *handle*, what persons are apt to envy others.
Bacon, *Essay* 9.

HANDMAID, HANDMAIDEN, *s.* a female servant. Gen. 16. 1; Lu. 1. 38.
But from her *handmaid* do return this answer.
Shak. *Tw. Nt*, i. 1. 25.

HANDYWORK, *s.* workmanship. Ps. 19. 1.
As proper men as ever wore neat's leather have gone upon my *handiwork*. Shak. *J. Cæs.* i. 1. 30.

HAP, *s.* chance, fortune. Ruth 2. 3.
And, as your *hap* is, shul ye winne or lese [lose].
Chaucer, *Parl. Foules*, 402.

Hence *haply*, perchance. Mark 11. 13; Lu. 14. 29.

HARDLY, *adv.* with difficulty. Matt. 19. 23; Mark 10. 23; Lu. 18. 24.
[He] was *hardly* won. Milton, *P. R.* i. 279.

HARDNESS, *s.* hardship. 2 Tim. 2. 3. (R.V. hardship.)
He did so exercise his body to *hardness*. *Sh. Plutarch*, p. 2.

HARNESS, *s.* body-armour for a man. 1 Kings 20. 11; 22. 34; 2 Chr. 9. 24; 18. 33.
Shall we never be without *harness* on our backs?
Sh. Plutarch, p. 76.

HARNESSED, *pp.* armed; covered with armour. Ex. 13. 18; Ps. 78. 9 (*P.B.*). (R.V. armed.) See above.

HAUNT, *v.* to frequent, resort to. 1 Sam. 30. 31; Ezek. 26. 17.
And love to *haunt* Her sacred shades. Milton, *P. L.* vii. 330.

HEAD-TIRE, *s.* a head-dress. 1 Esdras 3. 6. See *Tire.*

HEADY, *adj.* headstrong. 2 Tim. 3. 4. (R.V. headstrong.)
The filthy and contagious clouds Of *heady* murder.
Shak. *Hen. V.* iii. 3. 32.

HEALTH, *s.* healing. Isa. 58. 8 (R.V. healing). Hence *saving health*, salvation. Ps. 67. 2. And art so far from my *health* (i.e. from saving me). Ps. 22. 1 (*P.B.*; R.V. from helping me).
God of our saving *health* and peace. Milton, *Ps.* 85.

HEAVY, *adj.* sad. 1 Kings 14. 6; Prov. 25. 20. Hence *heavily*, sadly. Ps. 42. 11 (*P.B.*). Also *heaviness*, sadness. 1 Pet. 1. 6.
The gladë night is worth an *hevy* morow.
Chaucer, *Compleint of Mars*, 12.

HELL, *s.* (1) the unseen world. Ps. 16. 10; 139. 8; (2) death. Ps. 116. 3; (3) the grave. Hab. 2. 5; (4) the place of torment. Matt. 10. 28; Lu. 16. 23. In Ps. 16. 10; 116. 3; 139. 8, the R.V. retains the Heb. word *Sheol.*

HELVE, *s.* the handle of an ax. Dt. 19. 5. See *Haft.*

HIGHMINDED, *adj.* haughty. Rom. 11. 20; 1 Tim. 6. 17; 2 Tim. 3. 4 (R.V. puffed up).
Haultain, hauty, lofty, stately, proud, *high-minded.*
Cotgrave. *F. Dict.*

HIRELING, *s.* a hired servant. Job 7. 1; Mal. 3. 5; John 10. 12.
So since into his church lewd *hirelings* climb. Milton, *P. L.* iv. 193.

HIS, its. Ex. 25. 31 (R.V. its); 1 Cor. 15. 38 (R.V. a body of its own).
But if it [choler] be stopped, and cannot have *his* way.
Bacon, *Essay* 36.

(A. S. *his*, his, its. The A.V. has *his* or *it* for 'its' in every instance in the edition of 1611.) See *Its.*

HOISE, *v.* to hoist. Acts 27. 40.
We *hoyse* up mast and sayle. Sackville, *Induction*, st. 71.

HOLD, *v.* to consider, esteem, account. Ex. 20. 7; Job 9. 28; Matt. 21. 26.
We will *hold* it as a dream. Shak. *Much Ado*, i. 2. 21.

Holden, *pp.* held, closed. Lu. 24. 16.

HOLD TO, *v.* to cleave to, cling to. Matt. 6. 24; Lu. 16. 13. *Hold with*, to side with. Acts 14. 4. *Hold of*, to regard, pay regard to. Ps. 31. 7 (*P.B.*).
It is a desperate case, if those that *hold with* the proceeding of the state, be full of discord. Bacon, *Essay* 15.

HOLPEN, *pp.* helped. Ps. 83. 8; 86. 17; Lu. 1. 54.
He that is *holpen*, takes it for a fortune. Bacon, *Essay* 24.

HONEST, *adj.* honourable, comely. Rom. 12. 17; 2 Cor. 13. 7; Phil. 4. 8.
[He] rewarded him very *honestly* for his pains. *Sh. Plut.* p. 296.

HONESTY, *s.* honourable conduct. 1 Tim. 2. 2.
Thinkest thou not it *honesty* for thee to grant thy mother's request? *Sh. Plutarch*, p. 37

HOSEN, *s. pl.* hose, which originally meant a covering for the legs, not merely stockings. Dan. 3. 21.
Hauede neyther *hosen* ne shon [he had neither hose nor shoes].
Havelok, 860.

HOST, *s.* army. Gen. 21. 22; Ex. 14. 4.
For forth he goes and visits all his *hosts.*
Shak. *Hen. V.* iv. *Chor.* 32.

HOUGH, *v.* to cut the *houghs* or hamstrings of animals, so as to disable them. Josh. 11. 6; 2 Sam. 8. 4. Cf. 'the camel's *hough*'; 2 Esdras 15. 36.
Thou art a coward, Which *hoxes* honesty behind.
Shak. *Wint. Ta.* i. 2. 244.

HOWBEIT, *adv.* nevertheless. Judg. 4. 17; Isa. 10. 7.
Howbeit then, the great haste he made... caused him to put his men to so great pains. *Sh. Plutarch*, p. 199.

(For *how be it.*)

HUNGERBITTEN, *pp.* famished. Job 18. 12.
Lost in a desert here, and *hunger-bit*. Milton, *P. R.* ii. 416.

HUSBANDMAN, *s.* a farmer. Gen. 9. 20; Mt. 21. 33.
Sike lay the *husbond-man* whos that the place is.
Chaucer, *C. T.* 7350.

HUSBANDRY, *s.* tillage of the soil. 2 Chr. 26. 10; 1 Cor. 3. 9.
Choke the herbs for want of *husbandry.*
Shak. 2 *Hen. VI.* iii. 1. 33.

IDOL, *adj.* where the original signifies 'worthless.' Zech. 11. 17. (R.V. worthless.) So also *idols*, *s. pl.* things of no value. Lev. 19. 4; Ps. 96. 5; Hab. 2. 18.

IF SO BE, if it be so, if. Josh. 14. 12; 1 Cor. 15. 15.
But *if so be* Thou dar'st not this. Shak. *Cor.* iv. 5. 98.

ILL-FAVOURED, *adj.* ill-looking. Gen. 41. 3; see *evil-favouredness*, in Deut. 17. 1. See *Favour.*
That makes the world full of *ill-favoured* children.
Shak. *As You Like It*, iii. 5. 53.

ILLUMINATE, *v.* to enlighten. Heb. 10. 32. (R.V. after ye were enlightened.)
Hem that oonys ben *illumyned*; (*later version*)—thei that ben onys *lightned*. Wyclif, *Heb.* 6. 4.

IMAGERY, *s.* decoration; *chambers of i.*, rooms with walls decorated with paintings. Ezek. 8. 12.
They that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit *imagery*. Ecclus. 38. 27.

IMPORTABLE, *adj.* insufferable. Prayer of Manasses.
For it were *importable*, though they wolde.
Chaucer, *Clerk. Ta. C. T.* Group E. 1144.

IMPOTENT, *adj.* powerless, invalid, strengthless. John 5. 3; Acts 4. 9; 14. 8.
Enforce the pained *impotent* to smile. Shak. *L. L. L.* v. 2. 864.

INCONTINENT, *adj.* intemperate, unrestrained. 2 Tim. 3. 3.
Or else be *incontinent* before marriage.
Shak. *As You Like It*, v. 2. 43.

INCREASE, *s.* (1) produce of the earth. Gen. 47. 24; Lev. 26. 4. (2) interest of money. Lev. 25. 36.
The teeming autumn, big with rich *increase*. Shak. *Sonnet* 97.

INDIFFERENT, *adj.* impartial, fair. Ecclus. 42. 5.
Weighing *indifferently* the state o' th' question.
Beaum. and Fletcher, *Elder Brother*, ii. 1.

INDITE, *v.* to compose (originally, to dictate). Ps. 45. 1. (R.V. overfloweth with a goodly matter.)
So yif me might to ryme and to *endyte*!
Chaucer, *Parl. Foules*, 119.

INFLUENCE, *s.* the power formerly thought to be exerted by the heavenly bodies. (A remnant of the old belief in astrology.) Job 38. 31.
As if we were ... drunkards, liars, and adulterers, by an enforced obedience of planetary *influence*. Shak. *K. Lear*, i. 2. 136.

INFORM, *v.* to instruct. Dan. 9. 22. (R.V. instructed.)
I will *inform* thee, and teach thee. Ps. 32. 9 (*P.B.*).

INJURIOUS, *adj.* spiteful, insolent. 1 Tim. 1. 13.
Rise not up [in anger] in the presence of an *injurious* person.
Ecclus. 8. 11.

INKHORN, *s.* a vessel of horn for containing ink. Ezek. 9. 2.

Bid him bring his pen and *inkhorn* to the gaol.
Shak. *Much Ado*, iii. 5. 63.

INN, *s.* a lodging. Gen. 42. 27; 43. 21; Exod. 4. 24.

The ghastlie owle her grievous *ynne* doth keepe.
Spenser, *Shep. Kal. Dec.* 72.

INNOCENCY, *s.* innocence, harmlessness. Gen. 20. 5; Ps. 26. 6.

Yet shall not thy black Vulcan make . . . my *innocencie* faultie.
Lyly, *Euphues* (ed. Arber), pp. 330, 331.

INNOCENTS, *s. pl.* innocent persons. Jer. 2. 34.

Some *innocents* scape not the thunderbolt. Shak. *Ant.* ii. 5. 77.

INQUISITION, *s.* search. Deut. 19. 18; Ps. 9. 12.

And left me to a bootless *inquisition.* Shak. *Temp.* i. 2. 35.

INSTANT, *adj.* urgent, importunate. Lu. 23. 23; Rom. 12. 12; 2 Tim. 4. 2.

For there, in that *instant* and extreme danger, he shewed more valiantness, &c. *Sh. Plutarch*, p. 67.

INSTANTLY, *adv.* urgently, without ceasing. Lu. 7. 4; Acts 26. 7.

In the evening, and morning, and at noonday, will I pray, and that *instantly.* Ps. 55. 18 (*P.B.*).

INTEND, *v.* to meditate, plan, plot. Ps. 21. 11.

The king hath note of all that they *intend.* Shak. *Hen. V.* ii. 2. 6.

INTERMEDDLE, *v.* to meddle, mix. Pr. 14. 10; 18. 1.

But by occasion hereof many other adventures are *intermedled.*
Spenser, *Introd. to F. Q.*

INWARD, *adj.* intimate. Job 19. 19.

Who is most *inward* with the royal duke?
Shak. *Rich. III.* iii. 4. 8.

ISSUE, *s.* a discharge of blood. Mt. 9. 20; Lu. 8. 43.

And stop the *issues* of their wasting blood.
Dryden, *Annus Mirabilis*, st. 263.

ITS, *poss. pron.* Lev. 25. 5. (The word *its* does not occur in the edition of 1611, which here reads—'That which groweth of *it* owne accord.') See *His.*

Doe, childe, goe to *yt* grandame, childe.
Shak. *K. John*, ii. 1. 160 (ed. 1623).

JACINTH, *s.* a precious stone. Rev. 9. 17; 21. 20.

The yellow *jacynth.* Drayton, *Muses' Elysium. Nymph* 9.

JANGLING, *s.* foolish talking, idle tattling. 1 Tim. 1. 6.

Walkyng homward they *iangled* fast, and speke [spake], &c.
Hoccleve, *De Regimine Principum*, st. 611.

JEOPARD, *v.* to hazard, risk. Judg. 5. 18; 2 Mc. 11. 7.

I am compelled . . . to *jeopard* the liberty of our country to the hazard of a battle. *Sh. Plutarch*, p. 139.

JEOPARDY, *s.* risk. 2 S. 23. 17; Lu. 8. 23; 1 Cor. 15. 30.

Or bide the chance at thine owne *jeopardee.*
Spenser, *F. Q.* ii. 4. 39.

JEWRY, *s.* Judæa. Dan. 5. 13; John 7. 1; Ps. 76. 1 (*P.B.*; where the A.V. has 'Judah').

Herodes, king of *Jewry.* *Sh. Plutarch*, p. 207.

JOT, *s.* a very small quantity; literally, a very small letter. Matt. 5. 18.

Nor bate a *jot* Of heart or hope. Milton, *Sonnet* 17.

JOY, *v.* to rejoice. Ps. 21. 1; Ro. 5. 11; 2 Cor. 7. 13.

For there is no man, that imparteth his Joyes to his Frend, but he *ioyeth* the more. Bacon, *Essay* 27.

JUDGE, *v.* to condemn. Lu. 19. 22.

Thou shalt *judge* Bad men and angels. Milton, *P. L.* iii. 330.

JUSTIFY, *v.* to acquit. Deut. 25. 1; Isa. 5. 23.

To *justify* this worthy nobleman So vulgarly and personally accused. Shak. *Meas.* v. 1. 159.

KERCHIEF, *s.* a cloth worn so as to cover the head. Ezek. 13. 18, 21.

To wear a *kerchief.* Shak. *J. Cæs.* ii. 1. 315.

Milton has *kercheft.* *Il Pens.* 125.

KIND, *s.* nature; *after his kind*, according to its nature. Gen. 1. 11.

Nature should bring forth, Of its own *kind*, all foison, all abundance. Shak. *Temp.* ii. 1. 163.

Hence *kindly*, natural.

KINE, *s. pl.* cows. Gen. 32. 15, &c.

The smell of grain, or tedded grass, or *kine.* Milton, *P. L.* ix. 450.

KNOP, *s.* a bud, esp. a rosebud; hence, a knob. Ex. 25. 31, 33. G. Douglas speaks of 'Royss *knoppys*,' i.e. rosebuds. *Tr. of Virgil*, book xii. prol. 123.

LACE, *s.* a band. Ex. 28. 28, 37.

That for tescape [to escape] out of your *lace* I mente.
Chaucer, *Compl. Venus*, 50.

LADE, *v.* to load. Gen. 42. 26; Acts 28. 10. Pp. *laden.* Matt. 11. 28; 2 Tim. 3. 6.

Like the fair Hesperian tree *Laden* with blooming gold.
Milton, *Com.* 394.

LATCHET, *s.* a lace, thong. Isa. 5. 27; Mark 1. 7; Lu. 3. 16.

The lest [least] *lachet* outher loupe [or loop].
Sir Gawain and Grene Knight, 591.

LAUD, *v.* to praise. Rom. 15. 11.

I *laud* them, I praise them. Shak. 1 *Hen. IV.* iii. 3. 215.

LAVER, *s.* a vessel to wash in, a kind of cistern or basin. Ex. 30. 18; 38. 8; 1 Kings 7. 38.

With *lauoures* of latun [lavers of a kind of brass].
Peres the Ploughmans Crede, 196

LAY AT, *v.* to strike at. Job 41. 26.

LEASING, *s.* falsehood. Ps. 4. 2; 5. 6.

I am no Italian lady, who commonly are woed [wooed] with *leasings.* Lyly, *Euphues* (ed. Arber), p. 360.

LEAVE, *v.* to leave off, cease. Gen. 29. 35; Ac. 21. 32.

But I *leaue* to name thy sinnes. Lyly, *Euphues*, p. 315.

LEAVEN, *s.* sour dough which causes new dough to ferment and become light. Ex. 12. 15; Mt. 13. 33; Lu. 13. 21.

Salt to those that are unsauorie, *leauen* to such as are not seasoned. Lyly, *Euphues*, p. 435.

LEES, *s. pl.* sediment, dregs. Isa. 25. 6; Jer. 48. 11; Zeph. 1. 12.

Yet 'tis but the *lees* And settlings of a melancholy blood.
Milton, *Comus*, 809.

LESSER, *adj.* smaller. Gen. 1. 16; Isa. 7. 25.

The lesser thing should not the greater hide. Shak. *Lucrece*, 663.

(A double comparative.)

LET, *v.* to hinder, prevent. Ex. 5. 4; Isa. 43. 13; Rom. 1. 13; 2 Thess. 2. 7.

And all the while their malice they did whet With cruel threats his passage through the ford to *let.* Spenser, *F. Q.* ii. 5. 17.

LEWD, *adj.* (1) ignorant, unlearned. Acts 17. 5. (R.V. vile.)

But little ease of thy *lewd* tale I tasted.
Spenser, *Shep. Kal. Feb.* 245.

(2) vicious. Ezek. 16. 27.

LIEN, *pp.* lain. Gen. 26. 10; Ps. 68. 13.

This skull has *lain* [quarto editions, *lien*] in the earth three and twenty years. Shak. *Haml.* v. 1. 190.

(An inferior form; *lain* is better.)

LIFT, *pp.* lifted. Gen. 14. 22; Ps. 93. 3. Also *pt t.* Gen. 21. 16.

The soldier, being afraid, *lift* up his sword to strike at Cæsar.
Sh. Plutarch, p. 78.

LIGHT, *adj.* idle, worthless. Num. 21. 5; Judg. 9. 4.

Light vanity, insatiate cormorant. Shak. *Rich. II.* ii. 1. 38.

LIGHT ON, *v.* to settle upon, to come upon accidentally. Ruth 2. 3; 2 Sam. 17. 12.

If I can . . . *light on* a fit man. Shak. *Tam. Shrew*, i. 1. 112.

LIGHTEN, *v.* to enlighten, illuminate. 2 Sam. 22. 29; Lu. 2. 32; Rev. 21. 23.

A precious ring, that *lightens* all the hole.
Shak. *Titus And.* ii. 3. 227.

LIGHTLY, *adv.* easily, carelessly. Gen. 26. 10; Mark 9. 39.

[She] will not *lightly* trust the messenger.
Shak. *Com. Errors*, iv. 4. 5.

LIGHTNESS, *s.* fickleness, levity. Jer. 23. 32; 2 Cor. 1. 17.

Neither suspect me of *lyghtnesse* in yeelding so lyghtly.
Lyly, *Euphues*, p. 62.

LIKE, *adj.* likely. Jer. 38. 9.

For then he is *like* to advise him, and not to feede his humour.
Bacon, *Essay* 20.

Like as, like unto. Matt. 12. 13.

LIKE, *v.* (1) to please. Dt. 23. 16; Est. 8. 8; Amos 4. 5.

Enquire no farther then [than] beseemeth you, least you heare that which cannot *like* you. Lyly, *Euphues*, p. 255.

(2) to approve of. 1 Chr. 28. 4.

LIKING, *s.* condition, plight. Job 39. 4.

If one be in better plight of bodie, or better *liking.*
Baret, *Alvearie*, L. sec. 475.

LIKING, *adj.* plump; *worse liking*, less plump, i.e. in worse condition. Dan. 1. 10. Cf. *well-liking*, in good condition. Ps. 92. 13 (*P.B.*).

LIST, *v.* to please, like. Matt. 17. 12; Mark 9. 13; John 3. 8; Jam. 3. 4.

Women will beleeue but what they *lyst.* Lyly, *Euphues*, p. 368.

LIVELY, *adj.* full of life, vigorous, strong. Ex. 1. 19; Ps. 38. 19; Acts 7. 38; 1 Pet. 1. 3; 2. 5.

Another Florimel, in shape and looke So *lively* and so like, that many it mistooke. Spenser, *F. Q.* iii. 8. 5.

LIVING, *s.* possessions, property. Mark 12. 44; Lu. 8. 43.

What soever it cost, how small soever his *living* be, gotten it must be. Ascham, *Scholemaster* (ed. Arber), p. 54.

LODGE, *s.* a hut. Isa. 1. 8.

Thus, at their shady *lodge* arrived, both stood.
Milton, *P. L.* iv. 720.

LODGE, *v.* to pass the night. Gen. 24. 23; 2 Sam. 17. 16; Job 24. 7.

Show'd him his room where he must *lodge* that night.
Milton, *Epitaphs on Hobson*, i. 15.

LOFT, *s.* an upper room. 1 Kings 17. 19; Acts 20. 9.

Tabulatum, a floore bourded in a solar or chamber; a *lofte.*
Cooper, *Thesaurus* (1565).

LOFTY, *adj.* haughty. Ps. 131. 1; Prov. 30. 13; Isa. 2. 11.

And *lofty* proud encroaching tyranny. Shak. 2 *Hen. VI.* iv. 1. 96.

LOOK, *v.* to expect. Isa. 5. 2; Acts 28. 6.

When one *looketh* it [soft wool] should keepe him warme, it fetcheth bloud. Lyly, *Euphues*, p. 388.

LOOK TO, *v.* to look upon. 1 Sam. 16. 12.

LOVER, *s.* a close friend. 1 Kings 5. 1; Ps. 88. 18.

The grave... Hung with the trophies of my *lovers* gone.
Shak. *Sonnet* 31.

LUCRE, *s.* gain, profit; *filthy lucre*, base gain. 1 Tim. 3. 3; Titus 1. 7; 1 Pet. 5. 2.

Who all the sacred mysteries of heaven To their own vile advantages shall turn Of *lucre* and ambition. Milton, *P. L.* xii. 511.

LUST, *s.* desire, pleasure. 1 John 2. 16. So also in Ps. 10. 2 (*P.B.*); 92. 10 (*P.B.*).

Where, in *lust* and ioye, With a kinges sonne, my childishe yeres did passe. Surrey, *Prisoned in Windsor*, 2.

LUSTY, *adj.* vigorous, strong. Judg. 3. 29; Ps. 73. 4 (*P.B.*).

A breeding jennet, *lusty*, young, and proud. Shak. *Venus*, 260.

Hence *lustily*, vigorously; Ps. 33. 3 (*P.B.*).

MAGNIFICAL, *adj.* magnificent. 1 Chr. 22. 5.

O parent, these are thy *magnific* deeds. Milton, *P. L.* x. 354.

MAGNIFY, *v.* make great. Jos. 3. 7; Job 7. 17; 19. 5.

Thee that day Thy thunders *magnified* [see the context].
Milton, *P. L.* vii. 606.

MAKE, *v.* (1) to do. Judg. 18. 3.

Now, sir! what *make* you here? Shak. *As You Like It*, i. 1. 31.

(2) to pretend, feign. 2 Sam. 13. 6. *To make as if*, to pretend. Josh. 8. 15; 9. 4. *To make as though*, to pretend. Lu. 24. 28. *To make for*, to be for the advantage of. Ezek. 17. 17; Rom. 14. 19.

For Greatness, it *maketh* to be still [continually] in Armes.
Bacon, *Essay* 29.

To make mention, to announce, proclaim. Jer. 4. 16. *To make mention of*, to mention. Gen. 40. 14.

MALICIOUSNESS, *s.* wickedness. Rom. 1. 29; 1 Pet. 2. 16.

He opened [disclosed] to them the *malitiousness* of the Londoners. Stow, *Chron.* an. 1321.

MAN OF WAR, *s.* a warrior. Ex. 15. 3; Lu. 23. 11.

It is an usuall thing... to conceale the Death of the Great Turk from... the *men of War*. Bacon, *Essay on Fame*.

MANDRAKE, *s.* a plant, *Atropa mandragora*, used in love-charms, and supposed to ensure conception. Gen. 30. 14; Song 7. 13. (See p. 204.)

Swallowe the iuyce of *Mandrake*, which maye cast thee into a dead sleepe. Lyly, *Euphues*, p. 315.

MANNER, *s.* (1) kind, sort; *all manner vessels*, all kinds of vessels. Rev. 18. 12.

He saide a lay, *a maner song*. Chaucer, *Book of Duchesse*, 471.

(2) custom, habit. John 19. 40.

It was ever his *manner* to do so. Shak. *Meas.* iv. 2. 138.

MANNER, TAKEN WITH THE, caught in the very act. Numb. 5. 13.

To be *taken with the manour* is to be taken with the thing stolen about him. Blount, *Nomolexicon*, s. v. *Mainour*.

MANSIONS, *s. pl.* dwelling-places, homes, resting-places. John 14. 2.

Th' immortal mind, that hath forsook Her *mansion* in this fleshly nook. Milton, *Il Pens.* 92.

MANY ONE, *pl.* many persons. Ps. 3. 2 (*P.B.*). (In Middle English *many oon* is used both as a singular and a plural.)

Lordes *many oon;* i.e. lords many in number.
Chaucer, *C. T.*, *Clerk. Tale*, E. 775.

(Mod. E. *many a one* = 'many one one,' and is a redundant expression.)

MARISH, *s.* a marsh. Ezek. 47. 11.

For Antonius... was gotten into the next *marish*.
Sh. Plutarch, pp. 141, 142.

MASTERY, *s.* superiority. Ex. 32. 18; Dan. 6. 24; 1 Cor. 9. 25.

So shall Nature be cherished, and yet taught *Masteries*.
Bacon, *Essay* 30.

MATRIX, *s.* womb. Ex. 13. 12; 34. 19. (R.V. womb.) See Sir T. Browne, *Vulgar Errors*, b. iii. c. 17, § 8.

MATTER, *s.* fuel for fire. Jam. 3. 5. (R.V. how much wood.)

Bacon recommends to 'take away the *matter*' of seditions; 'for if there be *fuell* prepared, it is hard to tell, whence the spark shall come, that shall set it on fire.' *Essay* 15.

MAUL, *s.* a heavy mallet, or hammer. Prov. 25. 18. (Better *mall.*)

He likewise took a *mall*, and, having hollowed the handle, &c.
Addison, *Spectator*, no. 195.

MAW, *s.* the stomach. Deut. 18. 3.

Hireling wolves, whose gospel is their *maw*.
Milton, *Sonnet to Cromwell.*

MEAN, *adj.* lowly, of low rank (but not vile). Prov. 22. 29; Isa. 2. 9; 5. 15.

Thy rude stile wil bewray thy *meane* estate. Lily, *Euphues*, p. 353.

MEAT, *s.* food (of any kind). Gen. 1. 29; Deut. 20. 20; Matt. 3. 4.

With pease and beanes, you may begin;... because they serve for *meat*. Bacon, *Essay* 33.

MEET, *adj.* fit, suitable. Ex. 8. 26; Matt. 3. 8; 15. 26.

To see how thou couldst judge of fit and *meet*.
Milton, *P. L.* viii. 448.

MERCHANTMAN, *s.* a merchant. Matt. 13. 45.

Craftes-men, *marchauntmenne*, husbandmen, landelordes and tennauntes. Lever, *Serm.* p. 130.

MESS, *s.* a dish of food. Gen. 43. 34; 2 Sam. 11. 8.

At their savoury dinner set Of herbs and other country *messes*.
Milton, *L'All.* 85.

METE, *v.* to measure. Ex. 16. 18; Ps. 60. 6; Mt. 7. 2.

For the same mesures that ye *mete*, &c. Langland, *P. Pl.* B. i. 175.

METEYARD, *s.* a measuring-rod. Lev. 19. 35.

How shall I be sure of the length of the *mete-yarde?*
Tyndale, *Works* (1572), p. 103, col. 1.

ME THINKETH, it seems to me. 2 Sam. 18. 27.

Madam, *me thinks* I see him living yet. Milton, *Sonnet* 5.

MILCH, *adj.* giving milk (as cows). Gen. 32. 15; 1 Sam. 6. 10.

And make *milch* kine yield blood. Shak. *M. Wives*, iv. 4. 33.

MINCING, *pres. pt.* walking delicately, with short steps. Isa. 3. 16.

Hold up your head and *mince*. Shak. *M. Wives*, v. 1. 9.

MIND, *v.* (1) to care for, attend to. Phil. 3. 19. (2) to intend. Acts 20. 13.

I shortly *mind* to leave you. Shak. 3 *Hen. VI.* iv. 1. 64.

MINDED, *adj.* disposed, determined. Ruth 1. 18; Matt. 1. 19; 2 Cor. 1. 15.

Were I so *minded*. Shak. *Temp.* v. 126.

MINISH, *v.* to diminish, make smaller. Ex. 5. 19; Ps. 107. 39.

The paw yet missèd not his *minisht* might. Spenser, *F. Q.* i. 11. 43.

MINISTER, *v.* to supply. 2 Cor. 9. 10. (R.V. supply.)

Unless you laugh, and *minister* occasion to him.
Shak. *Tw. Nt.* i. 5. 93.

MISCARRY, *v.* to fail, to suffer defeat. Ps. 21. 7 (*P.B.*). The A.V. has 'he shall not be moved.'

Garding him continually, as it were for feare he should *miscarry*. Lyly, *Euphues*, p. 292.

MITE, *s.* a very small coin; half a farthing. Mark 12. 42. (See p. 185.)

I shall not neede to disburse one *myte*. Lyly, *Euphues*, p. 279.

MOCK, *s.* ridicule; *to make a mock*, to jest at. Prov. 14. 9.

True louers, receiuing a floute for their fayth, and a *mocke* for their good meaning. Lyly, *Euphues*, p. 253.

MOLTEN, *pp.* melted. Job 28. 2; Mic. 1. 4.

Mine own tears Do scald like *molten* lead. Shak. *K. Lear*, iv. 7. 48.

MORE, *adj.* greater. Nu. 33. 54; Acts 19. 32; 27. 12.

A man cannot tell, whether Apelles or Albert Durer were the *more* trifler. Bacon, *Essay* 43.

MORTIFY, *v.* to destroy, make dead, subdue. Rom. 8. 13; Col. 3. 5.

Thou, like an exorcist, Hast conjured up my *mortified* spirit.
Shak. *J. Cæs.* ii. 1. 324.

MOTE, *s.* a small particle, as of dust. Matt. 7. 3; Lu. 6. 41.

Somwhat curious in carping, and searching for *moats* with a pair of blearede eies. Gosson, *Schoole of Abuse*, p. 27.

MOTIONS, *s. pl.* emotions. Rom. 7. 5. (R.V. the sinful passions.)

The wanton stings and *motions* of the flesh. Shak. *Meas.* i. 4. 59.

MOUNT, *s.* a mound, or bank of earth. Jer. 6. 6; 32. 24; Ezek. 4. 2.

A *mount* of Turfe cast up. Bacon, *Nat. Hist.* sec. 205.

MOVE, *v.* to stir, incite, excite. Deut. 32. 21; Judg. 13. 25.

That laymen liue by *mouing* mischief still.
Gascoigne, *Steel Glas*, 200 (p. 55).

MUFFLER, *s.* a wrapper for the lower part of the face and the mouth. Isa. 3. 19.

And there's her thrumm'd hat and her *muffler* too.
Shak. *M. Wives*, iv. 2. 81.

MUNITION, *s.* (1) a fortress. Isa. 29. 7 (R.V. stronghold); 33. 16; Nah. 2. 1. (2) ammunition. 1 Macc. 14. 10.

To view the artillery and *munition*. Shak. 1 *Hen. VI.* i. 1. 168.

MURRAIN, *s.* a mortality among cattle. Ex. 9. 3.

God on hem sendeth... *Moreyne*, other [or] othere meschaunce.
Langland, *P. Pl.* C. 4. 97.

MUSE, *v.* to meditate. Ps. 39. 3; 143. 5; Lu. 3. 15.

Pausing awhile, thus to herself she *mused*. Milton, *P. L.* ix. 744.

NAPKIN, *s.* a handkerchief. Lu. 19. 20; John 11. 44; 20. 7.

Look, York; I stain'd this *napkin* with the blood, &c.
Shak. 3 *Hen. VI.* i. 4. 79.

NAUGHT, *adj.* worthless. 2 Ki. 2. 19; Prov. 20. 14.

If it [praise] be from the common people, it is commonly false and *naught*. Bacon, *Essay* 53.

NAUGHTY, *adj.* bad, worthless. Prov. 6. 12; Jer. 24. 2 (R.V. bad).

A good drum, but a *naughty* orator. Shak. *All's Well*, v. 3. 254.

Hence *naughtiness*, wickedness. 1 Sam. 17. 28; Prov. 11. 6; Jam. 1. 21.

NECROMANCER, *s.* one who pretends to raise the dead for purposes of incantation. Deut. 18. 11.

You may Boldly assault the *necromancer's* hall. Milton, *Com.* 649.

NEEDS, *adv.* of necessity. Gen. 17. 13; 19. 9; 31. 30.

And hir office [duty] *nedes* do mote she [must she].
Hoccleve, *De Regimine Principum*, st. 301.

NEESING, *s.* sneezing. Job 41. 18.

I will make you take *neesing*-powder.
Menæchmus, in *Six Plays*, i. 149 (Nares).

NEPHEW, *s.* a grandson. Judg. 12. 14; Job 18. 19; 1 Tim. 5. 4.

But from the grandsyre to the *nephewes* sonne, And all his seede, the curse doth often cleave. Spenser, *F. Q.* ii. 8. 29.

NETHER, *adj.* lower. Ex. 19. 17; Deut. 24. 6.

NETHERMOST, lowest. 1 Kings 6. 6.

Ye powers
And spirits of this *nethermost* abyss. Milton, *P. L.* ii. 969.

NITRE, *s.* 'natron,' native carbonate of soda (not saltpetre). Prov. 25. 20 (R.V., *in the margin*, soda); Jer. 2. 22 (R.V. lye). (See p. 180.)

Nitre, m. *niter*, a salt-resembling substance of colour light-ruddy or white, and full of holes like a spunge; divers late writers ignorantly mistake it for salt-peeter. Cotgrave, *F. Dict.*

NOISE, *s.* a loud or alarming sound. Matt. 9. 23; Rev. 6. 1. Hence, *to noise abroad*, to report, spread a report everywhere. Lu. 1. 65; Acts 2. 6.

NOISOME, *adj.* annoying, noxious, hurtful. Ps. 91. 3; Ezek. 14. 21; Rev. 16. 2.

Keeping all *noysome* things away from it. Spenser, *F. Q.* vi. 10. 7.

NOTABLE, *adj.* (1) conspicuous. Dan. 8. 5. (2) remarkable, notorious. Matt. 27. 26; Acts 4. 16. (3) glorious. Acts 2. 20.

Let them begynne betyme to gyue vs a *notable* sygne and token.
Lever, *Serm.* p. 75.

NOTHING, *adv.* not at all. 1 Kings 10. 21; 1 Tim. 4. 4; Jam. 1. 6.

Diuers speaches were vttered, which to resite were *nothing* necessary. Lyly, *Euphues*, p. 250.

NOVICE, *s.* one newly admitted into the Christian body. 1 Tim. 3. 6.

O, you are *novices!* Shak. *Tam. Shrew*, ii. 313.

NURTURE, *s.* education, bringing up, discipline. Eph. 6. 4. (R.V. but nurture them in the *chastening* and admonition of the Lord.)

Now whereas you seeme to loue my nature, and loath my *nurture*, you bewraye your owne weakenesse. Lyly, *Euphues*, p. 41.

OBEISANCE, *s.* an outward act of homage, prostration. Gen. 37. 7; Ex. 18. 7; 2 Chr. 24. 17.

This ypocryte Doth so his cerimonies and *obeisaunces*.
Chaucer, *Squi. Tale*, F. 515.

OBLATION, *s.* an offering, anything offered in sacrifice. Lev. 7. 38; Numb. 18. 9; Jer. 14. 12.

And take thou my *oblation*, poor but free. Shak. *Sonn.* 125.

OBSERVE, *v.* to treat with due respect. Mark 6. 20.

I shall *observe* him with all care and love. Shak. 2 *Hen. IV.* iv. 4. 49.

OCCUPY, *v.* to use, employ; also, to trade with, to trade. Ex. 38. 24; Judg. 16. 11; Lu. 19. 13; Heb. 13. 9. *Occupy business*, do business. Ps. 107. 23 (*P.B.*).

The brasse that they *occupy* is brought in from beyond sea.
Lyly, *Euphues*, p. 247.

OCCURRENT, *s.* chance, occurrence. 1 Kings 5. 4.

My five years' absence hath kept me a stranger So much to all *th'occurrents* of my country, &c.
Beaumont and Fletcher, *Beggar's Bush*, i. 1. 8.

OF, *prep.* used where we should now use other prepositions or none at all. (1) *by;* to be seen *of* them. Matt. 6. 1. (2) *for;* zealous *of* the law. Acts 21. 20. (3) *from; of* a child. Mark 9. 21. (4) *on;* ye had compassion *of* me. Heb. 10. 34. (5) *over;* the wife hath not power *of* her own body. 1 Cor. 7. 4. (6) *with;* he had provided the king *of* sustenance; 2 Sam. 19. 32.

OFFENCE, *s.* a cause of stumbling. Gal. 5. 11; 1 Pet. 2. 8. *Offences*, pl. Matt. 18. 7; R.V. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!

OFFEND, *v.* to cause to stumble. Matt. 5. 29; R.V. And if thy right eye causeth thee to stumble, pluck it out. So Matt. 5. 30; 18. 8, 9; Mark 9. 43, 45, 47.

OFTEN, *adj.* frequent. 1 Tim. 5. 23.

He will be too kind, and weary thee With *often* welcomes.
Beaum. and Fletcher, *Maid's Tragedy*, i. 1. 18.

OINTMENT, *s.* unguent, perfume. Song 1. 3; Amos 6. 6. Formerly *oynement.*

And made fet [made men fetch] sondry *oynementis.*
Lydgate, *Storie of Thebes*, pt ii. l. 1348.

ON, *prep.* (1) of. 1 Sam. 27. 11.

Such stuff as dreams are made *on.* Shak. *Temp.* iv. 157.

(2) in. Gen. 32. 19; Matt. 1. 18. *On a day*, on a certain day. 2 Kings 4. 8. *On sleep*, asleep. Acts 13. 36.

But fell *on slepe.* Barbour, *Bruce*, 7. 192.

ONCE, *adv.* at some time or other. Jer. 13. 27.

Let us *once* lose our oaths to find ourselves. Shak. *L. L. L.* iv. 3. 361.

OPEN, *v.* to explain. Acts 17. 3.

[She] *opened*, in despite Of heaven and men, her purposes.
Shak. *Cymb.* v. 5. 58.

OR, *conj.* ere, before. *Or ever*, before ever, before at all. Ps. 90. 2; Prov. 8. 23; Dan. 6. 24; Acts 23. 15.

He knew all things *ere ever* they were created. Ecclus. 23. 20.

OTHER, *pl.* others. Job 24. 24; Lu. 23. 32; Phil. 2. 3.

And ever it [change] mends some, and paires *other* [impairs others]. Bacon, *Essay* 24.

OUCHES, *s. pl.* sockets in which precious stones are set. Ex. 28. 11; 39. 6. Formerly *nouches.*

Nouches Fulle of the fynest stones faire. Chaucer, *Ho. Fame*, 1350.

OUTGOINGS, *s. pl.* goings out, furthest limits. Josh. 17. 9. (R.V. goings out.) Also, goings forth, boundaries (used of the *east* and *west*). Ps. 65. 8.

If I should ask thee... which are the *outgoings* [limits] of paradise. 2 Esdras. 4. 7.

OUTLANDISH, *adj.* foreign. Neh. 13. 26.

So many hollow compliments and lies, *Outlandish* flatteries.
Milton, *P. R.* iv. 125.

OUTWENT, *pt t.* outstripped. Mark 6. 33.

The cutter... *outwent* her (i.e. the carver surpassed nature).
Shak. *Cymb.* ii. 4. 84.

OVERCHARGE, *v.* to overburden. Lu. 21. 34; 2 Cor. 2. 5. See CHARGED.

If the ground be *overcharged* (i.e. if the pasture be too full of cattle). Shak. *Two Gent.* i. 1. 107.

OVERFLOW, *v.* to flood. Deut. 11. 4. Also, to submerge, drown. Ps. 69. 15.

And now by fortune it [i.e. the ford] was *overflowne.*
Spenser, *F. Q.* iii. 5. 17.

OVERLIVE, *v.* to survive. Josh. 24. 31.

Why do I *overlive?* Milton, *P. L.* x. 773.

OVERPASS, *v.* to pass over. Ps. 57. 1; Isa. 26. 20; Jer. 5. 28.

All the beauties of the East He slightly view'd, and slightly *overpass'd.* Milton, *P. R.* ii. 198.

OVERSEE, *v.* to overlook, superintend. 1 Chr. 9. 29; 2 Chr. 2. 2.

Peres let the plowe stonde To *oversen* hem hymself.
Langland, *P. Pl.* B. 6. 115.

PADDLE, *s.* a sort of 'spud' or small spade. Deut. 23. 13.

Paddle, an instrument for digging up thistles. *Paddle-staff*, a long staff with an iron bit at the end thereof, like a small spade, much used by molecatchers.
Britten, *Old Country Words* (E. D. S.), pp. 36, 86.

PAINFUL, *adj.* laborious, difficult. Ps. 73. 16.

By *paynefull* dyligence to do good, thou mayest be a faythfull stewarde. Lever, *Serm.*, p. 109.

Hence *painfulness*, toil. 2 Cor. 11. 27. (R.V. travail.)

PALMER-WORM, *s.* a caterpillar. Joel 1. 4; 2. 25; Amos 4. 9.

Palmer (*eruca*), a worm with many feet, so called from the *palm-tree*, which it gnaws and eats; a caterpillar.
Blount, *Glossographia* (1681).

PARCEL, *s.* piece. Gen. 33. 19; Ruth 4. 3; Joh. 4. 5.

'Tis as it were a *parcel* of their feast. Shak. *Cor.* iv. 5. 231.

PARTAKER, *s.* an accomplice. Ps. 50, 18.

Participant, a partner, *partaker*, or sharer with; a complice.
Cotgrave, *F. Dict.*

PARTICULARLY, *adv.* in detail, as to particulars, one by one. Acts 21. 19; Heb. 9. 5.

Give me *particulars.* Shak. *Ant.* i. 2. 57.

PASS, *v.* to exceed, surpass. Eph. 3. 19; Phil. 4. 7.

It did *pas* The wealth of th' East, and pompe of Persian kings.
Spenser, *F. Q.* iii. 4. 23.

PASSAGE, *s.* (1) a mountain-pass. (R.V. pass) 1 S. 13. 23; Isa. 10. 29. (R.V. passes) 1 S. 14. 4. (R.V. Abarim) Jer. 22. 20. (2) a ford. Judg. 12. 6; Jer. 51. 32.

Whenas they to the *passage* gan to draw. Spenser, *F. Q.* v. 2. 11.

PASTOR, *s.* a shepherd. Jer. 23. 1.

Of the shepheards or *pastorall* Poesie.
Puttenham, *Arte of Poesie*, bk i. c. 18.

PATE, *s.* head. Ps. 7. 16.

I... Can nowhere fynd to shroude my lucklesse *pate.*
Spenser, *Sh. Kal. June*, 16.

PECULIAR, *adj.* one's very own, used of private property. Ex. 19. 5; Deut. 14. 2.

Not I, for love and duty, But seeming so, for my *peculiar* end.
Shak. *Oth.* i. 1. 60.

PEELED, *pp.* stripped of the skin. Ezek. 29. 18. Also (apparently) stripped of the hair. (R.V. smooth.) Isa. 18. 2, 7.

Peel'd [tonsured] priest. Shak. 1 *Hen. VI.* i. 3. 30.

PEEP, *v.* to chirp, as a young bird, to utter low sounds. Isa. 8. 19; 10. 14.

Pepier, to *pepe*, cheep, or pule, as a young bird in the neast; also, to lisp. Cotgrave, *F. Dict.*

PERADVENTURE, *adv.* perhaps. Gen. 31. 31; Ex. 32. 30.

As he on hunting rood *paraventure* [by chance]. Chaucer, *Clerk. Tale*, E. 234.

PERSECUTE, *v.* to pursue. Ps. 7. 1; 71. 11. (R.V. pursue.)

His arrows purposely made he For them that *persecute*. Milton, Ps. 7 (l. 50).

PHYLACTERIES, *s. pl.* charms, amulets fastened on the forehead, or on the left arm. They were small strips of parchment inscribed with texts (Exod. 13. 1—10 and 11—16; Deut. 6. 4—9 and 11. 13—21), and inclosed in leathern cases. Matt. 23. 5.

PIETY, *s.* filial affection. 1 Tim. 5. 4.

Of *Pietie* or kindenesse. Holland, *tr. of Pliny*, b. vii. c. 36.

PILL, *v.* to peel. Gen. 30. 37. (R.V. peel.)

Rushes to *pille* (to peel rushes); Langland, *P. Pl.* C. 10. 81.

PLACE, *s.* a passage in a book. Acts 8. 32.

Al be it this is one of the *places* that hath ben racked. Latimer, *Serm. on the Ploughers*, ed. Arber, p. 17.

PLAT, *s.* a plot, small patch of ground. 2 Ki. 9. 26.

Oft, on a *plat* of rising ground. Milton, *Il Pens.* 73.

PLATTER, *s.* a dish. Matt. 23. 25; Lu. 11. 39.

That clensen the cuppe and the *plater*. Wyclif, *Matt.* 23. 25.

PLAY, *v.* (1) to sport. Ex. 32. 6; 1 Cor. 10. 7. (2) to fence, fight with weapons. 2 Sam. 2. 14.

Playing at sword and dagger with a master of fence. Shak. *M. Wives*, i. 1. 294.

POLL, *s.* the head. Numb. 1. 2; 1 Chr. 23. 3.

All flaxen was his *poll*. Shak. *Haml.* iv. 5. 196.

POLL, *v.* to cut the hair of the head. 2 Sam. 14. 26; Ezek. 44. 20.

Tondre, to sheer, clip, cut, *powle*, pare round. Cotgrave, *F. Dict.*

POMMEL, *s.* a knob. 2 Chr. 4. 12.

The penounes [banners] and the *pomels*, and poyntes of scheldes. *Peres the Ploughman's Crede*, 562.

PORT, *s.* gate. Neh. 2. 13. (R.V. gate.)

And from their ivory *port* the cherubim Forth issuing, &c. Milton, *P. L.* iv. 778.

POST, *s.* a runner or messenger who carries letters. 2 Chr. 30. 6; Job 9. 25; Jer. 51. 31.

I am no fee'd *post*, lady. Shak. *Tw. Nt.* i. 5. 303.

POTTAGE, *s.* broth. Gen. 25. 29; 2 Kings 4. 38.

A potful of *potage*. Langland, *P. Pl.* C. 9. 182.

(So called because made in a *pot*.)

POURTRAY, *v.* to draw, depict. Ezek. 4. 1; 8. 10.

That was with royall arras richly dight, In which was nothing *pourtrahed* nor wrought. Spenser, *F. Q.* ii. 9. 33.

PRESENTLY, *adv.* instantly. 1 S. 2. 16; Matt. 26. 53.

If the usurer... keepe backe his money, there will ensue *presently* a great stand of trade. Bacon, *Essay* 41.

PRESS, *s.* a throng, crowd. Mark 2. 4; Lu. 8. 19. Also, as *v.* to crowd, throng, hasten eagerly. Mark 3. 10; Lu. 8. 45; Phil. 3. 14.

Far from all peoples *preace*, as in exile. Spenser, *F. Q.* i. 3. 3.

PRESSFAT, *s.* the vat of a winepress. Hagg. 2. 16. (R.V. winefat.) See FAT.

PRESUMPTUOUS, *adj.* presuming, wilful. Ps. 19. 13; 2 Pet. 2. 10. Hence *presumptuously*, wilfully. Ex. 21. 14; Numb. 15. 30.

'Tis not thy southern power... Which makes thee thus *presumptuous* and proud. Shak. 3 *Hen. VI.* i. 1. 157.

PREVENT, *v.* to go or come before, to anticipate. Ps. 18. 5; 119. 148; 1 Thess. 4. 15.

That it might be known, that we must *prevent* the sun to give thee thanks. Wisdom, 16. 28.

PREY, *s.* booty, spoil. Numb. 31. 12, 26.

The French might have a good *prey* of us. Shak. *Hen. V.* iv. 4. 81.

PRICK, *v.* to sting, pierce. Ps. 73. 21; Acts 2. 37.

That ye ne *prikke* with no tormenting This tendre mayden. Chaucer, *Clerk. Tale*, E. 1038.

PRICKS, *s. pl.* goads. Acts 9. 5; 26. 14.

And thus min honde ayein the *prikke* I hurte. Gower, *C. A.* i. 293.

PRIVILY, *adv.* secretly. Judg. 9. 31; 1 Sam. 24. 4; Matt. 1. 19. See below.

PRIVY, *adj.* secret; hence, cognisant of a secret. Acts 5. 2.

If therefore you will make me *priuie* to all your deuises, &c. Lyly, *Euphues*, p. 296.

PROFESS, *v.* to declare openly. Deut. 26. 3; Matt. 7. 23; Tit. 1. 16.

Hear me *profess* sincerely. Shak. *Cor.* i. 3. 24.

PROGNOSTICATOR, *s.* a prophet who foretells the weather. Isa. 47. 13.

What? is't a *prognostication* raps him so? B. Jonson, *Every Man out of his Humour*, i. 1 (see the context).

PROPER, *adj.* (1) one's own, peculiar to one. Acts 1. 19; 1 Cor. 7. 7. (2) fair, comely. (R.V. goodly.) Heb. 11. 23.

As *proper* a man as ever went on four legs. Shak. *Temp.* ii. 2. 63.

PROPHESY, *v.* (sometimes) to explain or expound. 1 Cor. 11. 5; 14. 3, 4. Also, to speak out, tell aloud. Matt. 26. 68. (Meetings at which passages of Scripture were expounded were, in the time of Elizabeth, called *exercises* or *prophesyings*. See Richardson's *Dict.*)

PROPHET, *s.* (1) a speaker, spokesman. Ex. 7. 1. (2) a teacher. Tit. 1. 12; especially, an inspired teacher. Matt. 10. 41. (3) one who foretells future events. Matt. 1. 22.

The habitation which your *prophet* the Nazarite conjured the devil into. Shak. *Mer. Ven.* i. 3. 35.

PROSELYTE, *s.* a convert to Judaism. Matt. 23. 15; Acts 2. 10; 6. 5; 13. 43. (Also, any convert.)

[She might] make *proselytes* Of who she but bid follow. Shak. *Wint. Ta.* v. 1. 108.

PROVE, *v.* to try, test, put to the proof. Ex. 16. 4; 1 S. 17. 39; Lu. 14. 19; Joh. 6. 6; 1 Thess. 5. 21; &c. The exception *proves* [i.e. tests] the rule. *Common proverb* (commonly misunderstood and misapplied).

PROVENDER, *s.* provisions for cattle or beasts. Gen. 24. 25; Judg. 19. 19; Isa. 30. 24.

Wears out his time, much like his master's ass, For nought but *provender*. Shak. *Oth.* i. 1. 48.

PROVIDE, *v.* to consider beforehand, take thought for. (R.V. take thought for.) Rom. 12. 17; 2 Cor. 8. 21. Hence, *providence*, forethought. Acts 24. 2.

To hold what distance His wisdom can *provide*. Shak. *Macb.* iii. 6. 45.

PROVOKE, *v.* to stir up, incite. 2 Cor. 9. 2 (R.V. hath stirred up); Heb. 10. 24.

The heaving of my lungs *provokes* me to ridiculous smiling. Shak. *L. L. L.* iii. 78.

PSALTERY, *s.* a stringed instrument to sing to. 1 Sam. 10. 5; Ps. 33. 2; Dan. 3. 5.

The cheerful *psaltery* bring along. Milton, Ps. 81 (l. 7).

PUBLICAN, *s.* a farmer of the taxes; a collector of revenues for the Romans. Matt. 5. 46; Lu. 3. 12.

Publicain, a *publican*, a tole-gatherer; a farmer, or levier of publike revenue. Cotgrave, *F. Dict.*

PUFF AT, *v.* to blow at contemptuously, to deride (a Hebraism). Ps. 10. 5; 12. 5.

PUFF UP, *v.* to inflate, as with pride. 1 Cor. 4. 6; 8. 1.

Such of the cleargy as be fatlings *puft* up with pluralities. Lever, *Serm.* p. 141.

PULSE, *s.* leguminous plants, such as beans, peas, &c. 2 Sam. 17. 28; Dan. 1. 12. (See p. 205.)

Or as a guest with Daniel at his *pulse*. Milton, *P. R.* ii. 278.

PURCHASE, *v.* to win, acquire. 1 Tim. 3. 13.

Thy rash attempt will *purchase* thine overthrow. Lyly, *Euphues*, p. 354.

PURGE, *v.* to purify, clear away. 2 Chr. 34. 3; Isa. 4. 4; Heb. 1. 3.

My heart is *purged* from grudging hate. Shak. *Rich. III.* ii. 1. 9.

PURTENANCE, *s.* lit. the belongings; hence, the intestines of an animal. (R.V. inwards.) Ex. 12. 9.

With al the *purtenances* [belongings] of purgatorie. Langland, *P. Pl.* B. 2. 103, where one MS. has *apurtenaunces*.

(Short for *appurtenance*.)

PUT TO, *v.* to apply, use. Ezra 6. 12; Eccl. 10. 10.

Zelmane would have *put to* her helping hand. Sir P. Sidney. (Johnson's *Dict.*)

QUAKE, *v.* to shake, tremble. Ex. 19. 18; Matt. 27. 51; Heb. 12. 21.

I *quaked* for fear. Shak. *Mer. Wives*, iii. 5. 104.

QUARREL, *s.* a complaint. Col. 3. 13; Ps. 35. 23 (*P.B.*).

Thrice is he arm'd that hath his *quarrel* just. Shak. 2 *Hen. VI.* iii. 2. 233.

QUATERNION, *s.* a party of four. Acts 12. 4.

Quaternio, a cater [four] in dice-playing, a quier of foure sheetes. Cooper, *Thesaurus.*

QUESTION, *v.* to argue. Mark 1. 27; 9. 16.

Let your reason with your choler *question*. Shak. *Hen. VIII.* i. 1. 130.

QUICK, *adj.* (1) alive. Lev. 13. 10; Numb. 16. 30; Ps. 55. 15; Acts 10. 42. (2) lively. Heb. 4. 12.

I had rather an enemy shoulde bury me *quicke*, then [than] a friende belye me when I am dead. Lyly, *Euphues*, p. 323.

QUICKEN, *v.* to revive, make alive. Ps. 119. 50; Rom. 8. 11; 1 Cor. 15. 36.

Self-raised By our own *quickening* power. Milton, *P. L.* v. 861.

QUIT, *v.* to acquit oneself, behave. 1 Sam. 4. 9; 1 Cor. 16. 13. *Quit, pp.* set free, acquitted. Ex. 21. 19; Josh. 2. 20.

Till from her cursed foe thou have her freely *quit*.
Spenser, *F. Q.* i. 10. 63.

RAGGED, *adj.* rugged. Isa. 2. 21.

His goodly corps, on *ragged* cliffs yrent, Was quite dismembred.
Spenser, *F. Q.* i. 5. 38.

RAISE, *v.* to rouse, stir up. Job 14. 12 (R.V. roused); Joel 3. 7 (R.V. stir them up).

I'll *raise* all Windsor. Shak. *M. Wives*, v. 5. 223.

RANGE, *v.* to roam in search of prey. Prov. 28. 15.

That destruction wide may *range*. Milton, *P. L.* ix. 134.

RANGES, *s. pl.* (1) chimney-racks. Lev. 11. 35 (R.V. range). (2) ranks of soldiers. 2 Kings 11. 8, 15 (R.V. ranks).

What though you fled From that great face of war, whose several *ranges* Frighted each other? Shak. *Ant.* iii. 12. 5.

RASE, *v.* to lay level with the ground. Ps. 137. 7.

When the Jewes were idle, their walles were *rased*, and the Romans entred. Gosson, *Schoole of Abuse*, p. 49.

RAVIN, *v.* to seize on prey. Gen. 49. 27.

Euerye one that sucketh a wolfe is not *rauening* [rapacious].
Lyly, *Euphues*, p. 316.

As *s.* plunder. Nah. 2. 12; cf. Lu. 11. 39.

REASON, *s. used for adj.* reasonable. Ac. 6. 2 (R.V. fit).

Neither is it *reason*, that he having sowed with payne, that I should reape the pleasure. Lyly, *Euphues*, p. 302.

REASON, *v.* to discourse, talk. Acts 24. 25.

And *reason* coldly of your grievances. Shak. *Rom.* iii. 1. 55.

Hence *reasoning*, *s.* talk, discussion. Lu. 9. 46.

RECEIPT, *s.* place of receipt; a place for receiving. Matt. 9. 9; Mark 2. 14; Lu. 5. 27.

The most convenient place that I can think of For such *receipt* of learning is Blackfriars. Shak. *Hen. VIII.* ii. 2. 139.

RECKON, *v.* to take into consideration, consider, compute. Rom. 8. 18.

She *reckoned* it At her life's rate. Shak. *All's Well*, v. 3. 90.

RECORD, *v.* to bear record of, commemorate (used of a public service of commemoration of benefits). 1 Chron. 16. 4.

Here can I... *record* my woes. Shak. *Two Gent.* v. 4. 6.

Hence *recorder*, a keeper of the records. 2 Sam. 8. 16.

RECORD, *s.* witness. 2 Cor. 1. 23; Phil. 1. 8.

Heaven be the *record* to my speech! Shak. *Rich. II.* i. 1. 30.

RECOVER, *v.* to cause to recover, to cure. 2 Kings 5. 7.

But when they had *recovered him*, he fell at Judith's feet.
Judith, 14. 7.

REFRAIN, *v.* to restrain, keep back, put a check upon. Prov. 10. 19; Ps. 76. 10 (*P.B.*).

Scarce can I *refrain* The execution of my big-swoln heart.
Shak. 3 *Hen. VI.* ii. 2. 110.

REFUSE, *v.* to reject. Ps. 118. 22; Prov. 10. 17; Isa. 7. 15; 8. 6.

I do *refuse* you for my judge. Shak. *Hen. VIII.* ii. 4. 118.

REHEARSE, *v.* to recite, tell, recount, speak of. Judg. 5. 11; 1 Sam. 17. 31.

What *reherseth* he [why does he speak of] no more but houses and fyeldes? Lever, *Serm.* p. 114.

REINS, *s. pl.* the kidneys; spoken of by the Jews as if they were the seat of joy and pain, and of knowledge. Job 16. 13; Ps. 7. 9; 26. 2; &c.

As cold as if I had swallowed snowballs for pills, to cool the *reins*. Shak. *M. Wives*, iii. 5. 24.

RELIGIOUS, *adj.* making an outward profession of religion. Jam. 1. 26.

Where meeting with an old *religious* man [i.e. an old man belonging to a religious order]. Shak. *As You Like It*, v. 4. 166.

RENDER, *v.* to give (a reason). Prov. 26. 16.

Claudio shall *render* me a dear account. Shak. *Much Ado*, iv. 1. 337.

REPLENISH, *v.* to fill, fill full. Gen. 1. 28; 9. 1; Isa. 23. 2.

A paine full of pleasure, a loye *replenished* with misery.
Lyly, *Euphues*, p. 304.

REPROBATE, *adj.* refuse. Jer. 6. 30. (R.V. refuse.)

The *reprobate* vesselles of dyshonoure.
Bale, *Image*, pt ii. (Richardson).

REPROVE, *v.* to disprove. Job 6. 25.

What have you urged, that I cannot *reprove*? Shak. *Venus*, 787.

REQUIRE, *v.* to ask. 2 Sam. 12. 20; Ezra 8. 22; Ps. 38. 16, *P. B.*

In humblest manner I *require* your highness That it shall please you to declare, &c. Shak. *Hen. VIII.* ii. 4. 144.

REREWARD, *s.* (old spelling of *rear-ward*), rear-guard. 1 Sam. 29. 2; Isa. 52. 12; 58. 8. (R.V. rear-ward.)

Or els salle we die, that ere [are] in this *rereward*.
Rob. of Brunne, *tr. of Langtoft*, p. 190.

RESEMBLE, *v.* to compare. Lu. 13. 18.

And th' other... He did *resemble* to his lady bright.
Spenser, *F. Q.* iii. 10. 21.

RESIDUE, *s.* the rest, remainder. Ex. 10. 5; Isa. 44. 17; Ezek. 34. 18.

The *residue* of your fortune. Shak. *As You Like It*, ii. 7. 196.

REVEREND, *adj.* to be revered. Ps. 111. 9.

A virtuous and a good man, *reverend* in conversation.
2 Macc. 15. 12.

REVIVE, *v.* to come to life again. 1 Kings 17. 22; Rom. 14. 9.

Henry is dead and never shall *revive*. Shak. 1 *Hen. VI.* i. 1. 18.

RID, *v.* to remove, clear away. Lev. 26. 6.

I must *Rid* all the seas of pirates. Shak. *Ant.* ii. 6. 36.

RID, *v.* to deliver. Gen. 37. 22; Ex. 6. 6.

And soon I'll *rid* you from the fear of them. Sh. *R. III.* iv. 2. 78.

RINGSTRAKED, *adj.* streaked with rings. Gen. 30. 35; 31. 8.

That all the eanlings which were *streak'd* and pied Should fall as Jacob's hire. Shak. *Mer. Ven.* i. 3. 80.

RIOT, *s.* dissolute living. Tit. 1. 6; 1 Pet. 4. 4. Also, as *v.*, to live dissolutely. 2 Pet. 2. 13.

It [love] shall be sparing and too full of *riot*. Shak. *Venus*, 1146.

RIOTOUS, *adj.* dissolute, wanton. Prov. 23. 20; Lu. 15. 13.

The *riotous* knights That tend upon my father.
Shak. *K. Lear*, ii. 1. 96.

RISING, *s.* a swelling. Lev. 13. 2.

Biles [boils], and *risings* in the groin.
Holland, *tr. of Pliny*, b. xxi. c. 20.

ROAD, *s.* a raid, a plundering excursion, inroad. 1 Sam. 27. 10. (R.V. raid.)

That, when they heard my name in any *road*, They fled away.
Greene, *George-a-Greene*, Scene 2.

ROOM, *s.* space, place. Ps. 31. 8. Esp. a place at table. Matt. 23. 6; Mark 12. 39; Lu. 14. 8 (R.V. the chief seat).

Then who can desyre... a hygher *roume* then [than] a stewardshyppe in the house of Christ. Lever, *Serm.* p. 107.

RUNAGATE, *s.* a corruption of *renegate*, the old form of *renegade*, by confusion with *gate* in the sense of way or road. Ps. 68. 6, *P.B.*

Where that same banished *runagate* doth live.
Shak. *Rom.* iii. 5. 90.

SACKBUT, *s.* a wind-instrument, like the trombone. Dan. 3. 5.

Sacabuche, an instrument of music called the *sackbut*.
Minsheu, *Span. Dict.* (1623).

SACKCLOTH, *s.* coarse cloth for sacks, worn in a time of mourning. Gen. 37. 34; Isa. 3. 24; &c.

Not in ashes and *sack-cloth*. Shak. 2 *Hen. IV.* i. 2. 222.

SAINT, *s.* a holy person, a member of the church. Ps. 106. 16; Acts 9. 32; Rom. 1. 7.

Methought I saw my late espoused *saint*. Milton, *Sonnet* 18.

SAVE, SAVING, *adv.* except. 1 Kings 3. 18; Neh. 4. 23; Matt. 5. 32.

But Eve, undeck'd *save* with herself, &c. Milton, *P. L.* v. 380.

SAVOUR, *s.* taste, flavour, scent. Ex. 5. 21; Lev. 26. 31; Matt. 5. 13.

For as the tree *Ebenus*... burneth with sweete *sauors*.
Lyly, *Euphues*, p. 299.

SAVOUR, *v.* to understand. Matt. 16. 23; Mark 8. 33. (R.V. mindest not.)

Savour no more than thee bihove shal. Chaucer, *Truth*, 5.

SAYEST, THOU, i. e. thou assentest, affirmest it (a Grecism). Matt. 27. 11; Mark 15. 2. Cf. *thou hast said.* Matt. 26. 64.

SCALL, *s.* an eruption of the skin of the head or face. Lev. 13. 30.

Will you be so good, *scauld* [i.e. scall'd] knave, as eat it?
Shak. *Hen. V.* v. 1. 31.

SCANT, *adj.* scanty, deficient. Mic. 6. 10.

For their victuals fail them, and all their water is *scant*.
Judith, 11. 12.

SCARCE, *adv.* scarcely. Gen. 27. 30; Ac. 14. 18; 27. 7.

He *scarce* had ceased. Milton, *P. L.* i. 283.

SCARCENESS, *s.* scarcity. Deut. 8. 9; Ps. 68. 6 (*P.B.*).

For feare that... *skarsenes* of victualles... should chaunce.
Sir T. More, *Utopia*, p. 75.

SCORN, *s.* mockery; *to think scorn*, to disdain, contemn. Esth. 3. 6; Ps. 28. 1 (*P.B.*). *To laugh to scorn*, to deride. 2 Chr. 30. 10; Job 22. 19; Matt. 9. 24.

I *think scorn* to sigh. Shak. *L. L. L.* i. 2. 66.

SCRABBLE, *v.* to scrawl, scratch marks. 1 Sam. 21. 13.

SCRIP, *s.* a bag used by shepherds or by travellers. 1 Sam. 17. 40; Matt. 10. 10.

Horn tok burdon and *scrippe*. *King Horn*, 1073.

SEAR, *v.* to scorch. 1 Tim. 4. 2.

The scorching flame... all his body *sear'd*.
Spenser, *F. Q.* i. 11. 28.

SEASON, *s.* a time, while. Gen. 40. 4; Deut. 16. 6.

In the meane *season* we thank you. Lyly, *Euphues*, p. 306.

SECURE, *adj.* void of care, free from care. Judg. 8. 11; 18. 7; Job 11. 18; 12. 6. *Securely, adv.* carelessly. Prov. 3. 29.

Let not the overcomming one tempest make you *secure*.
Gosson, *Schoole of Abuse*, p. 50.

SECURE, *v* to free from anxiety. Matt. 28. 14.

Secure thy heart. Shak. *Tim.* ii. 2. 185.

SEE TO, *v.* to look upon. Josh. 22. 10.

SEEM, *v.* to appear; *seemeth you*, appears to you: 1 Sam. 1. 23; 2 Sam. 18. 4. *Seemed to be*, were accounted to be. Gal. 2. 9.

Me seemeth then it is no policy. Shak. 2 *Hen. VI.* iii. 1. 23.

SEETHE, *v.* to boil. Ex. 16. 23. Pt t. *sod.* Gen. 25. 29. Pp. *sodden.* Ex. 12. 9.

Can *sodden* water... Decoct their cold blood to such valiant heat?
Shak. *Hen. V.* iii. 5. 18.

SELFSAME, *adj.* very same. Matt. 8. 13; 1 Cor. 12. 11.

For we were nurs'd upon the *selfsame* hill. Milton, *Lyc.* 23.

SERVITOR, *s.* a serving-man, man-servant. (R.V. servant.) 2 Kings 4. 43.

Your trusty and most valiant *servitor*. Shak. *Oth.* i. 3. 40.

SET, *pp.* fixed, appointed. *Set time.* Gen. 17. 21; 21. 2. *Set day.* Acts 12. 21.

So be Christen rulers... *set* and ordeyned of God.
Lever, *Serm.* p. 75.

SET BY, *pp.* esteemed. 1 Sam. 18. 30; Ps. 15. 4 (*P.B.*).

Men of understanding that are not *set by*. Ecclus. 26. 28.

SET FORWARD, *v.* (1) to forward, promote. 1 Chr. 23. 4; 2 Chr. 34. 12; Job 30. 13. (2) to set out on a journey, advance. Numb. 2. 17; 4. 15.

Avancer, to forward, *set forward.* Cotgrave, *F. Dict.*
And dares him to *set forward* to the fight.
Shak. *Rich. II.* i. 3. 109.

SET ON, *v.* to attack. Acts 18. 10. *Set upon*, to attack. Judg. 9. 33.

Let them *set on* at once. Shak. *J. Cæs.* v. 2. 3.

SET TO, *v.* to affix. John 3. 33. *Hath set to his seal*, has affixed his seal to, has attested the fact. (R.V. hath set his seal to this.)

But he that takith his witnessyng, hath *confermyd* that God is sothefast. John 3. 33 (Wyclif's version).

SETTLE, *s.* a bench, seat. Ezek. 43. 14; 45. 19.

A common *settle* drew for either guest.
Dryden, *Baucis and Philemon*, 44.

SEVERAL, *adj.* separate. Numb. 28. 13; 2 Kings 15. 5; Matt. 25. 15.

As to the body, there are many members, serving to *severall* uses. Gosson. *Schoole of Abuse*, p. 51.

SEVERALLY, *adv.* separately. 1 Cor. 12. 11.

For what they all had *severally*, all that and more do I feele ioyntly. Lyly, *Euphues*, p. 341.

SHAMEFACEDNESS, *s.* modesty. 1 Tim. 2. 9; R.V. and A.V. (1611) both have *shamefastness*, the correct form.

It is not good to retain all *shamefacedness*. Ecclus. 41. 16.

SHEEPMASTER, *s.* sheep-owner. 2 Kings 3. 4.

Such vengeaunce God toke... sendinge amonge the shepe that pestiferous morrein, whiche much more iustely shoulde haue fallen on the *shepemasters* owne heades. More's *Utopia*, p. 42.

SHERD, *s.* a shred, fragment, broken piece. Isa. 30. 14; Ezek. 23. 34.

Who thrust beneath the limping leg a *sherd*.
Dryden, *Baucis and Philemon*, 86.

SHIPMASTER, *s.* captain of a ship. Jonah 1. 6; Rev. 18. 17.

Two good *shippes*... and the *Masters* of them were, &c.
Hackluyt, *Voyages*, ii. 2. 23.

SHIPMEN, *s. pl.* sailors. 1 Kings 9. 27; Acts 27. 27.

All the quarters that they know I' the *shipman's* card.
Shak. *Macb.* i. 3. 17.

SHOELATCHET, *s.* a shoe-lace. Gen. 14. 23. See Latchet.

SHRED, *v.* to cut up into small pieces. 2 Kings 4. 39.

Wortes or other herbes... The whiche she *shredde* and seeth [boiled] for hir livinge. Chaucer, *Clerk. Ta.* E. 227.

SHROUD, *s.* a cover, shelter. Ezek. 31. 3.

A fruitfull Sermon made in Poules churche at London in the *Shroudes* [covered space]. Lever, *Serm.* p. 19.

SIGNET, *s.* a seal. Gen. 38. 18; Ex. 28. 36; 39. 6.

Here is the hand and seal of the duke;... and the *signet* is not strange to you. Shak. *Meas.* iv. 2. 209.

SILLY, *adj.* innocent, simple. Job 5. 2; Hos. 7. 11; 2 Tim. 3. 6.

A *silly* man, in simple weeds forworne. Spenser, *F. Q.* i. 6. 35.

SILVERLING, *s.* a piece of silver. Isa. 7. 23.

Here have I purs'd their paltry *silverlings*.
Marlowe, *Jew of Malta*, i. 1. 6.

SIMILITUDE, *s.* comparison, parable. Hos. 12. 10.

Similitude, a likeness, comparison. Cotgrave, *F. Dict.*

SIMPLE, *adj.* guileless. Rom. 16. 19. Hence *simpleness*, folly (A. V. foolishness). Ps. 69. 5 (*P. B.*).

Modest evidence To witness *simple* virtue.
Shak. *Much Ado*, iv. 1. 39.
What *simpleness* is this? Shak. *Rom.* iii. 3. 77.

SINCERE, *adj.* pure. 1 Pet. 2. 2.

Wickliffe was... of a very *sincere* life. Frith, *Works*, p. 117.

SINGULAR, *adj.* for a special purpose. Lev. 27. 2.

Some villain, ay, and *singular* in his art. Shak. *Cymb.* iii. 4. 124.

SITH, *conj.* since. Ezek. 35. 6.

Not so, quoth she, but *sith* that heaven's king, &c.
Spenser, *F. Q.* i. 5. 43.

SKILL, *v.* to understand, shew skill in. 1 Kings 5. 6; 2 Chr. 2. 7; 34. 12.

I *skill* not what it is.
Beaumont and Fletcher, *Love's Cure*, ii. 2 (near end).

SLACK, *adj.* negligent, slow. Deut. 7. 10; 2 Pet. 3. 9. Also *v.* to slacken, make slow, Josh. 10. 6; to slow, delay, Deut. 23. 21.

So *slack*, so slow. Shak. *Per.* iv. 2. 68.

SLEIGHT, *s.* artifice. Eph. 4. 14.

Feygned sighes were but *sleyghtes*. Lyly, *Euphues*, p. 489.

SLIME, *s.* mud; bitumen. Gen. 11. 3; 14. 10; Ex. 2. 3.

The fire, That quickens Nilus' *slime*. Shak. *Ant.* i. 3. 69.

SOD, SODDEN; see Seethe.

SOJOURNER, *s.* a temporary resident. Lev. 25. 23.

While with perfidious hatred they pursued The *sojourners* of Goshen. Milton, *P. L.* i. 309.

SOMETIME, SOMETIMES, *adv.* once. Col. 1. 21; 3. 7; 1 Pet. 3. 20: Eph. 2. 13.

I *sometime* lay here in Corioli. Shak. *Cor.* i. 9. 82.

SOOTHSAYER, *s.* a diviner, one who professes to foretell the future. Josh. 13. 22; Isa. 2. 6; Dan. 2. 27.

What greater villany... then [than] to enquire of sorcerers, *south-sayers*, coniurers, &c. Lyly, *Euphues*, p. 330.

SOOTHSAYING, *s.* divination. Acts 16. 16.

SORCERER, *s.* a fortune-teller; one who foretells events by casting lots. Ex. 7. 11; Jer. 27. 9; Ac. 13. 6.

Immur'd in cypress-shades a *sorcerer* dwells. Milton, *Comus*, 521.

SORE, *adj.* heavy, severe. 2 Chr. 21. 19; Job 2. 7. Also *adv.* severely, grievously. Gen. 19. 9.

We have... seene how *sore* God was therwith offended.
Lever, *Serm.* p. 75.

SORT, *s.* condition of life, degree, kind, manner. Acts 17. 5; 2 Cor. 7. 11; 2 Tim. 3. 6; 3 John 6.

The vengeaunce of God... destroyed Balaam and Balaac, and al theyr *sort*. Lever, *Serm.* p. 118.

SOTTISH, *adj.* foolish. Jer. 4. 22.

I am [not]... so *sottish* to mislike your good counsayle.
Lyly, *Euphues*, p. 40.

SPACE, *s.* an interval of time. Ezra 9. 8; Acts 5. 34; 19. 8, 10, 34; 20. 31. *By the space*, for the space; Rev. 14. 20.

And stay here in your court for *three years' space*.
Shak. *L. L. L.* i. 1. 52.

SPECIALLY, *adv.* especially. 1 Tim. 4. 10; Tit. 1. 10.

Happiness By virtue *specially* to be achiev'd.
Shak. *Tam. Shr.* i. 1. 20.

SPED, *pp.* succeeded. Judg. 5. 30.

And *sped* you, sir? Shak. *M. Wives*, iii. 5. 67.

SPEED, *s.* fortune. Gen. 24. 12.

And little prays'd his labour's evill *speed* [bad fortune].
Spenser, *F. Q.* iv. 5. 22.

SPICERY, *s.* spices. Gen. 37. 25. (See p. 205.)

Of *spicerye*, of leef, and bark, and rote Shal been his sauce ymaked by delyt. Chaucer, *Pard. Tale*, C. 544.

SPITEFULLY, *adv.* contumeliously, disgracefully. Matt. 22. 6; Lu. 18. 32. (Short for *despitefully*.)

Despiteusement, despightfully, most angrily, moodily, maliciously. Cotgrave, *F. Dict.*

SPOKEN FOR, asked in marriage. Song 8. 8.

What says he to your daughter? Have you *spoke* [conferred]?
Shak. *All's Well*, v. 3. 28.

SPORT, *v.* (*used reflexively*), to disport oneself, to amuse oneself. Isa. 57. 4; 2 Pet. 2. 13.

Even where I list to *sport me*. Shak. *Ven.* 154.

SPRING, *v.* to dawn. Judg. 19. 25. Hence *spring*, *s.* dawn. 1 Sam. 9. 26. Cf. *day-spring.*

Ar the day *spronge* [before the day dawned].
Langland, *P. Plowman*, C. 22. 150.

SPY, *v.* to see, perceive, behold. Ex. 2. 11; 2 Kings 9. 17; 13. 21; 23. 16.

I alone first undertook To wing the desolate abyss, and *spy* This new-created world. Milton, *P. L.* iv. 936. (See Espy.)

STABLISH, *v.* to establish, confirm, make sure, or stable. 2 Sam. 7. 13; 1 Chr. 17. 12.

Which more esteme the present pleasures here Then *stablishing* of God his holy worde. Gascoigne, *Steel Glas*, 906.

STAGGER, *v.* to stumble, hesitate. Rom. 4. 20.

Without any pause or *staggering* take this basket.
Shak. *M. Wives*, iii. 3. 12.

STAND, *v.* (1) to stand fast. Eph. 6. 13. (2) to consist. 1 Cor. 2. 5.

For thy power *standeth* not in multitude, nor thy might in strong men. Judith, 9. 11.

STAND TO, *v.* to agree to, abide by. Deut. 25. 8; 2 Kings 23. 3.

Stand to me in this cause. Shak. *Cor.* v. 3. 199.

STAND UPON, *v.* to attack. 2 Sam. 1. 9, 10.

STAY, *s.* a support. Ps. 18. 18; Isa. 3. 1.
What surety of the world, what hope, what *stay!* Shak. *K. John*, v. 7. 68.

To be at a stay, to stop. Lev. 13. 5.

STAY, *v.* (1) to support. Song 2. 5. (2) to stop, hold back. 2 Sam. 24. 16; Job 37. 4; 38. 37.
[He] struck me, that sought to *stay* him, overboard. Shak. *Rich. III.* i. 4. 19.
Stay your thanks awhile. Shak. *Wint. Tale*, i. 2. 9.

STEAD, *s.* place; *in their steads*, in place of them (R. V. in their stead). 1 Chr. 5. 22.
And *in their steads* do ravens, crows, and kites Fly o'er our heads. Shak. *J. Cæs.* v. 1. 85.

STIR, *s.* tumult, commotion. Acts 12. 18; 19. 23.
What halloing and what *stir* is this to day? Shak. *Two Gent.* v. 4. 13.

STOMACHER, *s.* part of a woman's dress, a covering worn over the bosom. Isa. 3. 24.
Golden quoifs and *stomachers*. Shak. *Wint. Tale*, iv. 4. 226.

STONE-BOW, *s.* a cross-bow, used for throwing stones or bullets. Wisdom 5. 22. Used by Shakespeare, *Tw. Nt*, ii. 5. 51.

STORE, *s.* abundance, plenty. Gen. 26. 14.
Great *store* of wedding-cheer. Shak. *Tam. Shrew*, iii. 2. 188.

STOUT, *adj.* strong; hence bold, stubborn. Job 4. 11; Isa. 10. 12; Mal. 3. 13.
Stout Guendolen. Spenser, *F. Q.* iii. 3. 51.

STOUTNESS, *s.* boldness, stubbornness. Isa. 9. 9.
Hir [queen Elizabeth's] clemencie to those that submit, her *stoutnesse* to those that threaten. Lyly, *Euphues*, p. 460.

STRAIT, *adj.* (1) small, contracted, narrow. 2 Kings 6. 1; Matt. 7. 13; Lu. 13. 24. (2) strict. Acts 26. 5.
Your sute, which is no more pleasaunt to me then [than] the wringing of a *straight* [miswritten for *strait*] shoe. Lyly, *Euphues*, p. 287.

STRAIT, *s.* a narrow passage, pass. Job 36. 16.
They went forth by bands unto the *straits* of the mountain. Judith, 14. 11.

STRAITLY, *adv.* strictly, closely. Gen. 43. 7; Josh. 6. 1; Mark 1. 43.
His majesty hath *straitly* given in charge, &c. Shak. *Rich. III.* i. 1. 85.

STRAITNESS, *s.* narrowness; hence, distress. Deut. 28. 53; Job 36. 16; Jer. 19. 9. See above.

STRAWED, *pt t.* strewed. Matt. 21. 8; 25. 24.
The top *o'er straw'd* With sweets that shall the truest sight beguile. Shak. *Venus*, 1143.

STRICKEN IN AGE, advanced in age. Gen. 18. 11. *Stricken in years*; Josh. 13. 1; 1 K. 1. 1; Lu. 1. 7.
When one seeth a woman *striken in age* to looke amiable, he saith she hath eaten a snake. Lyly, *Euphues*, p. 368.

STRIKE, *v.* to stroke, rub. Ex. 12. 7; 2 Kings 5. 11.
Stryke wel theron blak sope [rub black soap well over it]. *Reliquiæ Antiquæ*, i. 108.

STRIKE HANDS, to clasp hands; hence, to conclude a compact, to become surety for any one. Job 17. 3; Prov. 17. 18; 22. 26. (A Hebraism.)

STRIPLING, *s.* a youth, lad. 1 Sam. 17. 56.
And now a *stripling* [young] cherub he appears. Milton, *P. L.* iii. 636.

STUFF, *s.* furniture, baggage of an army. Gen. 31. 37; Ex. 22. 7; Josh. 7. 11; 1 Sam. 30. 24; &c.
Come to the Centaur; fetch our *stuff* from thence. Shak. *Com. Err.* iv. 4. 153.

SUCCOUR, *v.* to help, assist, aid. 2 Sam. 8. 5; 2 Cor. 6. 2; Heb. 2. 18.
The more I stay, the more I'll *succour* thee. Shak. 3 *Hen. VI.* iii. 3. 41.

SUCKLING, *s.* an infant at the breast. Deut. 32. 25; 1 Sam. 15. 3.
To feare the cries of giltles *suckling* babes. Gascoigne, *Steel Glas*, 313.

SUFFICE, *v.* to be sufficient for, to satisfy. Numb. 11. 22; Ruth 2. 14; John 14. 8.
Suffices, that to me strength is my bane. Milton, *Samson*, 63.

SUFFICIENCY, *s.* power, adequate ability. Job 20. 22; 2 Cor. 3. 5; 9. 8.
A substitute of most allow'd [approved] *sufficiency*. Shak. *Oth.* i. 3. 224.

SUNDER, *v.* to sever, separate. Job 41. 17.
That vile wall which did these lovers *sunder*. Shak. *M. Nt. Dr.* v. 133.

In sunder, asunder. Ps. 46. 9.

SUNDRY, *adj.* separate, different. Heb. 1. 1.
For *sundry* weighty reasons. Shak. *Macb.* iii. 1. 126.

SUPPLE, *v.* to make pliant. Ezek. 16. 4.
The flesh therewith shee *suppled* and did steepe. Spenser, *F. Q.* iii. 5. 33.

SURE, *adj.* secure. 1 Sam. 2. 35; Prov. 11. 15; Matt. 27. 65. Hence *surely*, securely. Prov. 10. 9.
To guard *sure* their master. Shak. *Tim.* iii. 3. 40.

SURFEITING, *s.* gluttony. Lu. 21. 34.
This amorous *surfeiter* [glutton]. Shak. *Ant.* ii. 1. 33.

SWADDLE, *v.* to swathe, bandage. Lam. 2. 22; Ezek. 16. 4. Hence *swaddling-band*, a bandage for swathing infants. Job 38. 9. Also *swaddling-clothes*. Lu. 2. 7.
Our Babe . . . Can in his *swaddling-bands* controul the damnèd crew. Milton, *Ode on Nativity*, 228.

SWEAR, *v.* to make to swear. Ex. 13. 19.
Swear me to this. Shak. *L. L. L.* i. 1. 65.

SWELLING, *adj.* inflated, haughty, arrogant. 2 Pet. 2. 18; Jude 16.
These *swelling* wrong-incensed peers. Shak. *Rich. III.* ii. 1. 51.

SWINE, *s.* a pig (in the *singular*). Lev. 11. 7; Prov. 11. 22.
Pearl enough for a *swine*. Shak. *L. L. L.* iv. 2. 91.

TABER, *v.* to beat as upon a tabor, or drum; to drum upon. Nah. 2. 7.
Before them yode a lusty *tab[e]rere*. Spenser, *Sh. Kal. May*, 22.

TABERNACLE, *s.* a tent, a moveable dwelling; especially the sacred tent in which the ark of the covenant was kept. Ex. 26. 1; Matt. 17. 4; 2 Cor. 5. 1; &c.

TABLE, *s.* a writing-tablet, tablet to write on. Hab. 2. 2; Lu. 1. 63; 2 Cor. 3. 3.
Who art the *table* wherein all my thoughts Are visibly character'd. Shak. *Two Gent.* ii. 7. 3.

TABLET, *s.* an ornament appended to a necklace, a locket. Ex. 35. 22. (R.V. armlets, *or* necklaces.)
Monilles, necklaces, *tablets*, brouches, or ouches; any such ornaments for the neck. Cotgrave, *F. Dict.*

TABRET, *s.* a kind of tambourine or small tabor. Gen. 31. 27; Job 17. 6; Isa. 5. 12. See TABER.

TACHE, *s.* an attachment or fastening. Ex. 26. 6, 11; 36. 13; 39. 33.
The *taches*, snuffers, snuff-dishes, besoms . . . of that sacred fabric. Bp Hall, *Serm.* 1 *Cor.* 11. 10 (in Richardson, s. v. *Tatch*).
To *tache*, or *tacke*, F. attacher. Minsheu, *E. Dict.* (1627).

TAKE, *v.* to entrap, ensnare, catch. Prov. 6. 2. *Take up*, to obtain on credit. Nehem. 5. 2. *Take wrong*, to endure wrong. 1 Cor. 6. 7.
As is the osprey to the fish, who *takes* it By sovereignty of nature. Shak. *Cor.* iv. 7. 34.

TALE, *s.* number. Ex. 5. 8; 1 S. 18. 27; 1 Chr. 9. 28.
He hath even the veral heares of your heades noumbred out by *tale*. Udall, *Erasmus; Luke*, c. 12 (Richardson).

TARGET, *s.* a shield. 1 Sam. 17. 6; 1 Kings 10. 16.
He would come with his sword and *target* both. *Sh. Plutarch*, p. 54.

TAVERNS, *s. pl.* shops. The 'Three Taverns' was a station on the Appian Road, between Rome and Appii Forum. Acts 28. 15.

TEIL-TREE, *s.* lime-tree, linden. Isa. 6. 13. (See p. 206.)
Tillet, the line, linden, or *teylot* tree. Cotgrave, *F. Dict.*
Of the *Tillet* or Linden-tree. Holland, *tr. of Pliny*, b. xxiv. c. 8.

TELL, *v.* to count. Gen. 15. 5; Ps. 22. 17; Jer. 15. 2.
Every shepherd *tells* his tale. Milton, *L'Allegro*, 67.

TEMPER, *v.* to mix, compound. Ex. 29. 2; 30. 35.
It is a poison *temper'd* by himself. Shak. *Haml.* v. 2. 339.

TEMPERANCE, *s.* self-restraint, moderation. Acts 24. 25; Gal. 5. 23; 2 Pet. 1. 6.
Temperance, modestie, mildenesse, sobrietie. Lyly, *Euphues*, p. 441.

TEMPT, *v.* to try, test, put to the test. Gen. 22. 1; Ex. 17. 7; Matt. 4. 7; &c.
Tempt not the Lord thy God. Milton, *P. R.* iv. 561.

TEMPTATION, *s.* trial. Deut. 4. 34. See above.

TESTAMENT, *s.* a will. Heb. 9. 16. Also, a covenant; as in the *Old Testament*, and *New Testament*. 2 Cor. 3. 6, 14.
They . . . told him where the *testament* was that Antonius had made. *Sh. Plutarch*, p. 215.

TETRARCH, *s.* a ruler over the fourth part of a country. Matt. 14. 1; Luke 3. 1; Acts 13. 1.
Tetrarchs of fire, air, flood, and on the earth. Milton, *P. R.* iv. 201.

THOUGHT, *s.* anxiety, excess of care; *to take thought*, to be very anxious. 1 Sam. 9. 5; Matt. 6. 25 (R.V. Be not anxious).
Take to you no hard *thoughts*. Shak. *Ant.* v. 2. 116.

THROUGHLY, *adv.* thoroughly. Matt. 3. 12.
For they were all *throughly* persuaded, and did certainly believe, that the ladies only were . . . the saving of the city. *Sh. Plutarch*, p. 38.

THYINE WOOD, a sweet-smelling wood, the citrum wood of the Romans (see p. 206). Rev. 18. 12.
Of the tree *Thya*, what it is. Holland, *tr. of Pliny*, b. 13, c. 16 (heading of the chapter).

TIMBREL, *s.* a tambourine, or small tabor. Ex. 15. 20; Judg. 11. 34.
The *timbrel* hither bring. Milton, Ps. 81. 2.

TIRE, *s.* a head-dress. Isa. 3. 18; Ezek. 24. 17, 23.
For she . . . anointed her face with ointment, and bound her hair in a *tire*. Judith, 16. 8.
(Short for *attire*; not the same word as *tiara*.)

TIRE, *v.* to attire, to adorn with a *tire* or head-dress. 2 Kings 9. 30.

Women *tyre* them-selves with gold and silke to please their lovers. Tyndall, *Works*, p. 72 (Richardson).

TITHE, *v.* to contribute the tithe, or tenth part, of. Deut. 14. 22; Lu. 11. 42.

Dismé. tythed, whereof tythe is taken. Cotgrave, *F. Dict.*

TITTLE, *s.* something very minute. Matt. 5. 18; Lu. 16. 17.

Tiltre, a tittle, a small line drawn over an abridged word. Cotgrave, *F. Dict.*

TO, *prep.* for. Judg. 17. 13; Matt. 3. 9; Lu. 3. 8.

Having an honest man *to* your husband. Shak. *M. Wives*, iii. 3. 107.

TO-BRAKE, *pt t.* broke in pieces. Ju. 9. 53. See *All-to*.

TONGUE, *s.* language. Gen. 10. 20; Isa. 66. 18. *Tongues*, various languages. Acts 2. 4; 10. 46; 19. 6.

Have you the *tongues*? Shak. *Two Gent.* iv. 1. 33.

TORMENTOR, *s.* a torturer. Matt. 18. 34. See Chaucer's use of *tormentour* in the *Sec. Nonnes Tale*; G. 373, 376, 527, 532.

TOUCHING, concerning. Num. 8. 26. *As touching*, with regard to. Gen. 27. 42; Matt. 18. 19.

As touching my residence and abiding heere in Naples. Lyly, *Euphues*, p. 42.

TO-WARD, as in '*to us-ward.*' See WARD.

TRANSLATE, *v.* to transfer, move from one place to another. 2 Sam. 3. 10; Col. 1. 13. To take up to heaven; hence *translation*, removal. Heb. 11. 5.

So may'st thou be *translated* to the skies. Milton, *Com.* 242.

TRAVAIL, *s.* toil, labour, labour of childbirth. Gen. 38. 27; Ps. 48. 6; Isa. 53. 11.

Such is the nature of these novises, that thinke to have... treasure without *travaile*. Lyly, *Euphues*, p. 47.

TRAVAIL, *v.* to be in labour. Gen. 35. 16; 38. 28.

He stode in the seconde chamber where the quene *travayled*. Fabyan, *Chron.* an. 1465—6.

TRESPASS, *v.* to transgress, offend. 1 Kings 8. 31; 2 Chr. 19. 10. Hence *trespass*, *s.* transgression, sin. Gen. 31. 36; &c.

The fatal *trespass* done by Eve. Milton, *P. L.* ix. 889.

TROW, *v.* to suppose, believe. Lu. 17. 9.

So much is more then [than] just to *trow*. Spenser, *F. Q.* v. 2. 34.

TRUMP, *s.* trumpet. 1 Cor. 15. 52; 1 Thess. 4. 16.

The wakeful *trump* of doom must thunder through the deep. Milton, *Hymn on Nativ.* 156.

TURTLE, *s.* a turtle-dove. Song 2. 12. (See p. 199.)

We'll teach him to know *turtles* from jays. Shak. *M. Wives*, iii. 3. 44.

TUTOR, *s.* a guardian. Gal. 4. 2.

And kynde witte be wardeyne, yowre welthe to kepe, And *tutour* of youre tresore. Langland, *P. Plowm.* B. 1. 56.

TWAIN, *adj.* two. 1 S. 18. 21; Ezek. 21. 19; Mt. 5. 41.

Both find each other, and I lose both *twain*. Shak. *Sonn.* 42.

UNADVISEDLY, *adv.* without forethought, without due consideration. Ps. 106. 33.

At that time certain priests... were slain in battle, for that they went out to fight *unadvisedly*. 1 Macc. 5. 67.

UNAWARES, AT, unexpectedly. Numb. 35. 11; Josh. 20. 9; Ps. 35. 8.

Or by his foe surpris'd *at unawares*. Shak. 3 *Hen. VI.* iv. 4. 9.

UNCOMELY, *adj.* unbecoming. 1 Cor. 12. 23. Also *adv.* in an unbecoming manner. 1 Cor. 7. 36.

Or why, my well-graced words among, With an *uncomely* silence fails my tongue? Ben Jonson, *tr. of Horace*, i. 4. 36.

UNCTION, *s.* an anointing. 1 John 2. 20. (R.V. anointing.) The A.V. has 'anointing' in verse 27.

Lay not that flattering *unction* [anointing salve] to your soul. Shak. *Haml.* iii. 4. 145.

UNDERGIRD, *v.* to strengthen a ship by passing ropes under and round her. Acts 27. 17.

They usiden helpis, *girdinge togidere* the schippe. Wyclif's (later) version.

UNDERSETTERS, *s. pl.* supports. 1 Ki. 7. 30, 34.

That they the werk shuld *undersette* With timber. Gower, *Conf. Amant.* (b. 5), ii. 199.

UNDERSTANDING, *adj.* intelligent. Deut. 1. 13; 1 Kings 3. 9.

Or nicely charge your *understanding* soul With opening titles miscreate, &c. Shak. *Hen. V.* i. 2. 15.

UNDERTAKE, *v.* to be surety for. Isa. 38. 14. (R.V. be thou my surety.)

On mine honour dare I *undertake* For good lord Titus' innocence. Shak. *Tit. And.* i. 436.

UNEQUAL, *adj.* unjust. Ezek. 18. 25, 29.

To lay a heavy and *unequal* hand Upon our honours. Shak. 2 *Hen. IV.* iv. 1. 102.

UNGODLY, *adv.* in an ungodly manner. 2 Pet. 2. 6.

Do not murmour so *ungodly*. Lever, *Serm.* p. 77.

UNICORN, *s.* properly, a one-horned animal; but the bison seems to be meant. Numb. 23. 22; 24. 8. (See p. 199.)

I will believe That there are *unicorns*. Shak. *Temp.* iii. 3. 22.

UNJUST, *adj.* dishonest. Lu. 16. 8.

This is the time that the *unjust* man doth thrive. Shak. *Wint. Ta.* iv. 4. 688.

UNPERFECT, *adj.* imperfect. Ps. 139. 16.

As an *unperfect* actor on the stage. Shak. *Sonn.* 23.

UNSAVOURY, *adj.* without savour, hence without wisdom, foolish. 2 S. 22. 27. (See R.V., text and marg.) With the froward thou wilt shew thyself *froward*, Ps. 18. 26. Cf. Mt. 5. 13.

UNTOWARD, *adj.* obstinate, perverse, intractable. Acts 2. 40.

What means this scorn, thou most *untoward* knave? Shak. *K. John*, i. 243.

UNWITTINGLY, *adv.* without knowing, unknowingly. Lev. 22. 14; Josh. 20. 3.

If ther be any that hath disobeyed his commaundements, eyther of purpose, or *unwittingly*, &c. Lyly, *Euphues*, p. 262.

USE, *v.* (1) to be accustomed. Ex. 21. 36. (2) to practise, make use of. Lev. 19. 26; 2 Kings 17. 17.

The Romans *use*... to give names of mockery. *Sh. Plutarch*, p. 11.

USURY, *s.* interest paid for money (at no exorbitant rate). Ex. 22. 25; Lev. 25. 36; Matt. 25. 27.

That use is not forbidden *usury* Which happies those that pay the willing loan. Shak. *Sonn.* 6.

UTMOST, *adj.* outermost. Numb. 22. 36, 41.

Within the *utmost* bound. Spenser, *F. Q.* ii. 12. 20.

UTTER, *v.* to disclose, make known. Lev. 5. 1.

Simon *uttereth* what treasures are in the temple. 2 Macc. iii. (heading of chapter).

UTTER, *adj.* outer. Ezek. 10. 5; 42. 1.

Drive them out From all heav'n's bounds into the *utter* deep. Milton, *P. L.* vi. 716.

UTTERMOST, *adj.* last. Matt. 5. 26.

Air, diffused In circuit to the *uttermost* [furthest] convex Of this great round. Milton, *P. L.* vii. 266.

VAGABOND, *adj.* fugitive, wandering. Acts 19. 13. As *s.* a fugitive, exile. Gen. 4. 12, 14; Ps. 109. 10.

To heaven their prayers Flew up, nor missed the way, by envious winds Blown *vagabond* or frustrate. Milton, *P. L.* xi. 16.

VAIN, *adj.* worthless, unprofitable. Ex. 5. 9; Judg. 9. 4; Jam. 1. 26.

Most wretched men, whose dayes depend on thrids [threads] so *vain*. Spenser, *F. Q.* iv. 2. 48.

VALIANTLY, DO, *v.* to behave gallantly or bravely. Numb. 24. 18; Ps. 60. 12; 118. 15.

Fight *valiantly* today. Shak. *Hen. V.* iv. 3. 12.

VANITIES, LYING, *s.* falsehoods. Ps. 31. 6.

I must Bestow upon the eyes of this young couple Some *vanity* [illusion] of mine art. Shak. *Temp.* iv. 1. 41.

VAUNT ONESELF, *v. reflex.* to boast. Judg. 7. 2; 1 Cor. 13. 4.

For vertu ne no victori ne *vant* noght *thi-selfe*. *Wars of Alexander*, ed. Skeat, 2713.

VEHEMENT, *adj.* violent. Song 8. 6; Jonah 4. 8.

A *vehement* thought is more auayleable then [than] the vertue of our figures, formes, or characters. Lyly, *Euphues*, p. 340.

VENISON, *s.* flesh of beasts taken in hunting. Gen. 25. 28; 27. 3.

He fet hym al with *venesoun*; i. e. he [the cat] feeds himself wholly with what he can catch. Langland, *P. Pl.* B. prol. 194.

VENTURE, AT A, at hazard, at random. 1 Kings 22. 34; 2 Chr. 18. 33.

Ye have made but an estimate of these landes of Conaughte *at a* verye *venture*, so as it shoulde be harde to builde any certaynte of charge to be raysed upon the same. Spenser, *State of Ireland* (Globe ed.), p. 666.

(Miswritten for *at aventure*, at adventure.)

VERITY, *s.* truth. Ps. 111. 7; 1 Tim. 2. 7.

In sincere *verity*. Shak. *K. Lear*, ii. 2. 111.

VERY, *adj.* true. Gen. 27. 21; Prov. 17. 9; Joh. 7. 26.

Thou art *very* Trinculo indeed. Shak. *Temp.* ii. 2. 109.

VESTURE, *s.* clothing, apparel. Gen. 41. 42; Ps. 22. 18.

Kiss her sacred *vesture's* hem. Milton, *Arcad.* 83.

VEX, *v.* to harass, torment. Matt. 15. 22; Acts 12. 1.

Air, less *vexed* with tempest loud. Milton, *P. L.* iii. 429.

VILE, *adj.* worthless. Jer. 29. 17; Phil. 3. 21; Jas. 2. 2.

Wonderfull *vyle* and of small pryce to many that must nedes ...sell. Lever, *Serm.* p. 130.

VIOL, *s.* a kind of guitar, usually with six strings. Isa. 5. 12; Amos 5. 23; 6. 5.

Softer strings Of lute, or *viol*. Milton, *Ode on the Passion*, 28.

VIRTUE, *s.* might, efficacy. Mark 5. 30; Lu. 6. 19.

The sun... Shoots invisible *virtue* even to the deep. Milton, *P. L.* iii. 586.

VOCATION, *s.* calling. Eph. 4. 1. (R.V. calling.)

Pray, pray that you .. Make walke vpright in your *vocation*. Gascoigne, *Steel Glas*, 943.

VOID, *adj.* empty. Gen. 1. 2; 1 Kings 22. 10.

See how many... offyces, prebends, and benefices ye finde *voyde*. Lever, *Serm.* p. 80.

WAIT, *s.* an ambush; as in 'lay a wait.' Jer. 9. 8; Ps. 41. 9, *P.B.*

Many wyld beastes *liggen in waite* [lie in wait]. Spenser, *Shep. Kal. May*, 226.

WANT, *v.* to be in want. Ps. 23. 1; Prov. 13. 25; 2 Cor. 11. 9.

Why should you *want?* Shak. *Tim.* iv. 3. 420.

WANTONNESS, *s.* licentiousness, riotous living. Rom. 13. 13; 2 Pet. 2. 18.

Till *wantonness* and pride Raise out of friendship hostile deeds in peace. Milton, *P. L.* xi. 795.

WARD, *s.* guard, prison. Gen. 40. 3; Ezek. 19. 9.

[It] was ordeyned, that what prysoner that ... was commytted to *warde*, and after wylfully brake or escaped the same, &c. Fabyan, *Chron.* an. 1423–4.

WARD, *adv.* in the phrases *to us-ward*, Ps. 40. 5; Eph. 1. 19; *to thee-ward*, 1 S. 19. 4; *to you-ward*, 2 Cor. 13. 3; Eph. 3. 2; *to the mercy-seat-ward*, Ex. 37. 9; i.e. towards us, towards thee, &c.

To Caunterbury-*ward;* i. e. towards Canterbury. Chaucer, *Prol.* 793.

WARE, *s.* merchandise. Neh. 10. 31; 13. 16.

They bye cornes and *wares* to make other paye more dere for it. Lever, *Serm.* p. 142.

WARE, *adj.* aware. Acts 14. 6; 2 Tim. 4. 15.

He was not *ware* that he was compassed in. *Sh. Plut.* p. 191.

WARE, *pt t.* wore. Lu. 8. 27.

He *ware* ever a long purple gown. *Sh. Plut.* p. 295.

WASHPOT, *s.* vessel for washing in. Ps. 60. 8; 108. 9.

WATCH, *s.* (1) a portion of the night, during which the same guard was on duty. *First watch*, Lam. 2. 19; *middle watch*, Judg. 7. 19; *morning watch*, Ex. 14. 24; *fourth watch*, Mt. 14. 25.

At this odd-even and dull *watch* o' the night. Shak. *Oth.* i. 1. 124.

(2) body of men on guard. Judg. 7. 19.

WATCHING, *s.* wakefulness. 2 Cor. 6. 5; 11. 27.

I am for you, though it cost me ten nights' *watchings.* Shak. *Much Ado*, ii. 1. 388.

WAX, *v.* to grow. Ex. 22. 24; Mt. 13. 15; Lk. 1. 80.

Whose hot love *waxed* soone colde. Lyly, *Euphues*, p. 48.

WAYFARING, *adj.* travelling. Judg. 19. 17; 2 Sam. 12. 4; Is. 33. 8.

Passengers or *waifaring* men. Holland, *tr. of Plutarch*, p. 789.

WAYMARK, *s.* a guide-post. Jer. 31. 21.

To stand a *way-mark* in the road to bliss. Cowper, *Progress of Error*, 117.

WEALTH, *s.* weal, welfare. 2 Chr. 1. 12; Ps. 112. 3.

In all time of our *wealth.* P. B. *Litany.*

WELL, *adv.* very; *well nigh*, very near; Ps. 73. 2.

They swore that you were *well nigh* dead for me. Shak. *Much Ado*, v. 4. 81.

WELL-FAVOURED, *adj.* handsome, of pleasing appearance. Gen. 29. 17; 39. 6; 41. 2.

She was neither faire nor fortunate, and yet wise and *wel favoured.* Lyly, *Euphues*, p. 280.

See Favour.

WELLSPRING, *s.* a fountain. Prov. 16. 22; 18. 4.

The fond peticion of the two, and the disdainful wrath of the others, issued both out of one *welspring.* Udall; *on Mark*, c. 10 (Richardson).

WENCH, *s.* a girl. 2 S. 17. 17.

Temperance was a delicate *wench.* Shak. *Temp.* ii. 1. 43.

WHAT, *pron.* why. Lu. 22. 71.

What shall I need to draw my sword? Shak. *Cymb.* iii. 4. 34.

WHEN AS, *conj.* when. Mt. 1. 18.

When as they wandered in the mountains and dens like beasts. 2 Macc. 10. 6.

WHETHER, *pron.* which (of two). Mt. 21. 31.

[She] bad me go do-wel Or wycke, yif I wolde, *whether* me lyked. Langland, *P. Plowm.* A. 12. 37.

WHILES, *adv.* while. Mt. 5. 25.

Whiles Hunger was her maister. Langland, *P. Plowm.* B. 6. 320.

WHIRLPOOL, *s.* a kind of great whale. Job 41. 1 (margin).

Sedenette, the Sea-monster called a *Whirlpool.* Cotgrave, *F. Dict.*

WHIT, *s.* a thing; *every-whit*, wholly. 1 S. 3. 18; Jn 7. 23. *Not a whit*, not at all. 2 Cor. 11. 5.

Not a whit. Shak. *M. Wives*, i. 1. 27.

WHITE, *v.* to whiten. Mark 9. 3.

WHITED, *pp.* whitened. Mt. 23. 27; Acts 23. 3.

Your passion hath sufficiently *whited* your face. Ben Jonson, *Cynthia's Revels*, iii. 3.

WHOLESOME, *adj.* health-giving, salutary. Prov. 15. 4; 1 Tim. 6. 3.

That so the Parliament May, with their *wholesome* and preventive shears, Clip your phylacteries. Milton, *On the New Forcers of Conscience*, 16.

WILL, *v.* to desire, wish. Mk 6. 25; Rom. 7. 18; Tit. 3. 8. *Will reveal*, wishes to reveal; Mt. 11. 27 (R.V. willeth to reveal). *Will kill*, wishes to kill; Lu. 13. 31 (R.V. would fain kill). *Will do* (R.V. willeth to do); Jn 7. 17. *Will marry* (R.V. desire to marry); 1 Tim. 5. 11.

They sent unto him to *will* him to retire. *Sh. Plut.* p. 191.

WILL-WORSHIP, *s.* willing worship, a worship of one's own choosing. Col. 2. 23. Wyclif has 'supersticioun, or vein religioun.'

WIMPLE, *s.* a covering for the neck. Is. 3. 22.

And, as she ran, her *wimpel* leet she falle. Chaucer, *Legend of Good Women*, 813.

WINEBIBBER, *s.* a wine-drinker, drunkard. Prov. 23. 20; Mt. 11. 19; Lk. 7. 34.

Of whom that one can sit and *bybbe* his fil. Gascoigne, *Steel Glas*, 563.

WINEFAT, *s.* wine-vat. Is. 63. 2; Mark 12. 1. See Fat.

WINK AT, to connive at. Acts 17. 30.

For if ye *winke at* suche matters, God wyl scoule upon you. Lever, *Serm.* p. 81.

WISE, *s.* guise, manner, way. Mt. 1. 18.

To love her in my beste *wyse.* Chaucer, *Book of the Duchess*, 1097.

WIST, *pt t.* knew. Ex. 16. 15; Mk 9. 6. See Wit, *v.*

His heed was of, er that he *wiste* [his head was off, before he knew it]. Chaucer, *Monkes Tale*, B. 3748.

WIT, *v.* to know. Gen. 24. 21; Ex. 2. 4. *We do you to wit*, we cause you to know. 2 Cor. 8. 1.

Wite ye nat wher ther stant [stands] a litel toun, &c. Chaucer, *Manciple's Prologue*, 1.

(A. S. *witan;* pres. tense *ic wát*, I wot; past t. *ic wiste*, I wist.) See Wist, Wot.

WIT, *s.* knowledge, understanding. Ps. 107. 27.

If thy wealth wast[e], thy *wit* will give but small warmth. Lyly, *Euphues*, p. 45.

WITCH, *s.* a wizard (used of a man). Dt. 18. 10.

I warrante hym a *wicche.* Langland, *P. Plowm.* B. 18. 10.

WITH, *s.* a pliant twig, used for a band. Judg. 16. 7.

Thou shalt ... doe that with a slender twist, that none can doe with a tough *with.* Lyly, *Euphues*, p. 387.

WITHAL, *adv.* (1) besides. 1 K. 19. 1; Ps. 141. 10; Acts 25. 27. (2) with. Lev. 11. 21; Job 2. 8.

[He] was by chance met *withal* by one of Aurelia's maids. *Sh. Plut.* p. 50.

WITHOUT, *prep.* beyond. 2 Cor. 10. 13.

Their friends that were *without* the chamber ... were both amazed and afraid. *Sh. Plut.* p. 134.

WITTINGLY, *adv.* knowingly. Gen. 48. 14. See Wit, *v.*

To take and hange all the rulers of the people that have *wittynglye* suffred ... these Popysh abuses. Lever, *Serm.* p. 125.

WITTY, *adj.* skilful, clever. Prov. 8. 12.

Thou art both beautiful in thy countenance, and *witty* in thy words. Judith, 11. 23.

WOE WORTH THE DAY, evil be to the day. Ezek. 30. 2.

Tomorwe *worth* y-made [shall be made] the maydenes bruydale [bridal]. Langland, *P. Plowm.* B. 2. 43.

WONT, *pp. as adj.* accustomed. Ex. 21. 29; Mk 10. 1; Acts 16. 13.

Ase he was *woned* ride [as he was accustomed to ride]. *King Horn*, 31.

WORSHIP, *s.* honour, reverence. Lk. 14. 10 (R.V. glory); Ps. 47. 4, *P.B.*

That good man of *worship*, Anthony Woodville. Shak. *Rich. III.* i. 1. 66.

WORTHY, *adj.* deserving. Dt. 25. 2; Lk. 12. 48; Rom. 1. 32. As *sb.*, a man of renown, hero. Na. 2. 5.

By reason of some notable act *worthy* memory. *Sh. Plut.* p. 11.

WOT, *pres. tense*, 1 *pers. sing.* (I) know. Gen. 21. 26; Ac. 3. 17; Phil. 1. 22. Improperly used with *ye* (in place of *wit*). Gen. 44. 15; Rom. 11. 2. Also with *we* (in place of *wit*). Ex. 32. 1; Ac. 7. 40. *Wotteth*, used for *wot* (with *he*). Gen. 39. 8.

But *wotte ye* not what the scripture sayth? Lever, *Serm.* 117.

(A. S. *wát*, I know, he knows; *witon*, we know, ye know.) See Wit.

WREATHEN, *pp.* twisted. Ex. 28. 14; 2 K. 25. 17.

The *wrythen* fuste [the closed fist]. Langland, *P. Plowm.* B. 17. 174.

WREST, *v.* to pervert. Ex. 23. 2; Dt. 16. 19; 2 Pet. 3. 16.

Lette us not *wrest* the places of Paule and of other scripturs unto a wrong purpose. Lever, *Serm.* p. 138.

YEARN, *v.* to feel emotion, to be moved with grief or sadness. Gen. 43. 30; 1 Kings 3. 26.

I must do that my heart-strings *yearn* [grieve] to do. Beaum. and Fletcher, *Bonduca*, ii. 4.

YOKEFELLOW, *s.* a comrade, partner. Phil. 4. 3. Cf. 2 Cor. 6. 14.

[He] thinks himself obliged to fall in with all the passions and humours of his *yoke-fellow.* *Spectator*, no. 7.

X. INDEX OF PROPER NAMES.

By the Rev. A. T. CHAPMAN, M.A., Fellow of Emmanuel College.

INTRODUCTION.

The numerous passages of Holy Scripture in which reasons for bestowing a particular name on any person are given shew that the Hebrews attached great importance to the *meanings* of their names. *Cf.* Gen. 17. 5, 19, 21. 3, 6, 30. From Lu. 1. 59, 2. 21, it appears that names were often given at circumcision. An index of names requires a brief introduction explaining the principles on which Hebrew names are formed.

In many cases, the name is composed of (1) one of the names or titles of God, (2) a verb or adjective, forming together a simple sentence, as, The Lord hath helped. See *Azariah*. Hence it is important to note:—

How the names and titles of God occur as parts of names.

Two names are chiefly used: (1) El, which occurs separately as El Elyon in Gen. 14. 18, 19 (*cf.* R.V. marg. and Ps. 78. 35); Gen. 33. 20 (El-Elohe-Israel and *cf.* marg.). This is found as El-, Eli- at the beginning of a word, and as -el, -eel, -iel at the end of it.

(2) Jah[1], which occurs separately in Ps. 68. 4, is found as Jo-, Jeho-[2] at the beginning of a word, and as -iah[1], -jah[1], -ia[1] (and probably shortened to -i in some cases) at the end of it.

Thus the same idea may be expressed in four ways, according as one or the other name of God is placed either at the beginning or end of the compound name, *e.g.*

Elnathan, Nathaniel, Jonathan, Nethan'iah[2] all express the same idea, God or the Lord gives (or has given). The name Nathan alone probably implies the same: He (*i.e.* God) has given[3].

That these two names for God were not identical in meaning follows from 2 K. 23. 34, where the change of Eliakim's name to Jehoiakim by the king of Egypt is recorded. In the Index the first of these names is rendered by *God*, the second by *the Lord*. The second indicates the Divine Being as one keeping His covenant with Israel, who will prove Himself in all respects that which He has promised to be to them[4].

Another name of God is Shaddai (see Index). The names compounded with this are Zurishaddai, Ammishaddai and (?) Shedeur. The Index shews that these occur only in the early chapters of Numbers.

Many titles of God occur as parts of names: Ab, Abi, father; Ahi, brother; Zur, a rock. The names Abijah and Ahijah shew that father and brother are titles of God, and the combinations of Abi, Ahi with other words, in the same manner as El, are evidence that the prefixes are in every case used in equivalent senses: *cf.* Abimelech, Ahimelech and Elimelech; Abiezer, Ahiezer and Eliezer; Abinadab and Jehonadab. Am, Ammi, occur also in similar combinations, as Amminadab; and though Ammiel may be interpreted people or kinsfolk of God, yet as a person bearing this name 1 Ch. 3. 5 has also the name Eliam 2 S. 11. 3 the more probable interpretation is that which gives the same meaning to both forms, *God is a kinsman*. A similar ambiguity in meaning attaches to Abidan; the meaning *father-judge* given in the Index renders the word, but the preceding considerations tend to shew that *the Father* (*i.e. God*) *is judge* is a more probable meaning than *father of the judge*.

The frequent use of 'nathan' to give, 'hanan' to graciously bestow, and other words of similar import, in composition with the names of God, throws light on the view taken by the Israelite as to God's providential care of the household, and may be considered in connexion with Job 1. 21; Gen. 30. 2, 33. 5; Ps. 127. 3. The use (very frequent) of Azar to help, and Pedah to redeem, may point to a belief in God's fostering care of the nation as well as of the individual.

The use of Baal as part of a word deserves notice. The names Bealiah, and Beeliada as equivalent to Eliada, shew that at one time Baal was used in a good sense (note Elijah's challenge, 1 K. 18. 21; and the passage in Hos. 2. 8—17); while Ishbosheth as a substitute for Eshbaal indicates a desire to avoid further use of the word Baal, when it had become associated with idolatrous worship.

It would be interesting to inquire when and where names of a particular form were most used. Nearly 200 names occur compounded with Jah in one of the forms given above in (2), and these are found frequently from the time of Isaiah onwards.

The preceding are but a few of the ideas and problems which a study of the meanings of names may suggest. As regards the names themselves an attempt has been made to give a *complete* list of passages where they occur, and though in the case of names occurring very often, as Abraham, David, Nebuchadrezzar, not all the references are given, it is hoped that no passage conveying special information has been omitted.

Certain lists of names, and genealogies, occur in more than one place. The lists of Genesis 4. 17 ff., 5, 10, 25, 36, 46. 8—27, Num. 26, Jos. 15—21 should be compared with one another and with the lists in 1 Ch. 1—8. (Note also the references under *Tribes* in Index of Subjects.) A list of David's mighty men is found both in 2 S. 23 and 1 Ch. 11. A list of those who returned from captivity is in Ezra 2 and Neh. 7. A comparison of the names as recorded in different lists and in the parallel accounts contained in the books of Kings and Chronicles shews that their form varies considerably in some cases. As references are not *always* given to both of such duplicate lists and parallel accounts in the Index, the reader should note the passages referred to in this paragraph, and compare them on all occasions.

For the spelling of proper names, the R.V. should always be consulted, as the Hebrew names are there rendered more uniformly into English. Important differences between R.V. and A.V. are noted in the Index[5], but for want of space others have been omitted. A variation such as -a or -ah in the ending of words is shewn by the addition of (h) at the end; S(h)almai indicates that the word is spelt with and without h[5]; and (s) at the end of a word as in Amorite(s) shews that passages containing the words Amorite and Amorites are mixed together. Other cases in which a bracket is similarly used will be easily understood.

Note. To save space, many abbreviations of words are used in this Index, *e.g.* n. for name, agt. against, prob. probably, f., ff. following, s. son, f. father, k. king, Gk. Greek, &c. A reference to a preceding name will often explain the abbreviation, especially in the meanings of the words. A.V. and R.V. stand for the Authorized and Revised Versions. m., mg. or marg. refers to the marginal readings of either version. q.v. [quod vide] following a word refers the reader to that word. cf., cp., the passage to be compared with that or those preceding. VS., VSS., version or versions of the Holy Scriptures in other languages, for details concerning which see pp. 29, 30. LXX., see p. 29.

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[1] All these should be pronounced yah. The iah at the end of words should be pronounced thus, and not as two syllables. In the Index this is indicated by a dot thus, Azar'iah, pr. A-zar-yah.

[2] In Hebrew the *consonants* form the essential part of the word, and the vowels vary according to certain rules with the position of the word. This accounts for the change from *a* to *e*, and for the form Jeho- from Jah-.

[3] The reader can by the help of the Index make a list of such variations.

[4] This is the most probable explanation of the words "I am that I am," Exod. 3. 14; or, "I will be that I will be," as marg. of R.V.

[5] In some cases the spelling in later editions of A.V. varies from that of 1611. The interchange of "a" and "ah," "s" and "sh" is very common in A.V.

Where the same name denotes more than one object, (1), (2) are used to distinguish persons or places about which *anything is recorded*, but if the name *only* occurs, as in lists and genealogies, the passages are given without such distinction. A mark)(is sometimes used to shew that the passages on either side of it refer to different objects; 'others,' '5 persons,' '5 men' are prefixed to lists of references where it may be left to the reader to distinguish between them. *Cf.* Abdon, Akkub, Arah, Azareel. When a name is written differently in different passages, or two names belong to the same object, the sign = or 'same as' is used to connect the two forms, *e.g.* cp. Alemeth and Almon. Where the identity of the two forms is doubtful, ? is added.

N.B. The verses immediately preceding and following any reference should be consulted, and where the chapter *only* is given the whole or at least a considerable part of it should be read carefully. The meanings of names are given in italics, and when a rendering of A.V. or R.V. is given in italics, such rendering indicates the meaning of the name: *cf.* Abaddon.

AARON, appointed to assist Moses, Ex. 4. 14; elder brother of M., 7. 7; meets M. and children of Israel, 4. 27—30; with M. before Pharaoh, 5. 1—7. 7; his share in the plagues, 7. 8—12. 50; manna and quails, 16. 2, 6, 9, 10, 33, 34; with Hur stayed up Moses' hands, 17. 10; with Hur, 24. 14; with Jethro, 18. 12; at Sinai, 19. 24; 34. 30; with 70 elders, 24. 1, 9; A. and his sons anointed, 40. 12—15; makes the calf, 32. 1—6, 21, 25, 35; Dt. 9. 20; sedition of Miriam and A., Nu. 12. 1—12; makes atonement in Korah's rebellion, 16; his rod buds, kept in ark, 17; at Meribah, punished, 20. 2—12; buried, 20. 23—29; 33. 38; Dt. 10. 6; 32. 50; 123 years old, Nu. 33. 39; his parents and family, Ex. 6. 20, 23; Nu. 3. 2; 26. 59; 1 Ch. 6. 3, 4, 50; 23. 13; 24. 1; for priestly action see Sec. VII. p. 155; *Levites*, p. 156; joint action of M. and A., Ex. 29; reff. to A., Ps. 77. 20; 105. 26; 106. 16; 135. 19; M. and A. among his priests, 99. 6; house of A., 115. 10, 12; 118. 3; A.'s beard, 133. 2; I sent before thee M., A., and Miriam, Mic. 6. 4;—Lu. 1. 5; Ac. 7. 40; Heb. 5. 4; 7. 11; 9. 4. See *Moses*.

AARONITES, 1 Ch. 12. 27, the house of Aaron, R.V.; 27. 17, Aaron, R.V.

ABADDON, Job 26. 6; Pro. 15. 11; 27. 20, R.V., *destruction*, A.V.; another name of Apollyon, Rev. 9. 11.

ABAGTHA, *fortunate*, Est. 1. 10: a Persian word.

ABANA, a river of Damascus, 2 K. 5. 12; marg. *Amana*, q.v.

ABARIM, *parts beyond* [Jordan], mountains of A. from which Moses viewed the land, Nu. 27. 12; 33. 47; Dt. 32. 49; Jer. 22. 20, R.V., passages, A.V.

ABBA, *father*, Mk. 14. 36; Ro. 8. 15; Gal. 4. 6.

ABDA, *servant*, (1) 1 K. 4. 6; (2) Neh. 11. 17; same as Obadiah, 1 Ch. 9. 16.

ABDEEL, Jer. 36. 26, and **ABDIEL**, 1 Ch. 5. 15, *servant of God*.

ABDI, *servant of the Lord*, 1 Ch. 6. 44; 2 Ch. 29. 12; Ezr. 10. 26.

ABDON, *servant*, (1) one of the judges, Ju. 12. 13; (2) 2 Ch. 34. 20, in VSS. Achbor as in 2 K. 22. 12: others in 1 Ch. 8. 23, 30; 9. 36; (3) a city of Asher, Jos. 21. 30; same as Hebron, Jos. 19. 28.

ABED-NEGO, *servant of Nego*=? *Nebo*, q.v.; one of three saved in furnace, Dan. 3. 12—30. See *Azariah*.

ABEL, *breath*, *vanity*, his offering—accepted—killed by Cain, Gen. 4;—reff. in N. T., blood of *righteous* A., Mt. 23. 35; cf. Lk. 11. 51; 1 Jn. 3. 12; by *faith* A., Heb. 11. 4; he..being dead yet *speaketh*, Heb. 11. 4; cf. Heb. 12. 24, A. & R.V.

ABEL, *meadow*, 1 S. 6. 18; the great stone, marg. and R.V. with VSS. (reading Eben for Abel). In 2 S. 20. 14, 18 it is the same as

ABEL-BETH-MAACHAH, *m. of Beth-Maachah*, 2 S. 20. 15; 1 K. 15. 20; 2 K. 15. 29; also called

ABEL-MAIM, *m. of waters*, 2 Ch. 16. 4; cf. 1 K. 15. 20.

ABEL-CHERAMIM, *m. of the vineyards*, Ju. 11. 33, R.V.; plain of the vineyards, A.V.

ABEL-MEHOLAH, *m. of the dance*, Ju. 7. 22; 1 K. 4. 12; 19. 16.

ABEL-MIZRAIM, *m. of Egypt*, Gen. 50. 11; the place of the mourning (Heb. *Ebel*, R.V. marg.) of Egyptians.

ABEL-SHITTIM, *m. of the acacias*, Nu. 33. 49; elsewhere *Shittim*.

ABEZ, Jos. 19. 20.

ABI, mother of Hezekiah, 2 K. 18. 2; same as Abijah, [2 Ch. 29. 1.

ABIA *The Lord (is) father,* (1) Son of Rehoboam, 1 Ch. 3. 10; Mt. 1. 7; same as Abijah (2).
(2) Lk. 1. 5; same as Abijah (3).
ABIAH (1) Son of Samuel, 1 S. 8. 2; 1 Ch. 6. 28.
(2) 1 Ch. 2. 24. (3) 1 Ch. 7. 8.
ABIJAH (1) Son of Jeroboam, 1 K. 14. 1, 17.
(2) Son of Rehoboam, 2 Ch. 11. 20, 22; 12. 16; 13. 1—22; called Abijam in 1 K. 15. 1—8. (3) 1 Ch. 24. 10. (4) 2 Ch. 29. 1; see *Abi*.

Also, Neh. 10. 7; 12. 4, 17. R.V. has Abijah throughout, except in 1 Ch. 2. 24.

ABIALBON, *father of strength*, 2 S. 23. 31; same as Abiel, 1 Ch. 11. 32.

ABIASAPH, *the Father* (God) *gathers*, Ex. 6. 24; same as ? Ebiasaph, 1 Ch. 6. 23.

AB·IATHAR, *father of excellence*, or *plenty*, escapes Saul, 1 S. 22. 20; abides with David, 23. 6, 9; 30. 7; brings ark to Jerusalem, 2 S. 15. 24—36; 17. 15; 19. 11; takes part in Adonijah's rebellion, 1 K. 1. 7; thrust out from the priesthood, 2. 27, 35;—Mk. 2. 26. Ahimelech and Abiathar probably interchanged in 2 S. 8. 17; 1 Ch. 18. 16; 24. 3, 6, 31; cf. 2 S. 20. 25.

ABIB, an ear of corn, a green ear, see p. 182.

ABIDAH, *the Father knows*, Gen. 25. 4; 1 Ch. 1. 33.

ABIDAN, *father-judge*, Nu. 1. 11; 2. 22; 7. 60; 10. 24.

ABIEL, *God* (*is*) *father* or *f. of strength*, (1) 1 S. 9. 1; 14. 51; (2) A. the Arbathite, 1 Ch. 11. 32; cf. 2 S. 23. 31.

ABIEZER, **ABIEZRITE**, *father of help*, (1) a family in Manasseh, Jos. 17. 2; 1 Ch. 7. 18; called Abiezrites, Ju. 6. 11, 24, 34; 8. 32; to which Gideon belonged, written Jeezer, Nu. 26. 30; *vintage* of A., Ju. 8. 2; (2) 2 S. 23. 27; 1 Ch. 11. 28; 27. 12.

ABIGAIL, *f. of rejoicing*, (1) wife of Nabal, 1 S. 25. 3; became David's wife, 25. 42; 27. 3; 30. 5; 2 S. 2. 2; mother of Chileab, 2 S. 3. 3, or Daniel, 1 Ch. 3. 1; (2) sister of David, 1 Ch. 2. 16, called in R.V. **ABIGAL**, 2 S. 17. 25.

ABIHAIL, *father of strength*, Nu. 3. 35; 1 Ch. 2. 29; 5. 14; 2 Ch. 11. 18; Est. 2. 15; 9. 29.

ABIHU, *Father* (*is*) *He* (God), son of Aaron, Ex. 6. 23; 24. 1, 9; 28. 1; offered strange fire and died, Lev. 10. 1; Nu. 3. 2, 4; 26. 60, 61;—1 Ch. 6. 3; 24. 1, 2.

ABIHUD, *f. of splendour*, 1 Ch. 8. 3.

ABIJAH, **ABIJAM**. See *Abia*.

ABILENE, a district near Lebanon, Lk. 3. 1.

ABIMAEL, *f. of Mael*, Gen. 10. 28; 1 Ch. 1. 22.

ABIMELECH, *father-king*, (1) takes Sarah, Gen. 20. 2; warned in a dream, reproves Abraham for denying her, and is healed, 20. 3—18; 21. 22—32; (2) reproves Isaac for denying his wife, 26. 7—11; makes covenant with I., 26. 16, 26—33; (3) son of Gideon, Ju. 8. 31; murders his brethren and is made king, 9. 1—6; overcomes conspiracy and sows Shechem with salt, 9. 22—49; slain by a millstone, 9. 50—55; 2 S. 11. 21; (4) 1 Ch. 18. 16, Ahimelech VSS., see *Abiathar*; (5) in title of Ps. 34 same as Achish, 1 S. 21. 11.

ABINADAB, *noble father*, (1) ark rests in house of A. 20 years, 1 S. 7. 1; 2 S. 6. 3; 1 Ch. 13. 7; (2) second son of Jesse, 1 S. 16. 8; 17. 13; (3) son of Saul, 1 S. 31. 2; 1 Ch. 10. 2; (4) 1 K. 4. 11, cf. marg. and R.V.

ABINOAM, *father of pleasantness*, or *grace*, Ju. 4. 6.

ABIRAM, *father*, *high*, (1) with Dathan in Korah's rebellion, Nu. 16. 1—27; 26. 9; Dt. 11. 6; Ps. 106. 17, see *Korah*; (2) 1 K. 16. 34; cf. Jos. 6. 26.

ABISHAG, *f. of error*, the Shunammite, 1 K. 1. 3, 15; 2. 17—22.

ABISHAI, *f. of a gift*, son of Zeruiah, renders great services to David; 1 S. 26. 6—9; 2 S. 2. 18, 24; 3. 30;

10. 10, 14; 16. 9; 18. 2, 5; 19. 21; 20. 6, 10; 21. 17; 23. 18; 1 Ch. 2. 16; 18. 12; 19. 11 (Heb. Abshai), 15.

ABISHALOM, *f. of peace*, 1 K. 15. 2, 10, called Absalom, 2 Ch. 11. 20.

ABISHUA, *f. of safety*, 1 Ch. 6. 4; Ezr. 7. 5;)(1 Ch. 8. 4.

ABISHUR, *father-wall*, 1 Ch. 2. 28.

ABITAL, *father-dew*, 2 S. 3. 4; 1 Ch. 3. 3.

ABITUB, *f. of goodness*, 1 Ch. 8. 11.

ABIUD, Mt. 1. 13.

ABNER, *f. of Ner*, or *light*—once **ABINER**, captain of Saul's army, 1 S. 14. 50; 17. 55; 20. 25; 26. 5—15; makes Ishbosheth king, 2 S. 2. 8; defeated by Joab, slays Asahel, 2. 12—31; revolts to David, 3. 6—21; killed by Joab, 3. 27; David's lament over A., 3. 33; 4. 1, 12; 1 K. 2. 5, 32; 1 Ch. 26. 28; 27. 21.

ABRAM, *exalted father*, Gen. 11. 26—17. 5 and

ABRAHAM, *f. of a multitude*, Gen. 17. 5—25. 10; called, 12. 1; goes to Canaan, and Egypt, 12. 4—10; represents his wife to be his sister, 12. 11—20; 20; parts from Lot, 13. 5—13; rescues him, 14. 14; blessed by Melchizedek, 14. 19 (Heb. 7. 1—10); blessings and promises to, 12. 2; 13. 14; 15. 1, 5, 13; 18. 10; 21. 12; 22. 16; covenant with, 15. 18; renewed with change of name and circumcision, 17; entertains three angels and intercedes for Sodom, 18; casts forth Hagar, 21. 10; cf. Gal. 4. 22; offers up Isaac, 22 (Heb. 11. 17); purchases Machpelah, 23; 49. 30; 50. 13; death and burial, 25. 8;—God's promises to A., Gen. 26. 3; 28. 4; to A. and Isaac, 35. 12; to A., I. and Jacob, 50. 24; Ex. 2. 24; 6. 3—8; 32. 13; 33. 1; Lev. 26. 42; Nu. 32. 11; Dt. 1. 8; 6. 10; 9. 5, 27; 29. 13; 30. 20; 34. 4; 2 K. 13. 23; 1 Ch. 16. 16; Neh. 9. 7; Ps. 105; Mic. 7. 20;

the God of A., Gen. 26. 24; of A. and Isaac, 28. 13; 32. 9; cf. 31. 42, 53; 48. 15; of A., I. and Jacob, Ex. 3. 6, 15; 4. 5; cf. Mt. 22. 32; Mk. 12. 26; Lk. 20. 37;—1 K. 18. 36, L. God of A., I. and Israel; 1 Ch. 29. 18; 2 Ch. 30. 6;

A. the friend of God, 2 Ch. 20. 7; Is. 41. 8; Jas. 2. 23.—Jos. 24. 2; Ps. 47. 9; Is. 29. 22; 51. 2; 63. 16; Jer. 33. 26; Ez. 33. 24;

sons of A., Gen. 25. 1—18; 1 Ch. 1. 27—34; Mt. 1. 1—17; Lk. 3. 34; cf. Heb. 2. 16.

Reff. in N.T.: *promises* to A., Lk. 1. 55, 73; Ac. 3. 25; 7. 2—17; Ro. 9. 7; Heb. 6. 13; *A.'s faith*, Ro. 4; Gal. 3; Heb. 11. 8, 17; Jas. 2. 21;

A. father of the Jews, Lk. 13. 16; 19. 9; Ac. 13. 26; Ro. 11. 1; 2 Cor. 11. 22; and of them that believe, cf. Matt. 3. 9; Lk. 3. 8; Jn. 8. 33—58 with Ro. 4. 16; Gal. 3. 7, 29; 4. 22, 28; A. and Hagar, Gal. 4; A. and Melchizedek, Heb. 7. 1—10; A.'s bosom, Lk. 16. 22—30; A., I. and Jacob, Mt. 8. 11; Lk. 13. 28; Ac. 3. 13; 7. 32.—1 Pet. 3. 6.

ABRONAH, Nu. 33. 34, R.V.; Ebronah, A.V.

ABSALOM, *f. of peace*, 3rd son of David; 2 S. 3. 3; kills his brother Amnon, 13. 20—39; 14. 21—33; conspires against David, who flees from Jerusalem, 15—17; hanging in the oak is slain by Joab, 18. 9—17; David wept for A., 18. 33; 19. 1—6, 9, 10;—20. 6; 1 K. 1. 6; 2. 7, 28; 1 Ch. 3. 2; 2 Ch. 11. 20; Ps. 3, title.

ACCAD, Gen. 10. 10.

ACCHO, Ju. 1. 31, same as Ptolemais, Ac. 21. 7.

ACELDAMA, *field of blood*, Mt. 27. 8; Ac. 1. 19.

ACHAIA, Ac. 18. 12, 27; 19. 21; Ro. 15. 26; 16. 5; 1 Cor. 16. 15; 2 Cor. 1. 1; 9. 2; 11. 10; 1 Thes. 1. 7, 8.

ACHAICUS, *belonging to Achaia*, 1 Cor. 16. 17.

ACHAN, stoned for taking the "accursed" thing, Jos. 7; 22. 20. See *Achor*.

ACHAR, *troubler*, 1 Ch. 2. 7; cf. Jos. 7. 25.

ACHAZ, N. T. form of Ahaz, Mt. 1. 9.

ACHBOR, *mouse*, (1) Gen. 36. 38; (2) 2 K. 22. 12, same as *Abdon*, q.v.; (3) Jer. 26. 22; 36. 12.

ACHIM, short form of Jehoiachin; Mt. 1. 14.

ACHISH, king of Gath, receives David kindly, 1 S. 21. 10; 27; 28. 1; 29. 3—10; 1 K. 2. 40; called Abimelech, Ps. 34, title, prob. by change of letters.

ACHMETHA, Ezr. 6. 2, the city Ecbatana.

ACHOR, *trouble* (valley of), Achan stoned there, Jos. 7. 24, 26; 15. 7; Is. 65. 10; Hos. 2. 15.

ACHSAH, *ankle-ring*, daughter of Caleb, given to Othniel to wife, receives upper and lower springs, Jos. 15. 15—19; Ju. 1. 11—15; 1 Ch. 2. 49.

ACHSHAPH, *magic*, Jos. 11. 1; 12. 20; 19. 25.

ACHZIB, *a lie*, (1) Jos. 15. 44; Mic. 1. 14; (2) Jos. 19. 29; Ju. 1. 31.

ADADAH, Jos. 15. 22. [2—16.

ADAH, *ornament*, (1) Gen. 4. 19—23; (2) Gen. 36.

ADA·IAH, *the L. hath adorned*, name of 8 or 9 persons, 2 K. 22. 1; 1 Ch. 6. 41; 8. 21; 9. 12; 2 Ch. 23. 1; Ezr. 10. 29, 39; Neh. 11. 5, 12. See *Iddo*.

ADAL·IA, Est. 9. 8.

ADAM, *man?*, in Eden, Gen. 2. 15; names the creatures and woman, 19—23; cf. 3. 20; fall of, 3; 4. 1, 25; 5. 1—5; cf. R.V. wh. often translates "the man": 1 Ch. 1. 1; son of God, Lk. 3. 38; sons of A., Dt. 32. 8, children of men R.V.; Job 31. 33, cf. marg.; Ro. 5. 14; 1 Tim. 2. 13; Jude 14; contrasted with Christ the last A., 1 Cor. 15. 22, 45.

ADAM, name of a city; Jos. 3. 16.

ADAMAH, Jos. 19. 36.

ADAMI, Jos. 19. 33; **A.-NEKEB**, R.V., see *Nekeb*.

ADAR, (1) Jos. 15. 3; **ADDAR**, R.V., same as Hazar-addar, Nu. 34. 4; (2) the 12th month, Est. 3. 7.

ADBEEL, *miracle of God*, Gen. 25. 13; 1 Ch. 1. 29.

ADDAN, Ezr. 2. 59, same as **ADDON**, Neh. 7. 61.

ADDAR, 1 Ch. 8. 3, same as *Ard*, Nu. 26. 40, q.v.

ADDI, Lk. 3. 28.

ADER, *flock*, 1 Ch. 8. 15; Eder, R.V.

ADIEL, *ornament of God*, 1 Ch. 4. 36; 9. 12; 27. 25.

ADIN, *pleasant*, same root as Eden, Ezr. 2. 15; Neh. 7. 20;—10. 16;—Ezr. 8. 6.

ADINA, *pleasant*, 1 Ch. 11. 42. [see *Jashobeam*.

ADINO, the Eznite, 2 S. 23. 8; cf. 1 Ch. 11. 11, and

ADITHAIM, *double ornament*, Jos. 15. 36.

ADLAI, 1 Ch. 27. 29.

ADMAH, always with Zeboim, Gen. 10. 19; 14. 2, 8; Dt. 29. 23; Hos. 11. 8.

ADMATHA, Est. 1. 14.

ADNA, *pleasure*, Ezr. 10. 30;)(Neh. 12. 15.

ADNAH, *pleasure*, 1 Ch. 12. 20;)(2 Ch. 17. 14.

ADONI-BEZEK, *lord of Bezek*, Ju. 1. 3—7.

ADONIJAH, *the L. is my Lord*, (1) 4th son of David; 2 S. 3. 4; usurps the kingdom, pardoned, afterwards slain, 1 K. 1. 5—53; 2. 13—28;—1 Ch. 3. 2; (2) 2 Ch. 17. 8; (3) Neh. 10. 16, prob. same as

ADONIKAM, Ezr. 2. 13; 8. 13; Neh. 7. 18.

ADONIRAM, *lord-high*, 1 K. 4. 6; 5. 14; =Adoram.

ADONIS, Is. 17. 10, R.V. marg. See p. 163.

ADONI-ZEDEK, *lord of righteousness*, king of Jerusalem, Jos. 10. 1; one of 5 kings who war against Gibeon, 3—5; put to death, 22—27.

ADORAIM, 2 Ch. 11. 9. [2 Ch. 10. 18.

ADORAM, 2 S. 20. 24; 1 K. 12. 18=Hadoram,

ADRAMMELECH, *splendour of the king* or *fire-king*; n. of idol prob. representing the sun, 2 K. 17. 31; son of Sennacherib, 2 K. 19. 37; Is. 37. 38.

ADRAMYTTIUM, Ac. 27. 2.

ADRIA, a part of the Mediterranean, Ac. 27. 27.

ADRIEL, *flock of God*, 1 S. 18. 19; 2 S. 21. 8.

ADULLAM, Jos. 12. 15; 15. 35; 2 Ch. 11. 7; Neh. 11. 30; Mic. 1. 15; **ADULLAMITE**, Gen. 38. 1, 12, 20; cave of A., 1 S. 22. 1; 2 S. 23. 13; 1 Ch. 11. 15.

ADUMMIM (the going up of, or to), (*the pass of*) *the red* [red-haired men?], Jos. 15. 7; 18. 17, on the road from Jerusalem to Jericho.

ÆNEAS, healed by St Peter at Lydda, Ac. 9. 33.

ÆNON, *springs*, where John baptized, Jn. 3. 23.

AGABUS foretells famine, Ac. 11. 28; and Paul's imprisonment, 21. 10. [Samuel, 1 S. 15. 8—33.

AGAG, Nu. 24. 7; spared by Saul, cut in pieces by

AGAGITE, Haman the, Est. 3. 1, 10. See *Haman*.

AGAR, Gal. 4. 24, same as *Hagar*, q.v.

AGEE, one of David's mighty men, 2 S. 23. 11.

AGRIPPA, Paul brought before A. answers, Ac. 25. 13; —26. 32; *almost persuaded*, 26. 28, cf. R.V.

AGUR, (one of the) *gathering* (of wise men?), his prophecy, oracle R.V., Pro. 30.

AHAB, (1) king of Israel, 1 K. 16. 28—33; Elijah sent to, 17. 1; 18; 19. 1; 21. 18; smites Syrians, 20; the prophet's rebuke, 20. 35—42; takes Naboth's vineyard, 21; spared on repenting, 21. 29; seduced by false prophets is slain at Ramoth-gilead, 22; 2 Ch. 18;—2 K. 8—10; 21. 3, 13; Mic. 6. 16. (2) a lying prophet, Jer. 29. 21.

AHARAH, 1 Ch. 8. 1, called Ahiram, Nu. 26. 38. See

AHARHEL, 1 Ch. 4. 8. [*Aher*, *Ehi*.

AHASAI, Neh. 11. 13, called Jahzerah 1 Ch. 9. 12.

AHASBAI, *I flee to the Lord?*, 2 S. 23. 34; cp. 1 Ch. 11. 35.

AHASUERUS, *king?*, name of one Median and two Persian kings; (1) Dan. 9. 1; (2) Ezra 4. 6; (3) throughout Esther, see pp. 45, 46.

AHAVA, Ezr. 8. 15, 21, 31.

AHAZ, *possessor*, king of Judah, 2 K. 16; 2 Ch. 28; copies heathen altar, 2 K. 16. 10; Isaiah's message to, Is. 7; dial of A., 2 K. 20. 11;—23. 12.

AHAZ·IAH, *the L. upholds*, (1) k. of Israel; 1 K. 22. 40, 49, 51; 2 K. 1. 18; 2 Ch. 20. 35; (2) k. of Judah; 2 K. 8. 25—29; 9. 16—29; 10. 13; 12. 18; 1 Ch. 3. 11; 2 Ch. 22. 1—11; called Azariah 2 Ch. 22. 6, and Jehoahaz, 2 Ch. 21. 17.

AHBAN, 1 Ch. 2. 29.

AHER, 1 Ch. 7. 12; Ahiram in Nu. 26. 38. See *Ehi*.

AHI, (1) 1 Ch. 5. 15; (2) 1 Ch. 7. 34, contraction of Ahijah, cf. Abi.

AHIAH same as **AHIJAH**, *the L. (is) a brother*, (1) priest in Saul's time, 1 S. 14. 3, 18; same as ? Ahimelech; others in 1 K. 4. 3; 1 Ch. 8. 7. (1) the Shilonite, prophesies to Jeroboam the rending of the kingdom, 1 K. 11. 29—39; 12. 15; and God's judgement, 14. 2—18; 15. 29; 2 Ch. 9. 29; (2) father of Baasha, 1 K. 15. 27, 33: others in 1 Ch. 2. 25; 11. 36; 26. 20; Neh. 10. 26.

AHIAM, 2 S. 23. 33; 1 Ch. 11. 35.

AHIAN, 1 Ch. 7. 19.

AHIEZER, *brother-help*, (1) Nu. 1. 12; 2. 25; 7. 66, 71; 10. 25; (2) 1 Ch. 12. 3.

AHIHUD, (1) Nu. 34. 27; (2) 1 Ch. 8. 7.

AHIJAH. See *Ahiah*.

AHIKAM, *brother rising up*, s. of Shaphan, sent with others to Huldah by Josiah, 2 K. 22. 12—14; 2 Ch. 34. 20; 2 K. 25. 22; protects Jeremiah, Jer. 26. 24; 39. 14. See *Gedaliah* and Jer. 40—43.

AHILUD, 2 S. 8. 16; 20. 24; 1 K. 4. 3, 12; 1 Ch. 18. 15.

AHIMAAZ, *b. of anger*, (1) 1 S. 14. 50; (2) son of Zadok, 2 S. 15. 27, 36; sent secretly to David, hidden in a well, 17. 17—21; 18. 19—29; 1 Ch. 6. 8, 9, 53; (3) 1 K. 4. 15. [9. 17.

AHIMAN, Nu. 13. 22; Jos. 15. 14; Ju. 1. 10; 1 Ch.

AHIMELECH, *brother-king*, (1) gives David hallowed bread, 1 S. 21. 1—9; slain by Saul, 22. 9—20; 23. 6; 30. 7; Ps. 52, title; (2) 2 S. 8. 17; 1 Ch. 24. 3, 6, 31, see *Abiathar*; (3) 1 S. 26. 6 (Abim-, LXX.).

AHIMOTH, 1 Ch. 6. 25; = Mahath, ver. 35 = Maath, Lk.

AHINADAB, *noble brother*, 1 K. 4. 14. [3. 26.

AHINOAM, *b. of grace*, (1) 1 S. 14. 50; (2) wife of David, 1 S. 25. 43; 27. 3; 30. 5; 2 S. 2. 2; 3. 2; 1 Ch. 3. 1.

AHIO, *brotherly*, or *the Lord is a brother*, 2 S. 6. 3, 4; 1 Ch. 13. 7;)(1 Ch. 8. 14, 31; 9. 37.

AHIRA, Nu. 1. 15; 2. 29; 7. 78, 83; 10. 27.

AHIRAM, *exalted brother*, Nu. 26. 38, same as *Ehi*, q. v.

AHISAMACH, *brother sustains*, Ex. 31. 6; 35. 34; 38. 23. See *Aholiab*.

AHISHAHAR, *brother-dawn*, 1 Ch. 7. 10.

AHISHAR, over Solomon's household, 1 K. 4. 6.

AHITHOPHEL, *b. of folly*, 2 S. 15. 12, 31, 34; his counsel overthrown by Hushai, hangs himself, 16. 15—17. 23; grandfather of Bathsheba, cp. 23. 34, and 11. 3; 1 Ch. 3. 5;—1 Ch. 27. 33, 34.

AHITUB, *b. of goodness*, (1) 1 S. 14. 3; 22. 9—20; (2) 2 S. 8. 17; 1 Ch. 6. 7, 8, 52; 18. 16; Ezr. 7. 2; (3) 1 Ch. 9. 11; Neh. 11. 11; 1 Ch. 6. 11, 12.

AHLAB, Ju. 1. 31.

AHLAI, (1) 1 Ch. 2. 31; (2) 1 Ch. 11. 41.

AHOAH, 1 Ch. 8. 4.

AHOHITE, 2 S. 23. 9, 28; 1 Ch. 11. 12, 29; 27. 4.

AHOLAH, *her tent*, and **AHOLIBAH**, *my tent in her*, Ez. 23. 4—44.

AHOLIAB, *tent of (the) father*, of tribe of Dan, constructs tabernacle, Ex. 31. 6; 35. 34; 36. 1, 2; 38. 23.

AHOLIBAMAH, *tent of the high place*, Gen. 36. 2, 5, 14, 18, 25; duke A., 36. 41; 1 Ch. 1. 52.

These 4 words begin with O, Oholah, &c., in R. V.

AHUMAI, 1 Ch. 4. 2.

AHUZAM, *their possession*, 1 Ch. 4. 6; -**ZZAM**, R. V.

AHUZZATH, *possession*, Gen. 26. 26.

AI, and **HAI**, *the heap of ruins*, Gen. 12. 8; 13. 3; Isr. smitten at Ai, Josh. 7; taken by stratagem, 8;—9. 3; 10. 1, 2; 12. 9; Ezr. 2. 28; Neh. 7. 32; in Jer. 49. 3 read Ar as Nu. 21. 15, 28. See *Ar*.

AIATH, Is. 10. 28.
AIJA, Neh. 11. 31.
AYYAH, 1 Ch. 7. 28, R. V. marg.; Gaza, A. V.
} prob. the same as Ai.

AIAH, (1) 2 S. 3. 7; 21. 8—11; (2) 1 Ch. 1. 40; same as **AJAH**, Gen. 36. 24; Aiah, R. V.

AIJALON same as **AJALON**, Jos. 21. 24; Ju. 1. 35; 12. 12 (? Elon); 1 S. 14. 31; 1 Ch. 6. 69; 8. 13; 2 Ch. 11. 10; Jos. 10. 12; 19. 42; 2 Ch. 28. 18. R. V. has Aijalon throughout.

AIN, *eye, fountain*, also with other words **EN-**, (1) Nu. 34. 11; (2) Jos. 15. 32; 19. 7; 21. 16; 1 Ch. 4. 32; cf. Ashan, 1 Ch. 6. 59; En-rimmon, Neh. 11. 29.

AKAN, Gen. 36. 27, same as *Jakan*, 1 Ch. 1. 42, q. v.

AKKUB, name of 5 persons, 1 Ch. 3. 24; 9. 17; Ezr. 2. 42, 45; Neh. 7. 45; 8. 7; 11. 19; 12. 25.

AKRABBIM, *scorpions*, Maaleh-A., the ascent of A., going up to A., cp. text and marg. A. V. and R. V. of Nu. 34. 4; Jos. 15. 3; Ju. 1. 36.

ALAMETH, 1 Ch. 7. 8, Alemeth, R. V., same as

ALEMETH, 1 Ch. 8. 36; 9. 42.

ALEMETH, 1 Ch. 6. 60; = Almon, Jos. 21. 18; Allemeth, R. V.

ALAMMELECH, *king's oak*, Jos. 19. 26.

ALEXANDER, (1) Mk. 15. 21; (2) Ac. 4. 6; (3) 19. 33; (4) 1 Tim. 1. 20; A. the coppersmith, 2 Tim. 4. 14.

ALEXANDRIA, Ac. 18. 24; 27. 6; -ians, 6. 9.

AL·IAH and **AL·IAN**, 1 Ch. 1. 51, 40. See *Alvah* and *Alvan*.

ALLELUIA, Hallelujah, R. V.; *praise ye the Lord*, Rev. 19. 1—6; cf. Ps. 105. 45, and 106—150.

ALLON, *oak*, 1 Ch. 4. 37; Jos. 19. 33; the oak, R. V.

ALLON-BACHUTH, *oak of weeping*, Gen. 35. 8.

ALMODAD, Gen. 10. 26; 1 Ch. 1. 20.

ALMON, *hidden*, Jos. 21. 18, same as *Alemeth*, q. v.

ALMON-DIBLATHAIM, Nu. 33. 46, 47.

ALOTH, 1 K. 4. 16; Bealoth, R. V.

ALPHA, first letter of Greek alphabet, Rev. 1. 8, 11 (cp. R. V.); 21. 6; 22. 13.

ALPHÆUS, (1) Mt. 10. 3; (2)? Mk. 2. 14; same as? Clopas, Joh. 19. 25, A. V. marg. and R. V.; same as? Cleopas, Lk. 24. 18. See *James* (2).

AL-TASCHITH, *destroy not*. See p. 49.

ALUSH, Nu. 33. 13, 14.

ALVAH and **ALVAN**, Gen. 36. 40, 23, same as *Aliah*

AMAD, Jos. 19. 26. [and *Alian*, q. v.

AMAL, *trouble*, 1 Ch. 7. 35.

AMALEK, Gen. 36. 12, 16; 1 Ch. 1. 36.

AMALEKITES (or **AMALEK**), fight with Isr., Ex. 17. 8—13; their destruction foretold, 17. 14—16; Nu. 24. 20;—enjoined, Dt. 25. 17—19; Nu. 13. 29; 14. 25, 43—45; Ju. 3. 13; 5. 14; smitten by Gideon, Ju. 6. 3, 33; 7. 12—10. 12; 12. 15; by Saul, 1 S. 14. 48 and 15; by David, 27. 8; 30. 1—18; 2 S. 8. 12; 1 Ch. 18. 11; by the Simeonites, 1 Ch. 4. 43; —Gen. 14. 7; 1 S. 28. 18; 2 S. 1. 1, 8, 13; Ps. 83. 7.

AMAM, Jos. 15. 26.

AMANA, Song 4. 8; 2 K. 5. 12 marg.

AMAR·IAH, *the Lord hath said* (promised), name of 9 persons, 1 Ch. 6. 7, 11, 52; 23. 19; 24. 23; 2 Ch. 19. 11; 31. 15; Ezr. 7. 3; 10. 42; Neh. 10. 3; 11. 4; 12. 2, 13; Zep. 1. 1.

AMASA, *a burden*, made captain of the host by Absalom, 2 S. 17. 25; David's offer to A., 19. 13; slain by Joab, 20. 4, 5, 8—12; 1 K. 2. 5, 32; 1 Ch. 2. 17; same as ? Amasai, 1 Ch. 12. 18;)(2 Ch. 28. 12.

AMASAI, 1 Ch. 6. 25, 35; 12. 18; 15. 24; 2 Ch. 29. 12.

AMASHAI, Neh. 11. 13; **AMASHSAI**, R. V. as Heb.

AMAS·IAH, *the L. beareth* (cf. Is. 46. 3), 2 Ch. 17. 16.

AMAZ·IAH, *strong (is) the L.*, (1) k. of Judah, 2 K. 12. 21; 13. 12; slays murderers of his father, conquers Edom, overcome and spoiled by Joash, slain at Lachish, 14. 1—23; 15. 1, 3; 1 Ch. 3. 12; 2 Ch. 24. 27—26. 4; (2) priest of Beth-el, Am. 7. 10—17: others in 1 Ch. 4. 34; 6. 45.

AMI, Ezr. 2. 57, same as Amon, Neh. 7. 59.

AMITTAI, *true*, 2 K. 14. 25; Jonah 1. 1.

AMMAH, 2 S. 2. 24. See *Metheg-Ammah*.

AMMI, *my people*, Hos. 2. 1. See *Lo-ammi*, 1. 9.

AMMIEL, (1) Nu. 13. 12; (2) 2 S. 9. 4, 5; 17. 27; (3) 1 Ch. 3. 5; = Eliam, 2 S. 11. 3; (4) 1 Ch. 26. 5.

AMMIHUD, (1) Nu. 1. 10; 2. 18; 7. 48, 53; 10. 22; 1 Ch. 7. 26:—4 others in Nu. 34. 20, 28; 2 S. 13. 37; **AMMIHUR**, R. V. of 2 S. 13. 37;—1 Ch. 9. 4.

AMMINADAB, (1) Ex. 6. 23; (2) Nu. 1. 7; 2. 3; 7. 12;

10. 14; Rt. 4. 19; 1 Ch. 2. 10;)(1 Ch. 6. 22, same as Izhar, vv. 2, 18, 38;)(1 Ch. 15. 10, 11; **AMINADAB**, Mt. 1. 4; Lk. 3. 33. Similar in meaning to
AMMINADIB, Song 6. 12; *my princely people*, R. V.; *willing*, marg. A. and R.V.
AMMISHADDAI, *servant of the Almighty*. Nu. 1. 12;
AMMIZABAD, 1 Ch. 27. 6. [2. 25; 7. 66, 71; 10. 25.
AMMON, children of, **AMMONITES**, Gen. 19. 38; Nu. 21. 24; Dt. 2. 19, 20, 37; 3. 11, 16; not to enter into the congregation, 23. 3;—Jos. 12. 2; 13. 10, 25; Ju. 3. 13; defeated by Jephthah, Ju. 10. 6—12. 3; Jabesh-G. delivered from A. by Saul, 1 S. 11. 1—11; 12. 12; 14. 47; 2 S. 8. 12; insult David's servants, subdued by Joab and David, 10; 11. 1; 12. 9, 26, 31;—17. 27; 23. 37; 1 Ch. 11. 39; 18. 11; 19; 20. 3; 1 K. 11. 1, 5, 7, 33; 2 K. 23. 13; 24. 2; 2 Ch. 20. 1—25; 26. 8; 27. 5; Ezr. 9. 1; Neh. 2. 10, 19; 4. 3, 7; 13. 1, 23;—Prophecies, Is. 11. 14; Jer. 9. 26; 25. 21; 27. 3; 40. 11, 14; 41. 10, 15; 49. 1—6; Ez. 21. 20, 28; 25. 2—10; Am. 1. 13; Zep. 2. 8—11; Dan. 11. 41; Ps. 83. 7.
AMMONITESS, 1 K. 14. 21, 31; 2 Ch. 12. 13; 24. 26.
AMNON, (1) David's eldest son, 2 S. 3. 2; 13 (**AMINON**, ver. 20, marg.); 1 Ch. 3. 1; (2) 1 Ch. 4. 20.
AMOK, *deep*, Neh. 12. 7, 20.
AMON, (1) 1 K. 22. 26; 2 Ch. 18. 25; (2) king of Judah, 2 K. 21. 18—25; 1 Ch. 3. 14; 2 Ch. 33. 20—25; Jer. 1. 2; 25. 3; Zep. 1. 1; Mt. 1. 10; (3) Jer. 46. 25, R. V.; the multitude, A. V. See *No-Amon* and *Ami*.
AMORITE(S), *highlander*? Gen. 10. 16; 14. 7, 13; 15. 16, 21; 48. 22; Ex. 3. 8, 17; 13. 5; 23. 23; 33. 2; 34. 11; Nu. 13. 29; dispossessed by Israelites, 21. 13—34; 22. 2; 32. 33, 39; Dt. 1. 4—44; 2. 24; 3. 2, 8, 9; 4. 46, 47; 7. 1; 20. 17; 31. 4; Jos. 2. 10; 3. 10; 5. 1; 7. 7; 9. 1, 10; five kings of the A., 10. 5—12;—11. 3; 12. 2, 8; 13. 4, 10, 21; 24. 8—18; Ju. 1. 34—36; 3. 5; 6. 10; 10. 8, 11; 11. 19—23; 1 S. 7. 14; 2 S. 21. 2; 1 K. 4. 19; 9. 20; 21. 26; 2 K. 21. 11; 1 Ch. 1. 14; 2 Ch. 8. 7; Ezr. 9. 1; Neh. 9. 8; Ps. 135. 11; 136. 19; Ez. 16. 3, 45; Am. 2. 9, 10.
AMOS, *burden*, Am. 1. 1; 7. 8—14; 8. 2. See p. 58.
AMOZ, *strong*, Isaiah the son of A., 2 K. 19. 2, 20; 20. 1; 2 Ch. 26. 22; 32. 20, 32; Is. 1. 1; 2. 1; 13. 1; 20. 2; 37. 2, 21; 38. 1.
AMPHIPOLIS, a city of Macedonia, Ac. 17. 1.
AMPLIAS, Ro. 16. 8. **AMPLIATUS**, R. V.
AMRAM, (1) Ex. 6. 18, 20; Nu. 3. 19; 26. 58; 1 Ch. 6. 2, 3, 18; 23. 12; 24. 20; (2) Ezr. 10. 34; (3) 1 Ch. 1. 41, same as Hemdan, Gen. 36. 26; Hamran, R. V.
AMRAMITES, Nu. 3. 27; 1 Ch. 26. 23.
AMRAPHEL, Gen. 14. 1, 9.
AMZI, *strong*, (1) 1 Ch. 6. 46; (2) Neh. 11. 12.
ANAB, *grapes*, Jos. 11. 21; 15. 50.
ANAH (3 persons), Gen. 36. 2—29; 1 Ch. 1. 38—41.
ANAHARATH, Jos. 19. 19.
ANA·IAH, *the L. hath answered*, Neh. 8. 4;)(10. 22.
ANAK, *long-necked*, Nu. 13. 22, 28, 33; Dt. 9. 2; Jos. 15. 13, 14; 21. 11; Ju. 1. 20.
ANAKIM, Dt. 1. 28; 2. 10, 11, 21; 9. 2; cut off by Joshua, Jos. 11. 21, 22;—14. 12, 15.
ANAMIM, Gen. 10. 13; 1 Ch. 1. 11.
ANAMMELECH, name of an idol, 2 K. 17. 31.
ANAN, *cloud*, Neh. 10. 26.
ANANI, 1 Ch. 3. 24; short form of [11. 32.
ANAN·IAH, *the L. covers* (i.e. protects), Neh. 3. 23;
ANANIAS, (1) punished for lying, Ac. 5. 1—6; (2) sent to Paul, baptizes him, Ac. 9. 10—18; 22. 12; (3) a high-priest, rebuked by Paul, Ac. 23. 2—5; 24. 1; Gk. form of Hananiah, Dan. 1. 19.
ANATH, Shamgar son of A., Ju. 3. 31; 5. 6.
ANATHEMA, *an accursed thing*, 1 Cor. 16. 22.
ANATHOTH, 1 Ch. 7. 8; Neh. 10. 19; birthplace of Jeremiah, Jos. 21. 18; 1 K. 2. 26; 1 Ch. 6. 60; Ezr. 2. 23; Neh. 7. 27; 11. 32; Is. 10. 30; Jer. 1. 1; 11. 21, 23; 32. 7—9. A man of Anathoth is called an
ANETHOTHITE, **ANTOTHITE**, **ANETOTHITE**, 2 S. 23. 27; 1 Ch. 11. 28; 12. 3; 27. 12; in R.V. **ANATHOTHITE** for all.
ANDREW, an apostle, Mt. 4. 18; 10. 2; Mk. 1. 16, 29; 13. 3; Jn. 1. 40, 44; 6. 8; 12. 22.
ANDRONICUS, a kinsman of Paul at Rome, Ro. 16. 7.
ANEM, 1 Ch. 6. 73; prob. short form of En-gannim.
ANER, (1) Gen. 14. 13, 24; (2) 1 Ch. 6. 70; same as Tanach, Jos. 21. 25.
ANIAM, 1 Ch. 7. 19. **ANIM**, Jos. 15. 50.
ANNA, a prophetess, Lk. 2. 36; N. T. form of Hannah.
ANNAS, high priest, Lk. 3. 2; Jesus led away to, Jn. 18. 13, 24; examines Peter and John, Ac. 4. 6.
ANTIOCH, (1) in Syria, Ac. 6. 5; disciples called Christians first at A., 11. 19—30; Barnabas and Saul sent from A., 13. 1; 14. 26; letters of apostles to A., 15. 22—35; 18. 22; Gal. 2. 11; (2) in Pisidia; Paul preaches at A. and Gentiles believe, Acts 13. 14; 14. 19—21; 2 Tim. 3. 11.
ANTIPAS, my faithful martyr, Rev. 2. 13; cf. R.V.
ANTIPATRIS, Ac. 23. 31. [See *Herod*.
ANTOTHIJAH, 1 Ch. 8. 24; **ANTHOTHIJAH**, R.V.
ANUB, 1 Ch. 4. 8.
APELLES, saluted by Paul, Ro. 16. 10.
APHARSACHITES, **-SATHCHITES**, **-SITES**, Ezr. 4. 9; 5. 6; 6. 6.
APHEK, (1) Jos. 12. 18; same as? **APHEKAH**, Jos. 15. 53; (2) Jos. 13. 4; 19. 30; (3) 1 S. 4. 1; same as? (4) 29. 1; (5) 1 K. 20. 26, 30; 2 K. 13. 17.
APHIAH, 1 S. 9. 1.
APHIK, Ju. 1. 31; same as? Aphek (2).
APHRAH, *dust*, Mic. 1. 10; Beth-le-Aphrah, R. V.
APHSES, 1 Ch. 24. 15; Happizzez, R. V.
APOLLONIA, a city of Macedonia, Ac. 17. 1.
APOLLOS, mighty in the Scriptures, Ac. 18. 24—19. 1; 1 Cor. 1. 12; 3. 4—6, 22; 16. 12; Tit. 3. 13.
APOLLYON, *destroyer*, Rev. 9. 11. See *Abaddon*.
APPAIM, 1 Ch. 2. 30, 31.
APPHIA, a female convert, Ph. 2.
APPII FORUM, the Market of Appius, R. V., Ac. 28. 15.
AQUILA and **PRISCILLA**, Paul wrought with them, Ac. 18. 2, 3, 18; they expound the way of God to Apollos, 18. 26; Paul thanks them for risking their lives, Ro. 16. 3;—1 Cor. 16. 19; 2 Tim. 4. 19.
AR, *city*, Nu. 21. 15; Dt. 2. 9, 18, 29; and
AR of Moab, Nu. 21. 28; Is. 15. 1, same as a (the R. V.) city of Moab, Nu. 22. 36.
ARAB, Jos. 15. 52. See *Arbite*.
ARABAH, Jos. 18. 18; *the Arabah*, R. V., and in R. V. of Deut. 1. 1; 2. 8; 3. 17; 4. 49; Josh. 3. 16; 8. 14; 11. 2; 12. 1, 3; 1 S. 23. 24; 2 S. 2. 29; 4. 7; 2 K. 14. 25; 25. 4; Jer. 39. 4; 52. 7; where A. V. has plain(s); Deut. 11. 30; champaign, A. V.; Ezek. 47. 8; desert, A. V. See p. 191.
ARABIA, 1 K. 10. 15; the mingled people, R. V.; 2 Ch. 9. 14; Is. 21. 13; Jer. 25. 24; Eze. 27. 21; Gal. 1. 17; 4. 25; its inhabitants are called
ARABIAN(S), 2 Ch. 17. 11; 21. 16; 22. 1; 26. 7; Neh. 2. 19; 4. 7; 6. 1; Is. 13. 20; Jer. 3. 2; Ac. 2. 11.
ARAD, (1) Nu. 21. 1; 33. 40; king of A., R. V.; Jos. 12. 14; Ju. 1. 16; (2) 1 Ch. 8. 15. [18.
ARA(H), 1 Ch. 7. 38;)(39;)(Ezr. 2. 5; Neh. 7. 10; 6.
ARAM, *highland*, (1) Gen. 10. 22, 23; 22. 21; 1 Ch. 1. 17; 7. 34; Mt. 1. 3, 4; Ram, R. V.; Lk. 3. 33; Arni, R. V.; (2) Nu. 23. 7; a country called *Syria* (q. v.) and Mesopotamia, Ju. 3. 10; (3) 1 Ch. 2. 23; cf. R. V.
ARAMITESS, *woman of Aram*, 1 Ch. 7. 14.
ARAM-MAACAH, 1 Ch. 19. 6, R. V.; Syria-m., A. V.
ARAM-NAHARAIM, *A. of the two rivers*, Ps. 60 (title), called *Mesopotamia* (q. v.); Gen. 24. 10; Dt. 23. 4; Ju. 3. 8; 1 Ch. 19. 6, cf. R. V. marg.
ARAM-ZOBAH, Ps. 60 (title), Syrians of Z.; 2 S. 10.
ARAN, Gen. 36. 28; 1 Ch. 1. 42. [6, 8.
ARARAT, ark rested on, Gen. 8. 4; Jer. 51. 27. In 2 K. 19. 37; Is. 37. 38; R. V.: Armenia in A. V.
ARAUNAH the Jebusite, land bought from A. for an altar by David, 2 S. 24. 16—24; cf. R. V. marg. Called Ornan, 1 Ch. 21. 15—28; 2 Ch. 3. 1.
ARBA(H), and the city of A., Jos. 14. 15; 15. 13; 21. 11; Gen. 35. 27, Kiriath-arba, R. V., q. v. [11. 32.
ARBATHITE, *native of the Arabah*, 2 S. 23. 31; 1 Ch.
ARBITE, *belonging to Arab*, 2 S. 23. 35; son of Ezbai, 1 Ch. 11. 37.
ARCHELAUS, son of Herod the Great, Mt. 2. 22.
ARCHEVITES, *people of Erech*, Ezr. 4. 9.
ARCHI, Jos. 16. 2, the Archites, R. V.
ARCHIPPUS, Col. 4. 17; Philem. 2. [1 Ch. 27. 33.
ARCHITE, Hushai the, 2 S. 15. 32; 16. 16; 17. 5, 14;
ARCTURUS, Job 9. 9; 38. 32, prob. the constellation called the Bear, as R. V.
ARD, **ARDITE**, Gen. 46. 21; Nu. 26. 40. See *Addar*.
ARDON, 1 Ch. 2. 18.
ARELI, **ARELITES**, Gen. 46. 16; Nu. 26. 17.

AREOPAGUS, Ac. 17. 19, hill of Ares or Mars, cf. ver. 22. Paul preaches there. **AREOPAGITE**, v. 34.

ARETAS, father-in-law of Herod Antipas; Paul escapes from him, 2 Cor. 11. 32. See *Herod*.

ARGOB, *stony*, (1) a country E. of Jordan, Dt. 3. 4, 13; 1 K. 4. 13; (2) 2 K. 15. 25.

ARIDAI, Est. 9. 9. **ARIDATHA**, Est. 9. 8.

ARIEH, *the lion*, 2 K. 15. 25.

ARIEL, *lion of God*, (1) Ezr. 8. 16; (2) 2 S. 23. 20; two *sons of* Ariel, R.V., lion-like men, A.V.; (3) a name of Jerusalem, Is. 29. 1—7; *lion or hearth of God*; cf. Ez. 43. 15, 16, marg. and R.V.

ARIMATHÆA, Mat. 27. 57; Lk. 23. 51; Jn. 19. 38; called Ramathaim in O.T., 1 S. 1. 1. See *Ramah*.

ARIOCH, (1) Gen. 14. 1, 9; (2) Dan. 2. 14—25.

ARISAI, Est. 9. 9.

ARISTARCHUS, a companion of Paul, Ac. 19. 29; 20. 4; 27. 2, and fellow-prisoner; Col. 4. 10; Ph. 24.

ARISTOBULUS, (household) of, saluted, Ro. 16. 10.

ARKITE (the), Gen. 10. 17; 1 Ch. 1. 15.

ARMAGEDDON, *hill of Megiddo*, Har-Magedon, R.V., Rev. 16. 16; cf. 2 Ch. 35. 22; Zec. 12. 11.

ARMENIA, 2 K. 19. 37; Is. 37. 38; Ararat, m. and R.V.

ARMONI, son of Saul by Rizpah, 2 S. 21. 8.

ARNAN, 1 Ch. 3. 21.

ARNI, Lu. 3. 33, R.V. *Aram*, A.V., q.v.

ARNON, river of, border of Moab, Num. 21. 13—28; 22. 36; Dt. 2. 24, 36; 3. 8, 12, 16; 4. 48; Jos. 12. 1; 13. 9, 16; Ju. 11. 13, 18, 22, 26; 2 K. 10. 33; Is. 16. 2; Jer. 48. 20.

AROD, ARODI, ARODITES, Gen. 46. 16; Nu. 26. 17.

AROER, (1) by the river Arnon, Dt. 2. 36; 3. 12; 4. 48; Jos. 12. 2; 13. 9, 16; Ju. 11. 26; 2 K. 10. 33; 1 Ch. 5. 8; Jer. 48. 19; (2) before Rabbah; Nu. 32. 34; Jos. 13. 25; Ju. 11. 33; 2 S. 24. 5;—1 S. 30. 28;—Is. 17. 2=(2)? **AROERITE**, 1 Ch. 11. 44.

ARPAD. 2 K. 18. 34; 19. 13; Is. 10. 9; Jer. 49. 23.

ARPHAD, Is. 36. 19; 37. 13; same as Arpad, and so R.V.

ARPHAXAD, Gen. 10. 22, 24; 11. 10—13; 1 Ch. 1. 17, 18, 24, **ARPACHSHAD**, m. of Gen. 10. 22 and R.V.; Lk. 3. 36.

ARTAXERXES, (1) hinders the Jews from building; Ezr. 4. 7—23; (2) gives commission to Ezra, 6. 14; 7. 1—21; 8. 1; and to Nehemiah, Neh. 2. 1; 5. 14; 13. 6: kings of Persia.

ARTEMAS, Tit. 3. 12.

ARUBOTH, 1 K. 4. 10; **ARUBBOTH**, R.V. as Heb.

ARUMAH, Ju. 9. 41.

ARVAD, Ez. 27. 8, 11; **ARVADITE**, Gen. 10. 18;

ARZA, 1 K. 16. 9. [1 Ch. 1. 16.

ASA, *physician*, 3rd king of Judah, his reign, 1 K. 15. 8—24; 2 Ch. 14—16, and in 1 K. 15; 16; 22. 41, 43, 46; 1 Ch. 3. 10; 2 Ch. 17. 2; 20. 32; 21. 12; Jer. 41. 9; Mt. 1. 7, 8. See p. 43.)(1 Ch. 9. 16.

ASAHEL, *God hath made*, son of *Zeruiah* (q. v.), slain by Abner; 2 S. 2. 18—32; Joab's revenge, 3. 27—30;—23. 24; 1 Ch. 2. 16; 11. 26; 27. 7:—3 other persons, 2 Ch. 17. 8; 31. 13; Ezr. 10. 15.

ASAH·IAH, ASA·IAH, *The L. hath made*; (5 persons), 2 K. 22. 12, 14; 2 Ch. 34. 20; 1 Ch. 4. 36; 6. 30; 9. 5; 15. 6, 11.

ASAPH, *collector*, (1) a Levite, appointed leader of David's choir, hence a musical guild called "the sons of Asaph," "children of A." or "Asaph," 1 Ch. 6. 39; 15. 17, 19; 16. 5, 7, 37; 25. 1—9; 2 Ch. 5. 12; 20. 14; 29. 13, 30; 35. 15; Ezr. 2. 41; 3. 10; Neh. 7. 44; 12. 35, 46, and in titles of Pss. 50, 73—83; (2) 2 K. 18. 18, 37; Is. 36. 3, 22;)(1 Ch. 9. 15; 26. 1 (=Ebiasaph, 9. 19);)(Neh. 2. 8; 11. 17.

ASAREEL, 1 Ch. 4. 16. **ASAREL**, R.V.

ASARELAH, 1 Ch. 25. 2, same as Jesharelah, ver. 14.

ASENATH, Joseph's wife, Gen. 41. 45, 50; 46. 20. Egyptian word from name of goddess Neith?

ASER, Lk. 2. 36. **ASHER**, R.V., q.v.

ASHAN, *smoke*, (1) Jos. 15. 42; 1 Ch. 6. 59; (2) Jos. 19. 7; 1 Ch. 4. 32. See *Ain*, *Chor-ashan*.

ASHBEA, 1 Ch. 4. 21.

ASHBEL, ASHBELITE, *man*, or *fire, of Bel?* Gen. 46. 21; Nu. 26. 38; 1 Ch. 8. 1. [1. 6; Jer. 51. 27.

ASHCHENAZ and **ASHKENAZ**, Gen. 10. 3; 1 Ch.

ASHDOD, ASHDODITES, ASHDOTHITES, Jos. 11. 22; 13. 3; 15. 46; ark taken to, men of A. smitten, 1 S. 5. 1—7; 6. 17; 2 Ch. 26. 6; Neh. 4. 7; 13. 23; Is. 20. 1; Jer. 25. 20; Am. 1. 8; 3. 9; Zep. 2. 4; Zec. 9. 6; Azotus in N.T., Ac. 8. 40.

ASHDOTH-PISGAH, *springs* or *slopes of P.*, cf. A. and R.V. and marg. of Dt. 3. 17; 4. 49; Jos. 12. 3; 13. 20.

ASHER, *happy*, Gen. 30. 13; son of Jacob, boundaries and inheritance of the tribe, Jos. 17. 7, 10, 11; 19. 24—31, 34; Levite cities in, 21. 6, 30; Ju. 1. 31, 32 (Asherites); 5. 17; 6. 35; 7. 23; 1 K. 4. 16; 1 Ch. 6. 62, 74; the descendants of, 1 Ch. 7. 30—40; 12. 36; 2 Ch. 30. 11; Ez. 48. 2, 3, 34. See *Tribes*.
In N.T. Anna of tribe of Aser (Asher, R.V.), Lk. 2. 36.

ASHERAH, ASHERIM, ASHEROTH, in R.V. for *grove(s)* of A.V.; an idol, or wooden symbols of a goddess Asherah; Ex. 34. 13; Ju. 3. 7; 6. 25, and see *Groves*, p. 162.

ASHIMA, 2 K. 17. 30, a god worshipped in Hamath.

ASHKELON, Ju. 14. 19; Jer. 25. 20; 47. 5, 7; Am. 1. 8; Zep. 2. 4, 7; Zec. 9. 5, also written

ASKELON, Ju. 1. 18; 1 S. 6. 17; 2 S. 1, 20, one of the five cities of the Philistines. Its inhabitants called

ASHKELONITES, Jos. 13. 3, R.V.; **ESHKAL-**, A.V.

ASHKENAZ, 1 Ch. 1. 6, same as Ashchenaz, Gen. 10. 3.

ASHNAH, (1) Jos. 15. 33; (2) 15. 43.

ASHPENAZ, brought Daniel to the king, Dan. 1. 3.

AS(H)TAROTH, (1) plur. of *Ashtoreth*, q.v.—idols worshipped with Baal, by Israel; Ju. 2. 13; 10. 6; 1 S. 7. 3, 4; 12. 10; 31. 10; (2) a city in Bashan, Dt. 1. 4; Jos. 9. 10; 12. 4; 13. 12, 31; 1 Ch. 6. 71, the same? as

ASHTEROTH-KARNAIM, *A. of the two horns* (the crescent moon), Gen. 14. 5.

ASHTERATHITE, *native of A.*, 1 Ch. 11. 44.

ASHTORETH, a Phœnician goddess, the moon or Venus—generally in connexion with Baal, 1 K. 11. 5, 33; 2 K. 23. 13.

ASHUR, 1 Ch. 2, 24; 4. 5; **ASHHUR**, R.V.

ASHURITES, 2 S. 2. 9; ? Geshurites, as VSS., or Asherites (cf. Ju. 1. 32); Ez. 27. 6; cf. R.V.

ASHVATH, 1 Ch. 7. 33.

ASIA. Ac. 2. 9; 6. 9; 16. 6; 19. 10, 22, 26, 27; 20. 4, 16, 18; 21. 27; 24. 18; 27. 2; Ro. 16. 5; R.V. 1 Cor. 16. 19; 2 Cor. 1. 8; 2 Tim. 1. 15; 1 Pet. 1. 1; Rev. 1. 4, 11, used for a part of Asia-Minor.

ASIARCHS, R.V. marg. of Acts 19. 31, chief officers of Asia, cf. A.V.

ASIEL, 1 Ch. 4. 35.

ASNAH, one of the Nethinim, Ezr. 2. 50.

ASNAPPER, Ezr. 4. 10.

ASPATHA, Est. 9. 7. [1 Ch. 7. 14.

AS(H)RIEL, ASRIELITES, Num. 26. 31; Jos. 17. 2;

ASSHUR, Gen. 10. 22; 1 Ch. 1. 17. See *Assyria*.

ASSHURIM, Gen. 25. 3; ? same as Ashurites. [23 37.

ASSIR, Ex. 6. 24; 1 Ch. 3. 17, the *captive*, R.V.; 6. 22,

ASSYRIA, -AN(S), Gen. 2. 14; 25. 18; takes tribute from Israel, 2 K. 15. 19; carries them captive, 15. 29; 17. 3—27; 18. 7—12; 1 Ch. 5. 6, 26; allied with Ahaz, 2 K. 16. 7—10, 18; 2 Ch. 28. 16—21; comes up agt. Judah, their army destroyed, 2 K. 18. 13—19. 36; 2 Ch. 32. 1—22; Is. 36, 37; 2 K. 20. 6; 23. 29; 2 Ch. 30. 6; 33. 11; Ezr. 6. 22; Neh. 9. 32; Is. 38. 6; 52. 4; Jer. 2. 18, 36; 50. 17; Lam. 5. 6; Ez. 16. 28; 23. 5—12, 23; 31. 3; Hos. 5. 13; 7. 11; 8. 9; 9. 3; 10. 6; 11. 5, 11; 12. 1; Na. 3. 18. Prophecies abt., Is. 7. 17—20; 8. 4, 7; 10. 5—24; 11. 11, 16; 14. 25; 19. 23—25; 20; 23. 13; 27. 13; 30. 31; 31. 8; Mi. 5. 5, 6; 7. 12; Zep. 2. 13; Zec. 10. 10. The Heb. name of the country is **ASSHUR**, Gen. 10. 11; went forth A., he went forth into Assyria, R.V. and m. A.V.;—Nu. 24. 22, 24; Ez. 27. 23; 32. 22; Hos. 14. 3, and **ASSUR**, Ezr. 4. 2; Ps. 83. 8. Assyria, R.V.

ASUPPIM, house of, 1 Ch. 26. 15, 17; storehouse, R.V.

ASYNCRITUS, saluted by Paul, Ro. 16. 14.

ATAD, *thorn*, sore mourning for Jacob at, Gen. 50. 10.

ATARAH, *crown*, 1 Ch. 2. 26.

ATAROTH, *crowns*, (1) Nu. 32. 3, 34; (2) Jos. 16. 2, 7; (3) 1 Ch. 2. 54; see *Atroth-beth-Joab*.

ATAROTH-ADDAR, Jos. 16. 5; 18. 13.

ATER (3 persons), Ezr. 2. 16, 42; Neh. 7. 21, 45; 10. 17.

ATHACH, 1 S. 30. 30. **ATHA·IAH**, Neh. 11. 4.

ATHAL·IAH, daughter of Ahab, 2 K. 8. 26; destroys the seed royal, Joash saved, 2 K. 11. 1—3; 2 Ch. 22. 2—12; slain, 2 K. 11. 13—20; 2 Ch. 23. 12—21; 24. 7;)(1 Ch. 8. 26;)(Ezr. 8. 7.

ATHARIM, *spies*, Num. 21. 1, R.V.; the way of the spies, A.V.

ATHENS, ATHENIANS, Ac. 17. 15, 16; Paul's sermon at, 17. 22—31; 18. 1; 1 Thes. 3. 1.

ATHLAI, Ezr. 10. 28.

ATROTH, Nu. 32. 35; **ATROTH-SHOPHAN**, R. V.

ATROTH-BETH-JOAB, 1 Ch. 2. 54, R. V. See *Ataroth*.

ATTAI (3 men), 1 Ch. 2. 35, 36; 12. 11; 2 Ch. 11. 20.

ATTALIA, Paul and B. sailed from, Ac. 14. 25.

AUGUSTUS, Cæsar A., Lk. 2. 1;—Ac. 25. 21, 25, the emperor, R. V., called Cæsar, vv. 8, 11;—Ac. 27. 1.

AVA, 2 K. 17. 24; **AVVA**, R. V.

AVEN, *vanity*, i.e. idols, Ez. 30. 17, On in Egypt; Hos. 10. 8, *Beth-aven*, q.v.; Am. 1. 5, LXX. On.

AVIM, Jos. 18. 23, and

AVIMS, AVITES, Dt. 2. 23; Jos. 13. 3; 2 K. 17. 31; **AVVIM, AVVITES**, R. V.

AVITH, Gen. 36. 35; 1 Ch. 1. 46.

AZAL, Zec. 14. 5; **AZEL**, R. V.

AZAL·IAH, 2 K. 22. 3; 2 Ch. 34. 8.

AZAN·IAH, *the L. hath heard*, Neh. 10. 9.

AZARAEL } *God hath helped*, Neh. 12. 36: and
AZAREEL } others, 1 Ch. 12. 6; 25. 18; 27. 22; Ezr.
AZAREL, R. V. } 10. 41; Neh. 11. 13. **AZAREL**, R. V.

AZAR·IAH, *the L. hath helped*, (1) prophet in time of Asa, 2 Ch. 15. 1 ff.; (2) king of Judah (Uzziah), 2 K. 14. 21; 15. 1—7, 8, 13, 17, 23, 27; 1 Ch. 3. 12; 2 Ch. 26; burns incense, ver. 16; (3) the priest who withstood the king, 2 Ch. 26. 16—21; (4) Heb. name of Abed-nego, Dan. 1. 6, 7; 2. 17, 49;—many others, especially priests. 1 K. 4. 2, 5; 1 Ch. 2. 8, 38; 6. 9, 10, 13, 36; 9. 11; 2 Ch. 15. 1; 21. 2; 23. 1; 28. 12; 29. 12; 31. 10, 13; Ezr. 7. 3; Neh. 3. 23; 7. 7; 8. 7; 10. 2; 12. 33; Jer. 43. 2. In 2 Ch. 22. 6 read Ahaziah.

AZAZ, *strong*, 1 Ch. 5. 8. [scapegoat, A. V.

AZAZEL, Lev. 16. 8, 10, 26; R. V. and marg. A. V.;

AZAZ·IAH (3 men), 1 Ch. 15. 21; 27. 20; 2 Ch. 31. 13.

AZBUK, Neh. 3. 16. [2 Ch. 11. 9; Jer. 34. 7.

AZEKAH, Jos. 10. 10, 11; 15. 35; 1 S. 17. 1; Neh. 11. 30;

AZEL, 1 Ch. 8. 37, 38; 9. 43, 44. [Ezem in R. V.

AZEM, Jos. 15. 29; 19. 3, same as Ezem, 1 Ch. 4. 29.

AZGAD, Ezr. 2. 12; 8. 12; Neh. 7. 17; 10. 15.

AZIEL, 1 Ch. 15. 20, short form of *Jaaziel* (ver. 18), q. v.

AZIZA, Ezr. 10. 27.

AZMAVETH, 2 S. 23. 31; 1 Ch. 8. 36; 9. 42; 11. 33; 12. 3; 27. 25; Ezr. 2. 24; Neh. 12. 29; called Beth-azmaveth, Neh. 7. 28.

AZMON, Nu. 34. 4, 5; Jos. 15. 4.

AZNOTH-TABOR, *ears* (peaks) *of Tabor*, Jos. 19. 34.

AZOR, Mt. 1. 13, 14.

AZOTUS, Acts 8. 40. See *Ashdod*.

AZRIEL, *help of God*, 1 Ch. 5. 24; 27. 19; Jer. 36. 26.

AZRIKAM (4 men), 1 Ch. 3. 23; 8. 38; 9. 14, 44; 2 Ch. 28. 7; Neh. 11. 15. [2. 18, 19.

AZUBAH, *forsaken*, 1 K. 22. 42; 2 Ch. 20. 31;)(1 Ch.

AZUR, Jer. 28. 1; Ez. 11. 1; **AZZUR**, R. V.

AZZAH, (1) another spelling of Gaza, cf. R. V. Dt. 2. 23; 1 K. 4. 24; Jer. 25. 20; (2) 1 Ch. 7. 28, R. V. See *Aiath*.

AZZAN, Nu. 34. 26.

AZZUR, Neh. 10. 17. See *Azur*.

BAAL, *lord, possessor*, name of a Phœnician idol, occurs with Ashtaroth and "the groves" (or Asherim); and in plur. Baalim, all with the def. art. (note "the" in R. V. of ffg. texts); worshipped by Israel, Ju. 2. 11, 13; 3. 7; 8. 33; 10. 6, 10; put away, 1 S. 7. 4; 12. 10; restored by Ahab, 1 K. 16. 31—33; continued, 22. 53; 2 Ch. 24. 7; 28. 2; 2 K. 17. 16; and cf. Jer.; opposed by Gideon, Ju. 6. 25—32; Elijah, 1 K. 18; 19. 18; 2 K. 3. 2; Jehu, 10; Jehoiada, 11. 18; Josiah, 23. 4—15; 2 Ch. 17. 3—6; 23. 17; 34. 3—7; by prophets, Hos. 2. 8—17 (note Baali, *my master*, v. 16); 11. 2; 13. 1; Jer. 2. 8, 23; 7. 9; 9. 14; 11. 13, 17; 12. 16; 19. 5; 23. 13; 32. 29, 35; Zep. 1. 4; Ro. 11. 4. The word occurs as the name of a man, 1 Ch. 5. 5; 8. 30; 9. 36; of a place, 1 Ch. 4. 33; same as *Baalath-beer*, Jos. 19. 8. The fem. forms are:—

BAALAH, (1) Jos. 15. 9—11; = Kirjath-baal and K. jearim, Jos. 15. 60; 18. 14; 1 Ch. 13. 6; = **BAALE** of (R. V. omits of) Judah, 2 S. 6. 2; (2) Jos. 15. 29; = Balah, 19. 3; = Bilhah, 1 Ch. 4. 29; and

BAALATH, Jos. 19. 44; 1 K. 9. 18; 2 Ch. 8. 6.

BAALATH-BEER, *lady of the well*, Jos. 19. 8; see *Baal*. Compounds of Baal with a second word denote (1) an attribute of the god, (2) the place or manner of his worship, or (3) something wh. a place *possesses* (cp. the use of Beth). They are:—

BAAL-BERITH, *B. of the covenant*, Ju. 8. 33; 9. 4; called the god Berith, 9. 46; El-berith, R. V.

B.-GAD, *B. of fortune*, Jos. 11. 17; 12. 7; 13. 5.

B.-HAMON, *B. of Hamon?* Song 8. 11.

B.-HANAN, *B. is gracious*, Gen. 36. 38; 1 Ch. 1. 49;)(27. 28.

B.-HAZOR, *B. of Hazor*, 2 S. 13. 23.

B.-HERMON, *B. of Hermon*, Ju. 3. 3; 1 Ch. 5. 23.

B.-MEON, Nu. 32. 38; 1 Ch. 5. 8; Ez. 25. 9; called *Beth-baal-meon*, and *Beth-meon*, q.v.

B.-PEOR, *B. of Peor?* Nu. 25. 3, 5; Dt. 4. 3; Ps. 106. 28; Hos. 9. 10. [Ch. 14. 11.

B.-PERAZIM, *place of breakings forth*, 2 S. 5. 20; 1

B.-SHALISHA, *B. of Shalisha?* 2 K. 4. 42.

B.-TAMAR, *B. of Tamar*, Ju. 20. 33.

B.-ZEBUB, *B. of flies*, 2 K. 1. 1—16; Beel-z. in N.T.

B.-ZEPHON, *B. of Typhon?* Ex. 14. 2, 9; Nu. 33. 7.

BAALIS, Jer. 40. 14.

BAANA, (1) 1 K. 4. 12, 16 (R. V.); (2) Neh. 3. 4.

BAANAH, (1) slain for murdering Ishbosheth, 2 S. 4. 2—9; (2) 2 S. 23. 29; 1 Ch. 11. 30; (3) 1 K. 4. 16 (Baana, R. V.);)(Ezr. 2. 2; Neh. 7. 7; 10. 27.

BAARA, 1 Ch. 8. 8.

BAASE·IAH, 1 Ch. 6. 40.

BAASHA, king of Isr., at war with Asa, smote house of Jeroboam, 1 K. 15. 16—22, 27—34; 2 Ch. 16. 1—6; Jer. 41. 9; Jehu's prophecy against, 1 K. 16. 1—7; executed by Zimri, 8—13; 21. 22; 2 K. 9. 9.

BABEL, *gate of God*, and like Heb. balal, *to confound*, Gen. 10. 10; language confounded at, 11. 1—9. The same Heb. word rendered, after its Gk. form,

BABYLON, 2 K. 17. 24, 30; Hezekiah shews treasures to messengers from, 20. 12—19; 2 Ch. 32. 31; Is. 39; 2 Ch. 33. 11; Nebuchadnezzar, k. of B., 2 K. 24. 1, 7, see *Nebuchadnezzar*; Jerus. besieged and carried captive to, 24. 10—25. 30; 1 Ch. 9. 1; 2 Ch. 36. 6—21; Ezr. 5. 12; Jer. 39; 52; Est. 2. 6; Ps. 87. 4; 137; Jer. 20—44; Ez. 12. 13; 17. 11—21; 19. 9; 21. 19—24; 24. 2; Dan. 1. 1; 2; 3; 4; 5. 7; 7. 1; return from B., *first*, Ezr. 1; 2; Neh. 5. 11—17; 6; 7. 6 ff.; *second*, Ezr. 7; 8; Neh. 13. 6; prophecies concg., Jer. 25. 12; 46. 13, 26; 49. 28, 30; 50; 51; Zec. 2. 7; 6. 10; Ez. 26. 7; 29. 18, 19; 30. 10—25; 32. 11; Mic. 4. 10; against, Is. 13. 1—14. 23; 21. 2—10; 43. 14; 47. 1—48. 20; cf. Daniel, Belshazzar; Mt. 1. 11, 17; Ac. 7. 43; 1 Pet. 5. 13; B. the great, Rev. 14. 8; 16. 19; 17. 5; 18. 2—21.

BABYLONIANS, Ezr. 4. 9; Ez. 23. 15, 17, 23.

BABYLONISH, Jos. 7. 21; of Shinar, marg. R. V.

BACA, *weeping* (so R. V.), Ps. 84. 6.

BACHRITES, Nu. 26. 35; Becherites, R. V.

BAHARUMITE, the, 1 Ch. 11. 33; = Barhumite, 2 S. 23. 31; belonging to

BAHURIM, 2 S. 3. 16; 16. 5; 17. 18; 19. 16; 1 K. 2. 8.

BAJITH, *house*, i.e. temple, Is. 15. 2.

BAKBAKKAR, 1 Ch. 9. 15.

BAKBUK, Ezr. 2. 51; Neh. 7. 53.

BAKBUK·IAH, Neh. 11. 17; 12. 9, 25.

BALAAM, Nu. 22—24; brought by Balak, king of Moab, to curse Israel, Nu. 22. 5 ff.; life saved by means of the ass, 22. 22 ff.; the curse turned to blessing, 23; 24; Dt. 23. 4, 5; Jos. 24. 9, 10; Neh. 13. 2; his counsel, Nu. 31. 16 (cf. 25); slain, 31. 8; Jos. 13. 22; Mi. 6. 5; 2 Pet. 2. 15; Jude 11; Rev. 2. 14.

BALAC, Rev. 2. 14; same as Balak.

BALADAN, 2 K. 20. 12; Is. 39. 1. See *Berodach-*

BALAH, Jos. 19. 3. See *Baalah*. [*baladan*.

BALAK, see reff. in *Balaam*, and Ju. 11. 25.

BAMAH, *high place*, Ez. 20. 29.

BAMOTH, *high places*, Nu. 21. 19, 20; same as

BAMOTH-BAAL, *h. p. of Baal*, Jos. 13. 17; cf. Nu. 22. 41; Is. 15. 2 and R. V.

BANI, (1) 2 S. 23. 36; (2) Ezr. 2. 10; = Binnui, Neh. 7. 15;)(1 Ch. 6. 46; 9. 4; Ezr. 10. 29, 34, 38;)(Neh. 3. 17; 8. 7; 9. 4, 5; 10. 13, 14; 11. 22.

BAPTIST, Mt. 3. 1. See *John*.

BARABBAS, preferred by Jews to Jesus, Mt. 27. 16; Mk. 15. 7 f.; Lk. 23. 18; a robber, Jn. 18. 40.

BARACHEL, *God hath blessed*, Job 32. 2, 6.

BARACH·IAH, *the L. hath blessed*, Zec. 1. 1, 7 in ed. 1611; in N.T.
BARACHIAS, Mt. 23. 35; Barachiah, R.V.
BARAK, *lightning*, at Deborah's command rescues Israel, Ju. 4. 5—22; 5. 1, 12, 15; Heb. 11. 32.
BARHUMITE, the, 2 S. 23. 31. See *Baharumite.*
BARIAH, *a fugitive*, 1 Ch. 3. 22.
BAR-JESUS, *son of Jesus*, Ac. 13. 6. See *Elymas.*
BAR-JONA, *son of Jona(h)*, i.e. *John*, Mt. 16. 17 and cf. R. and A.V. of Jn. 1. 42; 21. 15 f. See *Peter.*
BARKOS, one of the Nethinim, Ezr. 2. 53; Neh. 7. 55.
BARNABAS, *son of consolation* (*exhortation*, R.V.), Ac. 4. 36; 9. 27; sent to Antioch, seeks Saul, 11. 22—30; 12. 25; with Paul on missionary journey, 13; 14; and to Jerusalem, 15; they part asunder, 15. 39;—1 Cor. 9. 6; Gal. 2. 1, 9, 13; Col. 4. 10.
BARSABAS, (1) Joseph called B., Ac. 1. 23; (2) Judas surnamed B., 15. 22, 27—33; **BARSABBAS**, R.V.
BARTHOLOMEW, one of the Twelve, Mt. 10. 3; Mk. 3. 18; Lk. 6. 14; Ac. 1. 13. [10. 46.
BARTIMÆUS, a blind man healed by Christ, Mk.
BARUCH, *blessed*, (1) Jeremiah's scribe, Jer. 32. 12 f.; 36; taken to Egypt, 43. 2—6; 45;)(Neh. 3. 20; 10. 6; 11. 5.
BARZILLAI, *like iron*, assisted David in his flight, 2 S. 17. 27; 19. 31—40; 1 K. 2. 7; Ezr. 2. 61; Neh. 7. 63;)(2 S. 21. 8; Ezr. 2. 61; Neh. 7. 63. [q.v.
BASEMATH in R.V. for *Bashemath* and *Basmath*,
BASHAN, *rich soil*, Og, king of, Dt. 1. 4; defeated at Edrei, Nu. 21. 33 ff.; Jos. 9. 10; 12. 4, 5; given to half Manasseh, Nu. 32. 33; Dt. 3. 1—14; Jos. 13. 11, 12, 30, 31; 17. 1, 5; 22. 7; Neh. 9. 22; Ps. 135. 11; 136. 20; Golan in B., city of refuge, Dt. 4. 43, 47; Jos. 20. 8; 21. 6, 27; bulls of B., Ps. 22. 12; Am. 4. 1;—1 K. 4. 13, 19; 2 K. 10. 33; 1 Ch. 5. 11, 12, 16, 23; 6. 62, 71; Ps. 68. 15, 22; Is. 2. 13; 33. 9; Jer. 22. 20; 50. 19; Ez. 27. 6; 39. 18; Mi. 7. 14; Na. 1. 4; Zec. 11. 2.
BASHAN-HAVOTH-JAIR, *B. villages of Jair*, Dt. 3. 14, cf. R.V.; Nu. 32. 41; Ju. 10. 4. See *Havoth-J.*
BASHEMATH, Gen. 26. 34; 36. 3—17; and
BASMATH, 1 K. 4. 15. See *Basemath.*
BATH-RABBIM, *daughter of many*, Song 7. 4.
BATH-SHEBA, wife of Uriah, David's sin with, 2 S. 11; 12; mother of Solomon, 12. 24; 1 K. 1. 11—31; 2. 13—19; Ps. 51 (title); called [of S., A.V.
BATHSHUA, 1 Ch. 3. 5;)(1 Ch. 2. 3, R.V.; daughter
BAVAI, helped to rebuild wall of Jer., Neh. 3. 18.
BAZLITH, Neh. 7. 54; **BAZLUTH**, Ezr. 2. 52.
BEAL·IAH, *the L. is lord*, 1 Ch. 12. 5.
BEALOTH, Jos. 15. 24; 1 K. 4. 16, R.V. See *Aloth.*
BEBAI, Ezr. 2. 11; 8. 11; 10. 28; Neh. 7. 16; 10. 15.
BECHER, (1) s. of Benjamin, Gen. 46. 21; 1 Ch. 7. 6, 8; (2) s. of Ephraim, called Bered 1 Ch. 7. 20, ancestor of
BECHERITES, Nu. 26. 35, R.V.; see *Bachrites.*
BECHORATH, 1 S. 9. 1.
BEDAD, Gen. 36. 35; 1 Ch. 1. 46.
BEDAN, 1 S. 12. 11 (? Barak as VSS.);)(1 Ch. 7. 17.
BEDE·IAH, Ezr. 10. 35. [5. 16.
BEEL·IADA, *Baal knoweth*, 1 Ch. 14. 7; = Eliada, 2 S.
BEELZEBUB, Mt. 10. 25; 12. 24, 27; Mk. 3. 22; Lk. 11. 15—19; should be **BEELZEBUL**. See *Baal-zebub.*
BEER, *a well*, (1) Nu. 21. 16; (2) Ju. 9. 21.
BEERA, 1 Ch. 7. 37. **BEERAH**, 1 Ch. 5. 6.
BEER-ELIM, *w. of the mighty*, Is. 15. 8.
BEERI, (1) Gen. 26. 34; (2) Hos. 1. 1.
BEER-LAHAI-ROI, *well of the living* (God) *that seeth me*, Gen. 16. 14 and 24. 62; 25. 11, R.V.
BEEROTH, *wells*, Jos. 9. 17; 18. 25; 2 S. 4. 2; Ezr. 2. 25; Neh. 7. 29; **BEEROTHITE**, 2 S. 4. 2—9; 23. 37; = **BEROTHITE**, 1 Ch. 11. 39.
BEEROTH-BENE-JAAKAN, *wells of the children of Jaakan*, Dt. 10. 6, R.V., cf. A.V.
BEERSHEBA, *well of the oath*, or *of seven*, Gen. 21. 14; covenant made with Philistines by Abr., 21. 31—33; by Isaac, 26. 23, 33; patriarchs at, 22. 19; 28. 10; 46. 1, 5.—Jos. 15. 28; 19. 2; 1 S. 8. 2; 2 S. 24. 7; 1 K. 19. 3; 2 K. 12. 1; 23. 8; 1 Ch. 4. 28; 2 Ch. 19. 4; 24. 1; Neh. 11. 27, 30; Am. 5. 5; 8. 14; from Dan even to B., Ju. 20. 1; 1 S. 3. 20; 2 S. 3. 10; 17. 11; 24. 2, 15; 1 K. 4. 25; from B. to D., 1 Ch. 21. 2; 30. 5.
BEESH-TERAH, *house of Ashtoreth*, Jos. 21. 27; = Ashtaroth, 1 Ch. 6. 71.
BEHEMOTH, ? *the hippopotamus*, description of, Job 40. 15—24.
BEL, a Babylonian god, ? same as Baal, Is. 46. 1; Jer. 50. 2; 51. 44.
BELA, (1) Zoar, Gen. 14. 2, 8; (2) Gen. 36. 32; 1 Ch. 1. 43; (3) Gen. 46. 21, R.V. (**BELAH**, A.V.); Nu. 26. 38, 40; 1 Ch. 7. 6; 8. 1, 3; (4) 1 Ch. 5. 8.
BELAITES, the family of Bela (3), Nu. 26. 38.
BELIAL, *worthless*, sometimes trans. wicked, Dt. 15. 9, cf. marg.; 2 S. 23. 6, cf. R.V.; sons of B., i.e. wicked men, Dt. 13. 13; Ju. 19. 22; 20. 13; 1 S. 1. 16; 2. 12; 10. 27; 25. 17, 25; 30. 22; 2 S. 16. 7; 20. 1; 1 K. 21. 10, 13; 2 Ch. 13. 7; 2 Cor. 6. 15.
BELSHAZZAR, his feast—warned by writing on the wall—slain, Dan. 5; 7. 1; 8. 1.
BELTESHAZZAR, name of Daniel, Dan. 1. 7; 2. 26; 4. 8—19; 5. 12; 10. 1.
BEN, *son*, 1 Ch. 15. 18. In Ben-abinadab, B.-dekar, B.-geber, B.-hesed, B.-hur, 1 K. 4. 8—13 (R.V.); Ben is translated in A.V. son of.
BENA·IAH, *the Lord hath built*, (1) one of David's officers, 2 S. 8. 18; 23. 20—23; 1 Ch. 11. 22—25; opposed to Adonijah, 1 K. 1. 8—44; slays him, Joab, and Shimei, 2. 25—46;—4. 4; 1 Ch. 18. 17; 27. 5, 6; (2) one of David's mighty men, 2 S. 23. 30; 1 Ch. 11. 31; 27. 14: and many others; 1 Ch. 4. 36; 15. 18, 20, 24; 16. 5, 6; 27. 34; 2 Ch. 20. 14; 31. 13; Ezr. 10. 25, 30, 35, 43; Ez. 11. 1, 13.
BEN-AMMI, *son of my kindred*, Gen. 19. 38.
BENE-BERAK, *sons of lightning*, Jos. 19. 45.
BENE-JAAKAN, Nu. 33. 31. See *Beeroth-b.-j.*
BENHADAD, *son* (i.e. worshipper) *of Hadad*; (1) the ally of Asa, 1 K. 15. 18—20; 2 Ch. 16. 2—4; (2) at war with Ahab, 1 K. 20. 1—34; besieges Samaria, 2 K. 6. 24; his death, 8. 7—15; (3) son of Hazael, 2 K. 13. 3; smitten thrice by Joash, v. 25;)(Jer. 49. 27; Am. 1. 4.
BEN-HAIL, *son of strength*, i.e. warrior, 2 Ch. 17. 7.
BEN-HANAN, 1 Ch. 4. 20.
BENINU, sealed the covenant, Neh. 10. 13.
BENJAMIN, *son of the right hand*, his birth, Gen. 35. 18; how brought to Egypt and treated by Joseph, 42—45; blessing of, by Jacob, 49. 27; by Moses, Dt. 33. 12; lot of B., border and cities, Jos. 18. 11—28; 21. 4, 17; Ju. 1. 21; Ehud a B., 3. 15; 10. 9; sin of Gibeah in B. and its consequences, Ju. 19—21;—1 S. 4. 12; Saul from B., 1 S. 9. 1—21; 10. 2, 20;—1 S. 13. 2, 15; 14. 16; 22. 7; B. against David, 2 S. 2. 9—31; 3. 19; 4. 2; Shimei of B., 2 S. 16. 5, 11; 19. 16 f.; 1 K. 2. 8; Sheba a B., 2 S. 20. 1—22;—21. 14; 23. 29; 1 K. 4. 18; 15. 22; with David, 1 Ch. 11. 31; 12. 2, 16, 29; 21. 6; 27. 12, 21; with Judah follow house of David, 1 K. 12. 21, 23; 2 Ch. 11. 12; 14. 8; 15. 2, 8, 9; 17. 17; 25. 5; 31. 1; 34. 9, 32; 1 Ch. 9. 3, 7; Ezr. 1. 5; 4. 1; 10. 9; Neh. 11. 4, 7, 31, 36; Est. 2. 5; Jeremiah of B., Jer. 1. 1; 32. 8, 44; 37. 12;—Ju. 5. 14, cf. Hos. 5. 8; Ps. 7 (title); 68. 27; 80. 2;—Jer. 6. 1; 17. 26; 33. 13; Ob. 19;—Ac. 13. 21; Ro. 11. 1; Ph. 3. 5; Rev. 7. 8; gate of B., Jer. 20. 2; 37. 13; 38. 7; Zec. 14. 10. *Tribes*, Subj.-Ind. Others, 1 Ch. 7. 10; Ezr. 10. 32; Neh. 3. 23; 12. 34.
BENJAMITE(S), bel. to tribe of *Benjamin*, q.v.
BENO, 1 Ch. 24. 26, 27.
BENONI, *son of my sorrow*, or *of my strength*, Gen. 35. 18; first name of *Benjamin*, q.v.
BEN-ZOHETH, 1 Ch. 4. 20.
BEON, Nu. 32. 3; short form of Baal-meon, v. 38.
BEOR, (1) Gen. 36. 32; 1 Ch. 1. 43; (2) Balaam s. of B., Nu. 22. 5; 24. 3, 15; 31. 8; Dt. 23. 4; Jos. 13. 22; 24. 9; Mic. 6. 5;—in N.T. 2 Pet. 2. 15, R.V.; Bosor, A.V.
BERA, king of Sodom, Gen. 14. 2, 17, 21.
BERACHAH, *blessing*, (1) 1 Ch. 12. 3; (2) valley of B., 2 Ch. 20. 26. [rechiah, R.V., as 1 Ch. 15. 17.
BERACH·IAH, *the L. hath blessed*, 1 Ch. 6. 39; Be-
BERA·IAH, *the L. hath created*, 1 Ch. 8. 21.
BEREA, Paul and Silas sent by night to, Ac. 17. 10, 13; 20. 4; more noble, searched the scriptures, 17. 11. **BERŒA**, R.V.
BERECH·IAH, *the L. hath blessed*, 1 Ch. 6. 39, R.V.; 15. 17;)(2 Ch. 28. 12;)(1 Ch. 3. 20;)(9. 16;)(15. 23;)(Neh. 3. 4, 30; 6. 18; Zec. 1. 1, 7; Barachiah, 1611.
BERED, (1) Gen. 16. 14; (2) 1 Ch. 7. 20; = *Becher*, q.v.
BERENICE. See *Bernice.*

BERI, 1 Ch. 7. 36. **BERITES**, 2 S. 20. 14.
BERIAH, **BERIITES**, *in calamity*, (1) Gen. 46. 17; Nu. 26. 44; 1 Ch. 7. 30; (2) 1 Ch. 7. 20—23;)(8. 13, 16;)(23. 10, 11.
BERITH, *covenant*, Ju. 9. 46. See *Baal-berith.*
BERNICE, Ac. 25. 13; 26. 30. See p. 138.
BERODACH-BALADAN, 2 K. 20. 12. See *Merodach-*
BEROTHAH, Ez. 47. 16; same? as [*B.*
BEROTHAI, 2 S. 8. 8=Chun, 1 Ch. 18. 8.
BEROTHITE=*Beerothite* (q.v.), 1 Ch. 11. 39.
BESAI, Ezr. 2. 49; Neh. 7. 52.
BESODE·IAH, *in the secret* (counsel) *of the L.*, Neh. 3. 6.
BESOR, the brook, 1 S. 30. 9, 10, 21.
BETAH, 2 S. 8. 8, or Tibhath, 1 Ch. 18. 8.
BETEN, Jos. 19. 25.
BETHABARA, *house of the ford*, Jn. 1. 28; Bethany,
BETH-ANATH, Jos. 19. 38; Ju. 1. 33. [R.V.
BETH-ANOTH, Jos. 15. 59.
BETHANY, *h. of dates*, Mt. 21. 17; 26. 6; Mk. 11. 1, 11, 12; 14. 3; Lk. 19. 29; 24. 50; Jn. 1. 28, R.V.; Lazarus of B., Jn. 11. 1, 18; 12. 1.
BETHARABAH, *h. of the Arabah*; see p. 191; Jos. 15. 6, 61; 18. 22.
BETHARAM, Jos. 13. 27; =*Beth-haran*, q.v.
BETH-ARBEL, Hos. 10. 14.
BETH-AVEN, *h. of vanity*, i.e. idols, Jos. 7. 2; 18. 12; 1 S. 13. 5; 14. 23; put for Beth-el, Hos. 4. 15; 5. 8; 10. 5. [24.
BETH-AZMAVETH, Neh. 7. 28; =Azmaveth, Ezr. 2.
BETH-BAAL-MEON, Jos. 13. 17. See *Baal-Meon.*
BETH-BARAH, Ju. 7. 24.
BETH-BIREI, 1 Ch. 4. 31; B.-biri, R.V.
BETH-CAR, 1 S. 7. 11. [19. 27.
BETH-DAGON, *h. of Dagon*, (1) Jos. 15. 41; (2) Jos.
BETH-DIBLATHAIM, *h. of the double cake* (of figs), Jer. 48. 22; =*Almon-diblathaim*, q.v.
BETH-EL, *h. of God*, Abraham's altar at, Gen. 12. 8; 13. 3; named by Jacob, 28. 19;—31. 13; 35. 1—16, cf. Hos. 12. 4; Jos. 7. 2; 8. 9—17; 12. 9; 16. 1, 2; 18. 13, 22; Ju. 1. 22, 23; 4. 5; 21. 19; [20. 18, 26, 31; 21. 2; and Zec. 7. 2, R.V. only]; 1 S. 7. 16; 10. 3; 13. 2; golden calf in, 1 K. 12. 28—33; 2 K. 10. 29; prophecy agst., 1 K. 13, cf. 2 K. 23. 4, 15—20;—1 Ch. 7. 28; 2 Ch. 13. 19; Ezr. 2. 28; Neh. 7. 32; 11. 31; Jer. 48. 13; Hos. 10. 15; Am. 3. 14; 4. 4; 5. 5; 7. 10, 13 (king's sanctuary, R.V.);—2 K. 2. 3, 23; 17. 28; (2) Jos. 12. 16; 1 S. 30. 27; =Bethuel.
BETHEL·ITE, *inhabitant of Bethel*, 1 K. 16. 34.
BETH-EMEK, *h. of the valley*, Jos. 19. 27.
BETHER, mountains of, *separation*, or, *spice*, Song
BETHESDA, *house of mercy*, Jn. 5. 2. [2. 17.
BETH-EZEL, *h. of the neighbourhood* ?, Mic. 1. 11.
BETH-GADER, 1 Ch. 2. 51; = ? Geder, Jos. 12. 13.
BETH-GAMUL, Jer. 48. 23. [Neh. 3. 14.
BETH-HACCEREM, *h. of the vineyard*, Jer. 6. 1;
BETH-HARAN, Nu. 32. 36. See *B.-aram.*
BETH-HOGLA(H), Jos. 15. 6; 18. 19, 21.
BETH-HORON, *h. of caves*, Joshua's victory at, Jos. 10. 10; 18. 14; 21. 22; 1 S. 13. 18; 1 Ch. 6. 68; 2 Ch. 25. 13; B. the upper, Jos. 16. 5; B. the nether, 16. 3; 18. 13; 1 K. 9. 17; upper and nether, 1 Ch. 7. 24; 2 Ch. 8. 5.
BETH-JESHIMOTH, **B.-JESIMOTH**, *h. of the desert*, Nu. 33. 49; Jos. 12. 3; 13. 20; Ez. 25. 9.
BETH-LEBAOTH, *h. of lionesses*, Jos. 19. 6, cf. 15. 32.
BETHLEHEM, *h. of bread*, called Ephrath; and **B.-JUDAH**, Ju. 17. 7—10; 19. 1, 2, 18; Ruth and Boaz at Bethlehem; see *Ruth*, p. 42; Samuel anoints David at B., 1 S. 16; 17. 12, 15; 20. 6, 28; 2 S. 2. 32; well of B., 2 S. 23. 13—17, 24; 1 Ch. 11. 15—19; —1 Ch. 2. 51, 54; 4. 4; 11. 26; 2 Ch. 11. 6; Ezr. 2. 21; Neh. 7. 26; Jer. 41. 17; Christ's birth-place, Mt. 2. 1—8, cf. Mi. 5. 2; Lk. 2. 4, 15; Jn. 7. 42; Herod slays children at, Mt. 2. 16; called *Ephrath*, q.v., in Gen. 35. 19; 48. 7; another B. in Zebulun, Jos. 19. 15; Ju. 12. 8, 10.
BETHLEHEMITE, 1 S. 16. 1, 18; 17. 58; 2 S. 21. 19.
BETH-MAACHAH, 2 S. 20. 14, 15; =*Abel-beth-maachah*, q.v., and see *Abel.* [Ch. 4. 31.
BETH-MARCABOTH, *h. of chariots*, Jos. 19. 5; 1
BETH-MEON, Jer. 48. 23; short form of *Beth-baal-meon*, q.v. [q.v.
BETH-NIMRAH, Nu. 32. 36; Jos. 13. 27; =*Nimrah*,
BETH-PALET, *h. of flight*, Jos. 15. 27; B.-pelet, R.V.
BETH-PAZZEZ, Jos. 19. 21. [*Peor.*
BETH-PEOR, Dt. 3. 29; 4. 46; 34. 6; Jos. 13. 20. See
BETHPHAGE, *h. of figs*, Mt. 21. 1; Mk. 11. 1; Lk. 19. 29.
BETH-PHELET, Neh. 11. 26; same as *B.-palet*, q.v.
BETH-RAPHA, *h. of Rapha (giant)*, 1 Ch. 4. 12.
BETH-REHOB, Ju. 18. 28; =Rehob, 2 S. 10. 8, cf. v. 6.
BETHSAIDA, *h. of fish*; (1) of Galilee;—Philip from B. the city of Andrew and Peter, Jn. 1. 44; 12. 21; woe unto thee, B., Mt. 11. 21; Lk. 10. 13; (2) on E. side of lake, 5000 fed there, cf. Lk. 9. 10 A. and R.V. with Mk. 6. 31—53; Jn. 6. 1—17; Mt. 14. 13—21; blind man healed at B., Mk. 8. 22.
BETH-SHAN, 1 S. 31. 10, 12; 2 S. 21. 12 and
BETH-SHEAN, Jos. 17. 11, 16; Ju. 1. 27; 1 K. 4. 12; 1 Ch. 7. 29.
BETH-SHEMESH, *h. of the sun*, (1) Jos. 15. 10; 21. 16; ark taken back to, 1 S. 6. 9—20; 1 K. 4. 9; 2 K. 14. 11, 13; 1 Ch. 6. 59; 2 Ch. 25. 21, 23; 28. 18; (2) for On, or Heliopolis, Jer. 43. 13; prob. same as the city of destruction (marg. of Heres, or of the sun), Is. 19. 18;—two other cities, Jos. 19. 22, 38; Ju. 1. 33.
BETH-SHEMITE, of B.-shemesh, 1 S. 6. 14, 18.
BETH-SHITTAH, *h. of the acacia*, Ju. 7. 22.
BETH-TAPPUAH, *h. of apples*, Jos. 15. 53.
BETHUEL, (1) father of Rebekah, Gen. 22. 22, 23; 24. 15, 24, 47, 50; 25. 20; 28. 2, 5; (2) a town, 1 Ch. 4. 30; the same as
BETHUL, Jos. 19. 4; =Chesil, 15. 30; =Bethel (2).
BETH-ZUR, *h. of rock*, (1) Jos. 15. 58; 2 Ch. 11. 7; Neh. 3. 16; (2) 1 Ch. 2. 45.
BETONIM, *nuts*, Jos. 13. 26.
BEULAH, *married*, Is. 62. 4.
BEZAANANNIM, R.V. marg. Jos. 19. 33. See *Zaa-*
BEZAI, (1) Ezr. 2. 17; Neh. 7. 23; (2) 10. 18. [*naim.*
BEZALEEL, *in the shadow of God*, (1) worked for the tabernacle, Ex. 31. 2; 35. 30; 36. 1, 2; 37. 1; 38. 22; 1 Ch. 2. 20; 2 Ch. 1. 5; (2) Ezr. 10. 30. **-ALEL**, R.V.
BEZEK, (1) Ju. 1. 4—6; (2) 1 S. 11. 8.
BEZER in the wilderness, city of refuge, Dt. 4. 43; Jos. 20. 8; 21. 36; 1 Ch. 6. 78; (2) 1 Ch. 7. 37.
BICHRI, 2 S. 20. 1—22. See *Sheba.*
BIDKAR, 2 K. 9. 25.
BIGTHA, Est. 1. 10.
BIGTHAN(A) and **TERESH**, treason of, discovered by Mordecai, Est. 2. 21; 6. 2. [10. 16.
BIGVAI, 4 persons, Ezr. 2. 2, 14; 8. 14; Neh. 7. 7, 19;
BILDAD, Job 2. 11; 42. 9; speeches of, 8; 18; 25.
BILEAM, 1 Ch. 6. 70; =? Ibleam.
BILGAH, (1) 1 Ch. 24. 14; (2) Neh. 12. 5, 18; prob.
BILGAI, Neh. 10. 8, is same as Bilgah (2).
BILHAH, (1) Rachel's handmaid, Gen. 29. 29; 30. 3—7; 35. 22, 25; 37. 2; 46. 25; 1 Ch. 7. 13; (2) 1 Ch. 4. 29. See *Baalah.*
BILHAN, (1) Gen. 36. 27; 1 Ch. 1. 42; (2) 1 Ch. 7. 10.
BILSHAN, came with Zerubbabel, Ezr. 2. 2; Neh. 7. 7.
BIMHAL, 1 Ch. 7. 33.
BINEA, 1 Ch. 8. 37; 9. 43.
BINNUI, Ezr. 8. 33;)(10. 30,)(38;)(Neh. 3. 24; 10. 9;)(12. 8;)(Neh. 7. 15=Bani, Ezr. 2. 10.
BIRSHA, k. of Gomorrah, Gen. 14. 2.
BIRZAVITH, 1 Ch. 7. 31; **BIRZAITH**, R.V.
BISHLAM, *in peace*, Ezr. 4. 7; see marg. [4. 18.
BITH·IAH, *daughter*, i.e. worshipper, *of the L.*, 1 Ch.
BITHRON, *broken* or *divided country*, 2 S. 2. 29.
BITHYNIA, Ac. 16. 7; 1 Pet. 1. 1.
BIZJOTHJAH, Jos. 15. 28; **BIZIOTH·IAH**, R.V.
BIZTHA, Est. 1. 10.
BLASTUS, the king's chamberlain, Ac. 12. 20.
BOANERGES, *sons of thunder*, Mk. 3. 17; cf. Lu. 9. 54.
BOAZ, (1) shews kindness to Ruth, and marries her, Rt. 2—4; ancestor of David, 4. 17, 21; 1 Ch. 2. 11, 12; and of Christ, Mt. 1. 5; Lk. 3. 32 (Booz, A.V.; Boaz, R.V.); (2) B. and Jachin, pillars of Solomon's temple, 1 K. 7. 21; 2 Ch. 3. 17.
BOCHERU, 1 Ch. 8. 38; 9. 44.
BOCHIM, *weepers*, angel rebukes ch. of Israel at B., and they weep, Ju. 2. 1—5.
BOHAN, stone of, Jos. 15. 6; 18. 17.
BOSCATH, 2 K. 22. 1; same as *Bozkath*, q.v.
BOSOR, 2 Pet. 2. 15; same as *Beor* (q.v.) in O.T.
BOZEZ, *shining*, 1 S. 14. 4.
BOZKATH, Jos. 15. 39; 2 K. 22. 1, R.V.

BOZRAH, Gen. 36. 33; 1 Ch. 1. 44; prophecies concg., Is. 34. 6; 63. 1; Jer. 48. 24; 49. 13, 22; Am. 1. 12; Mi. 2. 12.
BUKKI, (1) Nu. 34. 22; (2) 1 Ch. 6. 5, 51; Ezr. 7. 4.
BUKKIAH, 1 Ch. 25. 4, 13.
BUL, the eighth month, 1 K. 6. 38. See p. 182.
BUNAH, *prudence*, 1 Ch. 2. 25.
BUNNI (three persons), Neh. 9. 4; 10. 15; 11. 15.
BUZ, (1) Gen. 22. 21; (2) 1 Ch. 5. 14; (3) Jer. 25. 23.
BUZI, Ez. 1. 3. **BUZITE**, Job 32. 2, 6.

CABBON, Jos. 15. 40.
CABUL, (1) Jos. 19. 27; (2) 1 K. 9. 13.
CÆSAR, the Roman emperor, tribute to, render to C. the things that be C., Mt. 22. 17; Mk. 12. 14; Lk. 20. 22, cf. 23. 2;—Lk. 2. 1; 3. 1; Jn. 19. 12, 15; Ac. 11. 28; 17. 7; 25. 8—21; 26. 32; 27. 24; 28. 19; Ph. 4. 22.
CÆSAREA, Ac. 8. 40; 9. 30; Peter sent to Cornelius at, 10. 1, 24; 11. 11; 12. 19; 18. 22; 21. 8, 16; Paul imprisoned at, 23. 23, 33; 25. 1—13.
CÆSAREA-PHILIPPI, Peter's confession at, Mt. 16. 13; Mk. 8. 27.
CAIN, resembles the word *to get;* (1) kills Abel,—cursed, Gen. 4. 1—10; his descendants, 17—25; the Lord set a mark upon C.—appointed a sign for, R.V., Gen. 4. 15;—Heb. 11. 4; 1 Jn. 3. 12; Jude 11; (2) name of a city, Jos. 15. 57; Kain, R.V.
CAINAN, Heb. Kenan, marg. and R.V.; (1) Gen. 5. 9—14; 1 Ch. 1. 2; Lk. 3. 37; (2) Lk. 3. 36 from LXX. of Gen. 10. 24, in R.V. marg. See p. 143.
CALAH, Gen. 10. 11, 12.
CALCOL, 1 K. 4. 31, R.V.; 1 Ch. 2. 6.
CALEB, *dog*, (1) son of Jephunneh, one of the spies, Nu. 13. 6, 30; 14. 6—38; 26. 65; 32. 12; 34. 19; Dt. 1. 36; obtains Hebron, Jos. 14. 6—14; 15. 13—19; 21. 12; Ju. 1. 12—15, 20; 3. 9; 1 S. 25. 3; 30. 14; 1 Ch. 4. 15; 6. 56; (2) 1 Ch. 2. 18, 19, 42—50=Chelubai, 2. 9.
CALEB-EPHRATAH, 1 Ch. 2. 24; text doubtful, perhaps =Ephrathah.
CALNEH, Gen. 10. 10; Am. 6. 2; called
CALNO, Is. 10. 9.
CALVARY, *a skull*, Lk. 23. 33, cf. R.V. and Golgotha.
CAMON, Ju. 10. 5; Kamon, R.V.
CANA OF GALILEE, Christ's first miracle at, Jn. 2. 1—11; the second, 4. 46—54; 21. 2.
CANAAN, cursed by Noah, Gen. 9. 18—27; sons of, 10. 15 f.; 1 Ch. 1. 13;—the land of, *lowland*, Gen. 11. 31; 13. 7; promised to Abraham, 12. 5—7; see *Abraham;* the land wherein thou art a stranger (of thy sojournings, R.V.), 17. 8; 28. 4; 36. 7; 37. 1; Ex. 6. 4; searched by spies, Nu. 13; murmurers not to enter, Nu. 14; 32. 8—13; Moses views it from Mt. Nebo, Dt. 32. 49 (cf. 3. 27 and 34. 1—4); divided by lot, Jos. 14—19; 21. 2; the country W. of Jordan, distinguished from that on E., cf. Nu. 32. 26—32; 33. 51; 35. 10, 14; Dt. 11. 30; Jos. 22. 32; borders of, Ex. 23. 31; Nu. 34; Jos. 1. 4;—Gen. 16. 3; 31. 18; 37. 1; frequently in Gen. 42—50; Ex. 15. 15; 16. 35; Lev. 18. 3; 25. 38; Nu. 21. 1—3; 33. 40; Dt. 1. 7; Jos. 5. 1, 12; 7. 9; 9. 1; 11. 3; 13. 3; 22. 9—11; Ju. 1. 1—17; 4; 5. 19; 2 S. 24. 7; 1 K. 9. 16; Is. 19. 18; Ez. 16. 3, 29; 17. 4 R.V. marg.; Ob. 20; Zep. 2. 5; Mt. 15. 22; and in R.V. of Ac. 7. 11; 13. 19.—Is. 23. 11, R.V.; the merchant city, A.V.; Hos. 12. 7, R.V. mg.; Zep. 1. 11, R.V.; the merchant people, A.V.
CANAANITE(S), with other nations, to be driven out, Gen. 15. 21; Ex. 3. 8, 17; 13. 5; 23. 23, 28; 33. 2; 34. 11; Dt. 7. 1; 20. 17; Jos. 3. 10; 9. 1; 12. 8; 24. 11; Neh. 9. 8, 24; not utterly driven out, Jos. 16. 10; 17. 12, 16—18; Ju. 1. 27—33; 3. 1—5; cf. Ex. 23. 29; marriages with, forbidden, Gen. 24. 3; 28. 1, 6—8; 36. 2—6; Dt. 7. 3, cf. Ezr. 9. 10; Zec. 14. 21 (cf. R.V., marg.). In Mt. 10. 4, Mk. 3. 18, the word **CANANÆAN** (R.V.) means 'zealot'; see *Zelotes.*
CANDACE, Ac. 8. 27.
CANNEH, Ez. 27. 23; =*Calneh*, q.v.
CAPERNAUM, *village of Nahum*, Christ's mighty works done in, Mt. 4. 13; 8. 5; 17. 24; Mk. 1. 21; 2. 1; 9. 33; Lk. 4. 23, 31; Jn. 2. 12; 4. 46; 6. 17, 24, 59; upbraided for not repenting, Mt. 11. 23; Lk. 10. 15.
CAPHTOR, CAPHTORIM(S), Gen. 10. 14; Dt. 2. 23; 1 Ch. 1. 12; Jer. 47. 4; Am. 9. 7.
CAPPADOCIA, Ac. 2. 9; 1 Pet. 1. 1.
CARCAS, Est. 1. 10.
CARCHEMISH, *fort of Chemosh*, Is. 10. 9; Jer. 46. 2; 2 Ch. 35. 20, R.V.; Charchemish, A.V.
CAREAH, 2 K. 25. 23; *Kareah*, R.V., q.v.
CARITES, 2 K. 11. 4, 19, R.V.; captains, A.V.
CARMEL, *garden* or *park*, (1) a mountain on coast, Jos. 12. 22; 19. 26; Elijah meets prophets of Baal on, 1 K. 18; Elisha at, 2 K. 2. 25; 4. 25;—Song 7. 5; Is. 33. 9; 35. 2; Jer. 46. 18; 50. 19; Am. 1. 2; 9. 3; Mic. 7. 14; Na. 1. 4;—2 K. 19. 23=Is. 37. 24; his fruitful field, R.V.; (2) a town in Judah, Jos. 15. 55; 1 S. 15. 12; 2 Ch. 26. 10, cf. R.V.; residence of Nabal, 1 S. 25; 27. 3.
CARMELITE, -ITESS, *of Carmel*, 1 S. 27. 3; 30. 5; 2 S. 2. 2; 3. 3; 23. 35; 1 Ch. 3. 1; 11. 37.
CARMI, (1) Jos. 7. 1, 18; 1 Ch. 2. 7; 4. 1; (2) Gen. 46. 9; Ex. 6. 14; Nu. 26. 6; 1 Ch. 5. 3.
CARMITES, Nu. 26. 6.
CARPUS, the cloak that I left at Troas with, 2 Tim. 4. 13.
CARSHENA, Est. 1. 14.
CASIPHIA, Ezr. 8. 17.
CASLUHIM, Gen. 10. 14; 1 Ch. 1. 12.
CASTOR and POLLUX, Ac. 28. 11; the Twin Brothers, R.V.
CAUDA, Ac. 27. 16, R.V. See *Clauda.*
CEDRON, Jn. 18. 1; Kidron, R.V.; of the cedars, marg. See *Kidron.*
CENCHREA, Ac. 18. 18; Ro. 16. 1; Cenchreæ, R.V.
CEPHAS, *a stone*, Jn. 1. 42; 1 Cor. 1. 12; 3. 22; 9. 5; 15. 5; Gal. 2. 9.
CHALCOL, 1 K. 4. 31; same as *Calcol*, q.v.
CHALDEA, CHALDEANS, CHALDEES, the land of wh. Babylon is capital and its inhabitants; Ur of C., Gen. 11. 28, 31; 15. 7; Neh. 9. 7; Ac. 7. 4; besiege Jer., 2 K. 24. 2; 25; 2 Ch. 36. 17; Ezr. 5. 12; Jer. 21. 4, 9; 22. 25; 24. 5; 32; 33. 5; 35. 11; 37—39; 52;—40. 9; 41. 3, 18; 43. 3; Job 1. 17; prophecies, Is. 13. 19; 23. 13; 43. 14; 47; 48. 14, 20; Jer. 25. 12; 50; 51; Ez. 1. 3; 11. 24; 12. 13; 16. 29; 23; Hab. 1. 6; Dan. 1. 4; 2; 3. 8; 4. 7; 5; 9. 1. See *Babylon.*
CHANAAN, Ac. 7. 11; 13. 19; N.T. form of Canaan.
CHARASHIM, *craftsmen*, 1 Ch. 4. 14. See *Ge-harashim.*
CHARCHEMISH, 2 Ch. 35. 20; =*Carchemish*, q.v.
CHARRAN, Ac. 7. 2, 4; N.T. form of Haran.
CHEBAR, river of, Ezekiel saw visions by, Ez. 1. 1, 3; 3. 15, 23; 10. 15, 20, 22; 43. 3.
CHEDORLAOMER, Gen. 14. 1, 4, 5, 9, 17.
CHELAL, Ezr. 10. 30.
CHELLUH, Ezr. 10. 35; **CHELUHI** or **CHELUHU**, R.V.
CHELUB, (1) 1 Ch. 4. 11; Caleb, LXX.; (2) 1 Ch. 27. 26.
CHELUBAI, 1 Ch. 2. 9; =Caleb.
CHEMARIM(S), Zep. 1. 4; cf. 2 K. 23. 5; Hos. 10. 5; m. of A. and R.V.
CHEMOSH, the abomination of Moab, Nu. 21. 29; Ju. 11. 24; Jer. 48. 7, 13, 46; Solomon built a high place for, 1 K. 11. 7, 33; 2 K. 23. 13. See p. 163.
CHENAANAH, (1) 1 K. 22. 11, 24; 2 Ch. 18. 10, 23; (2) 1 Ch. 7. 10.
CHENANI, Neh. 9. 4.
CHENANIAH, *the L. hath established*, 1 Ch. 15. 22, 27; 26. 29.
CHEPHAR-HAAMMONAI, -AMMONI R.V., *village of Ammonites*, Jos. 18. 24.
CHEPHIRAH, *village*, Jos. 9. 17; 18. 26; Ezr. 2. 25; Neh. 7. 29.
CHERAN, Gen. 36. 26; 1 Ch. 1. 41.
CHERETHIMS, Ez. 25. 16; cf. R.V.; same as
CHERETHITES, 1 S. 30. 14; Zep. 2. 5; C. and Pelethites, 2 S. 8. 18; 15. 18; 20. 7, 23; 1 K. 1. 38, 44; 1 Ch. 18. 17;—Ez. 25. 16, R.V.
CHERITH, the brook, Elijah fed at, 1 K. 17. 3, 5.
CHERUB, Ezr. 2. 59; Neh. 7. 61.
CHESALON, Jos. 15. 10. See *Jearim.*
CHESED, Gen. 22. 22.
CHESIL, Jos. 15. 30; =? Bethul, 19. 4.
CHESULLOTH, Jos. 19. 18.
CHEZIB, *deceitful*, Gen. 38. 5; prob. =*Achzib*, q.v.
CHIDON, *javelin*, 1 Ch. 13. 9; =Nachon, 2 S. 6. 6.
CHILEAB, 2 S. 3. 3; called Daniel, 1 Ch. 3. 1.
CHILION, Rt. 1. 2, 5; 4. 9.
CHILMAD, Ez. 27. 23.
CHIMHAM, 2 S. 19. 37—40; Jer. 41. 17; cf. R.V.
CHINNERETH, -ROTH, (1) Jos. 19. 35; (2) Dt. 3. 17;

Jos. 11. 2; 1 K. 15. 20 (R.V.); sea of, Nu. 34. 11; Jos. 12. 3; 13. 27; in N.T. *Gennesareth*, q.v.

CHIOS, an island in the Ægean, Ac. 20. 15.

CHISLEU, Neh. 1. 1; Zec. 7. 1; the 9th month, see

CHISLON, Nu. 34. 21. [p. 182.

CHISLOTH-TABOR, *loins of T.*, Jos. 19. 12.

CHITTIM and **KITTIM**, Gen. 10. 4; Nu. 24. 24; 1 Ch. 1. 7; Is. 23. 1, 12; Jer. 2. 10; Ez. 27. 6; Dan. 11. 30. See *Kittim*.

CHIUN, Am. 5. 26; cf. R.V.

CHLOE, 1 Cor. 1. 11.

CHOR-ASHAN, 1 S. 30. 30; Cor-, R.V.; = ? *Ashan*, Jos. 15. 42, q.v. [10. 13.

CHORAZIN, mighty works done in, Mt. 11. 21; Lk.

CHOZEBA, *deceitful*, 1 Ch. 4. 22; prob. = Chezib.

CHUB, Ez. 30. 5; **CUB**, R.V. [q.v.

CHUN, 1 Ch. 18. 8; **CUN**, R.V.; = *Berothai*, 2 S. 8. 8,

CHUSHAN-RISHATHAIM, *Ch. of double wickedness*, Ju. 3. 8—10; **CUSHAN-R.** R.V.

CHUZA, steward of Herod [Antipas], Lk. 8. 3.

CILICIA, Jews in, Ac. 6. 9; Paul's native country, 21. 39; 22. 3; 23. 34; visited by him, Gal. 1. 21; Ac. 9. 30; 15. 23, 41; 27. 5.

CINNEROTH, 1 K. 15. 20; = **CHIN-**, and so R.V.

CIS, Ac. 13. 21; = Kish, as R.V.

CLAUDA, a certain island called C., Ac. 27. 16; cf.

CLAUDIA, 2 Tim. 4. 21. [R.V.

CLAUDIUS, (1) emperor, Ac. 11. 28; 18. 2; (2) C. Lysias rescues Paul, Ac. 21. 31; 22. 24; 23. 10; letter of, 23. 26.

CLEMENT, fellow-labourer with Paul, Ph. 4. 3.

CLEOPAS, meets Jesus on road to Emmaus, Lk. 24. 18; the same? as

CLEOPHAS, husband of Mary, Jn. 19. 25.

CNIDUS, Ac. 27. 7.

COLHOZEH, Neh. 3. 15; 11. 5.

COLOSSE, Col. 1. 2; **COLOSSIANS**, Ep. to, see p. 77.

CONAN·IAH, **CONON·IAH**, 2 Ch. 31. 12, 13; 35. 9.

CON·IAH, Jer. 22. 24, 28; 37. 1. See *Jehoiachin*.

COOS, an island, Ac. 21. 1; **COS**, R.V.

CORBAN, *a gift*, Mk. 7. 11.

CORE, Jude 11; N.T. form of Korah.

CORINTH, Paul 18 months at, Ac. 18. 1—17; Apollos at, 18. 27; 19. 1; 2 Tim. 4. 20; for Epp. to Corinthians see p. 72.

CORNELIUS, a centurion baptized by Peter, Ac. 10.

COSAM, Lk. 3. 28.

COZ, 1 Ch. 4. 8; R.V. *Hakkoz*, q.v.

COZBI, *deceitful*, slain by Phinehas, Nu. 25. 15, 18.

CRESCENS, 2 Tim. 4. 10.

CRETE, Ac. 27. 7—21; Titus left by Paul in, Tit. 1. 5.

CRETES, **CRETIANS**, Ac. 2. 11; C. are always liars, Tit. 1. 12; **CRETANS**, R.V.

CRISPUS, Ac. 18. 8; 1 Cor. 1. 14.

CUB. See *Chub*.

CUN. See *Chun*.

CUSH, (1) Gen. 10. 6—8; 1 Ch. 1. 8—10; (2) Ps. 7. (title); (3) a country, Is. 11. 11; Jer. 46. 9, R.V.; Ez. 38. 5; also called *Ethiopia*, q.v.; Gen. 2. 13, R.V.

CUSHAN, Hab. 3. 7. See *Chushan-rishathaim*.

CUSHI, (1) 2 S. 18. 21—32; (2) Jer. 36. 14; (3) Zep. 1. 1.

CUSHITE, R.V. (and A.V. marg.) of Nu. 12. 1; 2 S.

CUTH, **CUTHAH**, 2 K. 17. 24, 30. [18. 21—32.

CYPRUS, Ac. 4. 36; 11. 19, 20; visited by Paul and Barnabas, 13. 4; 15. 39; 21. 3—16; 27. 4.

CYRENE, Mt. 27. 32; Ac. 2. 10; 11. 20; 13. 1.

CYRENIAN, Mk. 15. 21; Lk. 23. 26; Ac. 6. 9.

CYRENIUS, Lk. 2. 2. See *Quirinius*.

CYRUS, helped the Jews to return, 2 Ch. 36. 22; Ezr. 1; 3. 7; 4. 3, 5; 5. 13—17; 6. 3, 14; Is. 44. 28; 45. 1; Dan. 1. 21; 6. 28; 10. 1.

DABAREH, Jos. 21. 28; R.V. **DABERATH**, as in Jos. 19. 12; 1 Ch. 6. 72.

DABBASHETH, Jos. 19. 11.

DAGON, *fish*, a Philistine idol,—at Gaza, a great sacrifice offered to D., Ju. 16. 23—31, when Samson slew the Ph. at his death; at Ashdod D. cut in pieces before ark of the L., 1 S. 5. 2—7; Ph. fasten Saul's head in temple of D., 1 Ch. 10. 10. See *Beth-Dagon*.

DALA·IAH, 1 Ch. 3. 24; *Delaiah*, R.V., q.v.

DALMANUTHA, Mk. 8. 10, cf. Mt. 15. 39, ? = Magadan.

DALMATIA, part of Illyricum, 2 Tim. 4. 10.

DALPHON, Est. 9. 7.

DAMARIS, one of those who "clave" unto Paul on his preaching at Athens, Ac. 17. 34.

DAMASCENES, city of the, 2 Cor. 11. 32, or

DAMASCUS, Eliezer of D., steward of A.'s house, Gen. 15. 2; 14. 15; subdued by David, 2 S. 8. 5; 1 Ch. 18. 5, 6 (for Syria-Damascus read Syria of D. as R.V.); Rezon reigns in D., 1 K. 11. 24; Benhadad, king of D., 15. 18; 20. 34; 2 Ch. 16. 2; Elisha's prophecy at D., 2 K. 8. 7, 9; Jeroboam recovers D., 14. 28; king of Assyria takes D., 16. 9; Ahaz at D. sends pattern of altar, 2 K. 16. 10—16; 2 Ch. 28. 5, 23; prophecies, Is. 7. 8; 8. 4; 17. 1—3; Jer. 49. 23—27; Am. 1. 3—5;—1 K. 19. 15; 2 K. 5. 12; 2 Ch. 24. 23; Song 7. 4; Is. 10. 9; Ez. 27. 18; 47. 16—18; 48. 1; Am. 5. 27; Zec. 9. 1;—Am. 3. 12; in D. in a couch,—on the silken cushions of a bed. R.V.; Paul converted on way to D., Ac. 9. 1—27; 22. 5—16; 26. 12, 20; 2 Cor. 11. 32; Gal. 1. 17.

DAMMIM, the coast of, 1 S. 17. 1, A.V. marg.

DAN, *judge*, son of Bilhah, Rachel's maid, Gen. 30. 6; inheritance of tribe, Jos. 19. 40—48; Samson of tribe of D., Ju. 13. 2, 25; Ju. 1. 34, Amorites forced ch. of D. into the mountains; 5. 17, why did D. remain in ships?; Lev. 24. 11; Dt. 34. 1; 2 Ch. 2. 14; see *Aholiab*; one of the golden calves set up in D., 1 K. 12. 29; 2 K. 10. 29; Benhadad smites D., 1 K. 15. 20; 2 Ch. 16. 4; Dan also, Ez. 27. 19; Vedan, R.V.; from D. to Beersheba, see *Beersheba*.

DANITES, seeking an inheritance, rob Micah of his priest, win Laish and call it Dan, Gen. 14. 14; Ju. 18; Jos. 19. 47;—Jer. 4. 15; 8. 16.

DANIEL, *a judge* (*is*) *God*, (1) the prophet, Mt. 24. 15; Mk. 13. 14; taken to Babylon with others, Dan. 1. 6; called Belteshazzar, 1. 7; refusing king's portion prosper on pulse and water, 1. 8—16; their wisdom, 1. 17; interprets king's dreams, 2; 4; the handwriting on the wall, 5; promoted by Darius, 6. 1; cast into den of lions, 6. 16; saved, and his adversaries devoured, 6. 18—24. Reff. Heb. 11. 33; Ez. 14. 14, 20; 28. 3. See p. 56.

(2) a son of David, 1 Ch. 3. 1; see *Abigail*;

(3) Ezr. 8. 2; Neh. 10. 6.

DAN-JAAN, *Dan in the woods*, 2 S. 24. 6.

DANNAH, Jos. 15. 49.

DARA, 1 Ch. 2. 6; same as **DARDA**, 1 K. 4. 31.

DARIUS, (1) king of Persia, Ezr. 4. 5, 24; 5. 5—7; decree of, 6. 1—15; Hag. 1. 1, 15; 2. 10; Zec. 1. 1, 7; 7. 1; (2) Neh. 12. 22; (3) the Median, takes Babylon, Dan. 5. 31; decrees of, 6. 9, 25—28; 9. 1; 11. 1. See *Daniel*.

DARKON, Ezr. 2. 56; Neh. 7. 58.

DATHAN, Nu. 16. 1—27. See *Abiram*, *Korah*.

DAVID, *beloved*, see 1 S. 16—31; 2 S.; 1 K. 1—2. 11; 1 Ch. 10. 14—29; (1) at Bethlehem with the sheep, 1 S. 16. 11; 17. 34; anointed, 16. 13; cf. 2 S. 2. 4; 5. 3; slays Goliath, 1 S. 17;

(2) at court, 1 S. 18—19. 18; friendship with *Jonathan*, q.v., 18. 1; 19. 2; 20; 23. 18; Saul's jealousy, 18. 9; 19. 10; see *Michal*;

(3) a fugitive at Naioth, Ramah, Nob, Gath, Adullam, Mizpeh, Engedi, Hareth, Keilah, Ziph, Maon, Ziklag; see all these and Achish, Gad, Nabal;

(4) king (*a*) over Judah at Hebron, 2 S. 2—4; for the rival kingdom see *Abner*, *Ishbosheth*; (*b*) over all Israel, 2 S. 5—1 K. 2. 11; Jebus taken, 2 S. 5. 6—9; ark brought to Jerusalem, 6; foreign conquests, 5. 17; 8. 1—14; 10; 12. 26—31; and see *Philistines*, *Moabites*, *Syrians*, *Edomites*, *Ammonites*; D.'s fall and repentance, 2 S. 11; 12; Absalom's rebellion, D.'s flight and return, 15—19; see *Absalom*; D.'s dealing with house of Saul, 2 S. 9; 21; see *Mephibosheth*; D.'s sin in numbering the people, 2 S. 24; 1 Ch. 21; D.'s song, 2 S. 22, and Ps. 18; last words, 2 S. 23. 1—7; heroes, 23. 8—39; 1 Ch. 11; see also *Sheba*, *Joab*, *Nathan*, *Ahithophel*, *Barzillai*;

D.'s skill in music, 1 S. 16—18; Am. 6. 5; the sweet psalmist of Israel, 2 S. 23. 1; genealogy of D., Rt. 4. 17—22; 2 S. 3. 2—5; 1 Ch. 2. 15; 3. 1—9; reff. to D. by Solomon, D. my father, 1 K. 2—11; 2 Ch. 1—8; city of D., 2 S. 5. 7; 1 K. 3. 1; 9. 24 (cf. 2 Ch. 8. 11); 8. 1; 11. 27, 43; burial-place of kings, 14. 31; 15. 8, 24; 22. 50; 2 K. 8. 24; 9. 28; 12. 21; 14. 20; 15. 7, 38; 16. 20; 2 Ch. 21. 20; 32. 5, 30, 33; 33. 14; Neh. 3. 15, 16; 12. 37; Is. 22. 9; 29. 1 (see *Ariel*); cf. Lk. 2. 4, 11 (of Bethlehem); house of David, Is. 7. 2, 13; Jer. 21. 12; the throne of David, Ps. 122. 5; Jer. 13. 13; 22. 2, 30; 29. 16; 36. 30;

David's heart perfect, he did right, 1 K. 11. 4, 6. 33, 38; 15. 3, 11; 2 K. 14. 3; 16. 2; 18. 3; 22. 2; mercy shewn, one tribe given for D.'s sake, 1 K. 11. 12, 32, 36, 39; 15. 4; 2 K. 8. 19; 19. 34; 20. 6;

the PROMISE to David, 2 S. 7. 5—29; 1 Ch. 17. 4—24; 1 K. 6. 12; 8. 15—26, 66; 9. 4; 2 K. 21. 7; 2 Ch. 21. 7; 23. 3; 33. 7; Ps. 89; 132; the sure mercies of David, Is. 55. 3; cf. Ac. 13. 34; prophecies conc. D.'s house and throne, Is. 9. 7; 11 (see *Jesse*); 16. 5; Jer. 17. 25; 22. 4; 23. 5; 30. 15—26; Am. 9. 11; Zec. 12. 7—13. 1; a *future* king of Israel called David, Jer. 30. 9; Ez. 34. 22—24; 37. 24—26; Hos. 3. 5; JESUS CHRIST the Son of David, Mt. 1. 1—20; Lk. 1. 27, 32, 69; 2. 4; 3. 31; Mt. 9. 27; 12. 23; 15. 22; 20. 30; 21. 9, 15; 22. 42—45; Mk. 10. 47; 11. 10; 12. 35—37; Lk. 18. 38; 20. 41—44; Jn. 7. 42; Ac. 2. 30 (cf. R.V.); 13. 22 f.; 15. 16 (Am. 9. 11); Ro. 1. 3; 2 Tim. 2. 8; Rev. 5. 5; 22. 16; he that hath the key of D., Rev. 3. 7, cf. Is. 22. 22.

1 K. 12. 16—26; 13. 2; 14. 8; 2 K. 11. 10; 17. 21; 1 Ch. 4. 31; 7. 2; 2 Ch. 11. 18; 13. 5—8; 23. 18; 29. 25—30; 35. 4, 15; Ezr. 3. 10; 8. 2, 20; Neh. 12. 24, 36, 45; Ps. 72. 20; 78. 70; 144. 10; Pro. 1. 1; Ecc. 1. 1; Song 4. 4; Mt. 12. 3; Mk. 2. 25; Lk. 6. 3 (1 S. 21. 6); Ac. 1. 16; 2. 25—36; 4. 25; 7. 45.

DEBIR, (1) Jos. 10. 3; (2) a city, Jos. 10. 38; 11. 21; 12. 13; 15. 7; called Kirjath-sepher, 15. 15; Ju. 1. 11; and K.-sannah, Jos. 15. 49; a priestly city, Jos. 21. 15; 1 Ch. 6. 58; (3) Jos. 13. 26; Lidebir, R.V. marg.; =? Lodebar.

DEBORAH, *a bee;* (1) nurse of Rebekah, Gen. 35. 8; 24. 59; (2) a prophetess, judged Isr., Ju. 4. 4; encourages Barak agst. Sisera, 4. 6—16; Song of D. and Barak, Ju. 5.

DECAPOLIS, *ten cities*, Mt. 4. 25; Mk. 5. 20; 7. 31.

DEDAN, (1) Gen. 10. 7; (2) 25. 3; 1 Ch. 1. 9, 32; (3) Jer. 25. 23; 49. 8; Ez. 25. 13; 27. 15, 20; 38. 13.

DEDANIM, **DEDANITES** R.V., *children of Dedan*, Is. 21. 13; travelling companies of Dedan.

DEHAVITES, Ezr. 4. 9.

DEKAR, the son of Dekar, 1 K. 4. 9; Ben-deker, R.V.

DELAIAH, *the L. hath made free;* (1) 1 Ch. 24. 18; (2) Jer. 36. 12, 25; (3) Ezr. 2. 60; Neh. 7. 62; (4) 6. 10.

DELILAH, *weak, delicate*, bribed by Philistines, enticeth Samson, Ju. 16.

DEMAS, Col. 4. 14; Phn. 24; 2 Tim. 4. 10.

DEMETRIUS, (1) raises tumult against Paul, Ac. 19. 24—41; (2) 3 Jn. 12.

DERBE, Ac. 14. 6, 20; 16. 1; 20. 4.

DEUEL, Nu. 1. 14; 7. 42, 47; 10. 20; =Reuel, 2. 14.

DIANA of the Ephesians, Ac. 19. 24—41.

DIBLAIM, *two cakes of figs*, Hos. 1. 3.

DIBLATH, Ez. 6. 14; **DIBLAH**, R.V.

DIBON, Nu. 21. 30; 32. 3, 34; Jos. 13. 9, 17; Is. 15. 2; Jer. 48. 18, 22=Dimon, Is. 15. 9;)(Neh. 11. 25=Dimonah.

DIBON-GAD, Nu. 33. 45; same as Dibon.

DIBRI, Lev. 24. 11.

DIDYMUS, *twin*, Jn. 11. 16; 20. 24; 21. 2. See [*Thomas*.

DIKLAH, Gen. 10. 27; 1 Ch. 1. 21.

DILEAN, Jos. 15. 38.

DIMNAH, Jos. 21. 35.

DIMON, Is. 15. 9. See *Dibon*.

DIMONAH, Jos. 15. 22. See *Dibon*.

DINAH, Jacob's daughter, Gen. 30. 21; 34; 46. 15.

DINAITES, Ezr. 4. 9.

DINHABAH, Gen. 36. 32; 1 Ch. 1. 43.

DIONYSIUS, clave unto Paul, Ac. 17. 34.

DIOTREPHES, loveth . . preeminence, 3 Jn. 9.

DIPHATH, 1 Ch. 1. 6, R.V. See *Riphath*.

DISHAN, **DISHON**, Gen. 36. 21—30; 1 Ch. 1. 38—42.

DIZAHAB, Dt. 1. 1.

DODAI, *beloved of the L.*, 1 Ch. 27. 4; 2 S. 23. 9, R.V.

DODANIM, Gen. 10. 4; 1 Ch. 1. 7 and R.V. marg.; Rodanim, marg. and R.V. of 1 Ch.

DODAVAH, 2 Ch. 20. 37.

DODO, (1) Ju. 10. 1; (2) 2 S. 23. 9 (Dodai, R.V.); 1 Ch. 11. 12; (3) 2 S. 23. 24; 1 Ch. 11. 26.

DOEG, 1 S. 21. 7; 22. 9—23; Ps. 52 (title).

DOPHKAH, Nu. 33. 12, 13.

DOR, Jos. 11. 2; 12. 23; 17. 11; Ju. 1. 27; 1 K. 4. 11; 1 Ch. 7. 29.

DORCAS, restored to life, Ac. 9. 36—42; also called [*Tabitha*, q.v.

DOTHAN, Gen. 37. 17; 2 K. 6. 13.

DRUSILLA, Ac. 24. 24.

DUMAH, (1) Gen. 25. 14; 1 Ch. 1. 30; (2) Jos. 15. 52; [(3) Is. 21. 11.

DURA, Dan. 3. 1.

EBAL, (1) curse put on mount,—altar built on, Dt. 11. 29; 27. 4, 13; Jos. 8. 30—35; (2) Gen. 36. 23; 1 Ch. 1. 22, 40. See *Obal*.

EBED, *servant*, (1) Ju. 9. 26—35; (2) Ezr. 8. 6.

EBED-MELECH, *servant of the king*, rescued Jeremiah, Jer. 38. 7—12; God's promise to him, 39. 16.

EBEN-EZER, *stone of help*, ark taken at, 1 S. 4. 1; 5. 1; Samuel sets up stone, 7. 10—12.

EBER, *on the other side*, (1) Gen. 10. 21, 24, 25; 11. 14—17; 1 Ch. 1. 18, 19, 25; Nu. 24. 24;)(1 Ch. 8. 12; Neh. 12. 20;—in R.V. of 1 Ch. 5. 13; 8. 22; Lk. 3. 35. See *Heber*.

EBIASAPH, 1 Ch. 6. 23, 37; 9. 19. See *Abiasaph* and [*Asaph*.

EBRONAH, Nu. 33. 34, 35; Abronah, R.V.

ECBATANA, marg. of Ezr. 6. 2. See *Achmetha*.

ED, *witness*, Jos. 22. 34. [Eder, R.V.

EDAR, *flock*, tower of, Gen. 35. 21, cf. Mic. 4. 8;

EDEN, *delight*, (1) garden of, Gen. 2. 8—3. 24; 4. 16; reff. to, Is. 51. 3; Ez. 28. 13; 31. 9, 18; 36. 35; Joel 2. 3; (2) another place, 2 K. 19. 12; Is. 37. 12; Ez. 27. 23; Am. 1. 5; (3) name of a man, 2 Ch. 29. 12; 31. 15.

EDER, (1) Jos. 15. 21; (2) 1 Ch. 8. 15 (R.V.); 23. 23; [24. 30. See *Ader*, *Edar*.

EDOM, **EDOMITE(S)**, *red*, name of Esau, Gen. 25. 30; his descendants, Gen. 36; 1 Ch. 1; their country in Mt. Seir, Gen. 32. 3; 36. 9; Dt. 2. 5, 12, 22; Israel denied passage through it, Nu. 20. 14 f.; 21. 4; Ju. 11. 17;—Nu. 34. 3; Jos. 15. 1, 21; thou shalt not abhor an E., Dt. 23. 7;—1 S. 14. 47; 21. 7; 22. 9, 18; David subdues E., 2 S. 8. 14; 1 Ch. 18. 11—13;—1 K. 9. 26; 11. 14 f.; 22. 47; 2 K. 3. 8—26; revolted, 2 K. 8. 20—22; 2 Ch. 21. 8; smitten by Amaziah, 2 K. 14. 7, 10; 2 Ch. 25. 14 f.; E. smites Judah, 2 Ch. 28. 17; Jer. 40. 11; Am. 1. 6, 9; 2. 1; prophecies concg., Jer. 25. 21; 27. 3; 49. 7—22; Lam. 4. 21; Ez. 25. 12; Dan. 11. 41; Joel 3. 19; Am. 1. 11; 9. 12; Ob.; Mal. 1. 4; reff. to, Ex. 15. 15; Nu. 24. 18; Ju. 5. 4; Is. 63. 1; Ps. 60; 83. 6; 108. 9, 10; 137. 7. See *Esau*, *Doeg*, *Hadad*.

EDREI, Nu. 21. 33; Dt. 1. 4; 3. 1, 10; Jos. 12. 4; 13. 12, [31.

EGLAH, *calf*, 2 S. 3. 5; 1 Ch. 3. 3.

EGLAIM, Is. 15. 8; diff. Heb. word from En-eglaim.

EGLON, (1) Jos. 10. 3—37; 12. 12; 15. 39; (2) k. of Moab, oppressed Israel, slain by Ehud, Ju. 3. 12 f.

EGYPT, **EGYPTIAN(S)**, Abram in, Gen. 12. 10—13. 1, cf. 26. 2. See *Hagar*. 13. 10; 25. 18; 26. 2; 37. 25; Joseph sold into E., 37. 28; his life and burial there, 39. 1—50. 26; Israelites sojourn in E., Gen. 45. 18; 47. 6, 11; Ex. 1. 1—7; their oppression, 1. 8; 2. 23; an E. smiting a Hebrew, 2. 11; deliverance promised, 3. 7—22; 6. 5—13; Egypt smitten with plagues, 7. 3; 12. 29; deliverance effected, 12. 30—42; 13; E. pursue, 14; and are drowned, 15. 19; frequent mention of E. in Ex. 1—20; and reff. to deliverance from E. in Ex., Lev., Nu., Dt., especially Ex. 13; 32; Lev. 25; Nu. 20; 33; Dt. 4; 6; 16; 26; 29; by Balaam, Nu. 23. 22; 24. 8;—Jos. 24; Ju. 2. 1, 12; 6. 8, 13; 10. 11; 11. 13, 16; 19. 30; 1 S. 2. 27; 8. 8; 10. 18; 12. 6, 8; 15. 2, 6; 2 S. 7. 6, 23; 1 K. 8; 9. 9; 12. 28; 2 K. 17. 7, 36; 1 Ch. 17. 21; Neh. 9. 9, 18; Ps. 80. 8; 81. 10; 105. 23, 38; 106. 7—12, 21; 114. 1; Is. 10. 24; 11. 16; Jer. 2. 6; 7. 22, 25; 11. 4, 7; 16. 14; 23. 7; 31. 32; 32. 21; Ez. 20; Dan. 9. 15; Hos. 2. 15; 11. 1 [cf. Mt. 2. 15]; 12. 9, 13; 13. 4; Am. 2. 10; 3. 1; 9. 7; Mi. 6. 4; 7. 15; Hag. 2. 5; and in these passages ref. is often made to the wonders wrought; ref. to plagues, Jos. 9. 9; 1 S. 4. 8; Am. 4. 10; Ps. 78; 81. 5 (cf. R.V.); 105; and smiting first-born, Nu. 3. 13; 8. 17; Ps. 135. 8; 136. 10; Isr. came out in month Abib, Ex. 13. 4; 23. 15; 34. 18; Dt. 16. 1; Isr. *strangers* in the land of E., Ex. 22. 21; 23. 9; Lev. 19. 34; Dt. 10. 19; 23. 7;—Lev. 18. 3; 24. 10; Nu. 13. 22; 14. 13; Jos. 5. 4—9; 1 S. 30. 11; 2 S. 23. 21; 1 K. 4. 30; 2 K. 7. 6; 1 Ch. 2. 34; Solomon's alliance with E., 1 K. 3. 1; 9. 16; 10. 28; his adversaries flee to, 11. 17, 40; 12. 2. See *Shishak*, *So*. P. Necho, king of E., 2 K. 23. 29, 33; and see *Pharaoh-Necho;* Jews come to E., 2 K. 25. 26; Jer. 41. 17; with Jeremiah, 42—44; who assures them of their destruction there, 24. 8; 42. 15; 44. 11;—Is. 7. 18; 23. 5; 43. 3; 52. 4; Jer. 2. 18, 36; 26. 21. See *Urijah*. Lam. 5. 6; Ez. 17. 15; 19. 4; 23; 27. 7; Hos. 7. 11, 16; 8. 13; 9. 3, 6; 11. 5, 11; 12. 1; Am. 3. 9; 8. 8; 9. 5 (cf. R.V.); Na. 3. 9; E. to be received in third generation, Dt. 23. 7; cp. Ezr. 9. 1.

The river of E., Gen. 15. 18; the flood of, in R.V. of Nu. 34. 5; Jos. 15. 4, 47; 1 K. 8. 65; 2 K. 24. 7; 2 Ch. 7. 8; and Is. 27. 12 (stream of, A.V.); a border of the promised land, the modern Wady-El-Arish, see map No. 5 and *Shihor*.

Prophecies concg. E., Gen. 15. 13; Ps. 68. 31; Is. 11. 11; 19; 20; 27. 12; 45. 14; Jer. 9. 26; 25. 19; given into hand of Nebuchadnezzar, 43. 8—13; 44. 30; 46; Ez. 29; 30; 31. 2—18; 32; Dan. 11. 8, 43; Zec. 10. 10; 14. 18.

in N.T.: the flight into E., Mt. 2. 13—20;—Ac. 2. 10; 7. 9—40; 13. 17; 21. 38; Heb. 3. 16; 8. 9; 11. 26—29; Jude 5; Rev. 11. 8.

EHI, Gen. 46. 21; short form of *Ahiram*, q.v.

EHUD, (1) judge, slew Eglon, Ju. 3. 15—4. 1; (2) 1 Ch. 7. 10; 8. 6.

EKER, 1 Ch. 2. 27.

EKRON, EKRONITES, a city of the Philistines, Jos. 13. 3; 15. 11, 45, 46; 19. 43; taken, Ju. 1. 18; smitten, 1 S. 5. 10; 6. 16; 7. 14; 17. 52; 2 K. 1. 2—16; prophecies conc., Jer. 25. 20; Am. 1. 8; Zep. 2. 4; Zec. 9. 5, 7.

ELADAH, *God hath adorned*, 1 Ch. 7. 20.

ELAH, *terebinth*, (1) king of Isr., 1 K. 16. 6—14; (2) 2 K. 15. 30; 17. 1; 18. 1, 9: others, Gen. 36. 41; 1 Ch. 1. 52;)(4. 15;)(9. 8;)(1 K. 4. 18; Ela, R.V.

ELAM, Gen. 10. 22; 1 Ch. 1. 17; country of, Gen. 14. 1, 9; Dan. 8. 2; prophecies conc., Is. 11. 11; 21. 2; 22. 6; Jer. 25. 25; 49. 34—39; Ez. 32. 24: eight others, 1 Ch. 8. 24; 26. 3; Ezr. 2. 7, 31; 10. 2, 26; Neh. 7. 12, 34; 10. 14; 12. 42; **-MITES**, Ezr. 4. 9; Ac. 2. 9.

ELASAH, Ezr. 10. 22; Jer. 29. 3; same in Heb. as [*Eleasah*, q.v.

ELATH, Dt. 2. 8; 2 K. 14. 22; 16. 6; also *Eloth*, q.v.

EL-BETHEL, *God of Bethel*, Gen. 35. 7.

ELDAAH, Gen. 25. 4; 1 Ch. 1. 33.

ELDAD and **MEDAD** prophesied in the camp, Nu. [11. 26—29.

ELEAD, 1 Ch. 7. 21.

ELEALEH, Nu. 32. 3, 37; Is. 15. 4; 16. 9; Jer. 48. 34.

ELEASAH, *God hath done*, or *made*, 1 Ch. 2. 39, 40; 8. 37; 9. 43.

ELEAZAR, *God hath helped*, (1) Aaron's son, Ex. 6. 23, 25; appointed priest, Ex. 28; 29; 40. 15; Lev. 8; 10. 6, 12, 16; Nu. 3. 2, 32; 4. 16; 16. 37; 19. 3; succeeds Aaron, 20. 25—29; 26. 3, 63; 27. 2, 19—22; 31. 6—54; 32. 2, 28; 34. 17; Dt. 10. 6; Jos. 14. 1; 17. 4; 19. 51; 21. 1; dies, 24. 33; 1 Ch. 9. 20; 24. 1—6. See *Phinehas*. (2) keeper of the ark, 1 S. 7. 1; (3) one of David's mighty men, 2 S. 23. 9; 1 Ch. 11. 12: others, 1 Ch. 23. 21, 22; 24. 28; Ezr. 8. 33; 10. 25; Neh. 12. 42; Mt. 1. 15.

EL-ELOHE-ISRAEL, *God, the God of Israel*, Gen. [33. 20.

EL ELYON, *The most high God*, Gen. 14. 18, R.V. marg.

ELEPH, *ox*, Jos. 18. 28.

ELHANAN, *God hath graciously given*, (1) slew brother of Goliath, 2 S. 21. 19; 1 Ch. 20. 5, cf. A.V. and R.V. and marg.; (2) 2 S. 23. 24; 1 Ch. 11. 26.

ELI, 1 S. 1—4; 14. 3; high priest, 1 S. 1. 9; and judge, 4. 18; his sons wicked, 2. 12; prophecy against his house, 2. 27; 3. 11; fulfilled, 1 S. 4. 11; 22. 18; 1 K. 2. 27, 35.

ELI, *my God*, Mt. 27. 46; Mk. 15. 34 Eloi.

ELIAB, *God (is) father*, (1) eldest son of Jesse, 1 S. 16. 6; 17. 13, 28; 1 Ch. 2. 13; 2 Ch. 11. 18 (see *Elihu*); (2) Nu. 1. 9; 2. 7; 7. 24, 29; 10. 16; (3) Nu. 16. 1, 12; 26. 8; Dt. 11. 6;—and 1 Ch. 6. 27; 12. 9; 15. 18, 20; 16. 5.

ELIADA(H), *God knoweth*, (1) 2 S. 5. 16; 1 Ch. 3. 8; =Beeliada, 14. 7; (2) 1 K. 11. 23; (3) 2 Ch. 17. 17.

ELIAH, 1 Ch. 8. 27; Ezr. 10. 26; same as *Elijah*, q.v.

EL·IAHBA, *God hideth*, 2 S. 23. 32; 1 Ch. 11. 33.

EL·IAKIM, *God raiseth up*, (1) over Hezekiah's household, sent to Rabshakeh, 2 K. 18. 18, 26, 37, and to Isaiah, 19. 2, cf. Is. 36; 37; promise conc. him, Is. 22. 20—25; (2) name changed by k. of Egypt to *Jehoiakim*, q.v., 2 K. 23. 34; 2 Ch. 36. 4;)(Neh. 12. 41; Mt. 1. 13; Lk. 3. 30.

ELIAM, 2 S. 11. 3; see *Ammiel;* 23. 34.

ELIAS, Gk. form of *Elijah*, q.v., used in N.T.

EL·IASAPH, *God hath added*, Nu. 1. 14; 2. 14; 7. 42, 47; 10. 20;)(3. 24.

EL·IASHIB, *God will bring back*, (1) high priest in Nehemiah's time, Neh. 3. 1, 20; 13. 4, 7, 28: others, 1 Ch. 3. 24; 24. 12; Ezr. 10. 6, 24, 27, 36; Neh. 12. 10, 22.

EL·IATHAH, *God hath come*, 1 Ch. 25. 4, 27.

ELIDAD, Nu. 34. 21.

ELIEL, *God is God*, 1 Ch. 5. 24;)(6. 34 (=Eliab, v. 27); 8. 20, 22; 11. 46, 47; 12. 11; 15. 9, 11; 2 Ch. 31. 13.

ELIENAI, 1 Ch. 8. 20.

ELIEZER, *God is help*, (1) Gen. 15. 2; (2) son of Moses, Ex. 18. 4; 1 Ch. 23. 15, 17; 26. 25; (3) rebukes Jehoshaphat, 2 Ch. 20. 37: others in 1 Ch. 7. 8; 15. 24; 27. 16; Ezr. 8. 16; 10. 18, 23, 31; Lk. 3. 29.

ELIHOREPH, 1 K. 4. 3.

ELIHU, *God (is) He*, (1) reproves Job's three friends, and reasons with Job, Job 32—37; see p. 47; (2) 1 S. 1. 1; called Eliab 1 Ch. 6. 27; Eliel, 6. 34: others in 1 Ch. 12. 20; 26. 7. 27. 18=Eliab (1).

ELIJAH, *God (is) the Lord*, the Tishbite, predicts drought, 1 K. 17. 1; Lk. 4. 25; Jas. 5. 17; fed by ravens, 1 K. 17. 3—6; sent to a widow, 1 K. 17. 9; Lk. 4. 26; whose son he raises, 1 K. 17; convinceth Baal's prophets, 18; flight, and word of the Lord to him in Horeb, 19. 1—18 (Ro. 11. 2); calls Elisha, 19. 19; denounces Ahab, 21. 17, 28; cf. 2 K. 9. 36; 10. 10, 17; judgement on Ahaziah, and fire called down from heaven, 2 K. 1 (Lk. 9. 54, cf. R.V.); taken up by a fiery chariot, 2. 1—18; 3. 11; 2 Ch. 21. 12: others, Ezr. 10. 21 and in R.V. of 1 Ch. 8. 27; Ezr. 10. 26, in A.V. Eliah, q.v.; reff. in N.T., Mt. 11. 14; 16. 14; 17. 10—12; Mk. 6. 15; 8. 28; 9. 11—13; Lk. 1. 17; 9. 8, 19; Jn. 1. 21, 25; cf. Mal. 4. 5; at the Transfiguration, Mt. 17. 3; Mk. 9. 4; Lk. 9. 30.

ELIKA, 2 S. 23. 25.

ELIM, Ex. 15. 27; 16. 1; Nu. 33. 9.

ELIMELECH, *God is King*, Rt. 1. 2; 2. 1, 3; 4. 3, 9.

ELIOENAI, *to the L. are mine eyes*, 1 Ch. 3. 23; 4. 36; 7. 8; Ezr. 10. 22, 27; Neh. 12. 41;)(1 Ch. 26. 3.

ELIHOENAI, Ezr. 8. 4; **ELIEHOENAI**, R.V. and in 1 Ch. 26. 3.

ELIPHAL, 1 Ch. 11. 35; another form of

ELIPHALET, ELIPHELET, *God is deliverance*, 2 S. 5. 16; 1 Ch. 3. 8; 14. 7)(3. 6; 2 S. 23. 34; 1 Ch. 8. 39; Ezr. 8. 13; 10. 33. See *Elpalet*.

ELIPHAZ, (1) one of Job's three friends, Job 2. 11; his speeches, 4; 5; 15; 22; his offering, 42. 7—9; (2) Gen. 36. 4—16; 1 Ch. 1. 35, 36.

ELIPHELEH, 1 Ch. 15. 18, 21; **ELIPHELEHU**, R.V.

ELISABETH, mother of John Baptist, her words to Mary, Lk. 1. 5—60.

ELISEUS, N.T. form of Elisha, as in R.V., Lk. 4. 27.

ELISHA, *God of salvation*, servant to Elijah, 1 K. 19. 16—21; 2 K. 3. 11, and successor, heals waters of Jericho, the mocking children destroyed, 2 K. 2; promises victory over Moab, 3. 12—19; multiplies widow's oil, raises Shunammite's son, and other miracles, 4; 8. 1—6; cures Naaman of, and smites Gehazi with, leprosy, 5 (Lk. 4. 27); causes iron to swim, 6. 1—7; discloses counsel of king of Syria, the army smitten with blindness, 6. 8—23; at siege of Samaria prophesies plenty, 6. 24—7. 20; prophecy to Hazael, 8. 7—15 (cf. 10. 32); sends to anoint Jehu, 9. 1; when dying, prophesieth victories over the Syrians, 13. 14—19, 25; his bones raise up a dead man, 13. 21.

ELISHAH, Gen. 10. 4.

ELISHAMA, *God heareth*, (1) Nu. 1. 10; 2. 18; 7. 48, 53; 10. 22; 1 Ch. 7. 26; (2) 2 S. 5. 16; 1 Ch. 3. 8; 14. 7; (3) Jer. 36. 12—21: others in 1 Ch. 3. 6; 2. 41; 2 K. 25. 25; Jer. 41. 1; 2 Ch. 17. 8. See *Elishua*.

ELISHAPHAT, *God judgeth*, 2 Ch. 23. 1.

ELISHEBA, *God of the oath*, Ex. 6. 23.

ELISHUA, 2 S. 5. 15; 1 Ch. 14. 5; =Elishama, 1 Ch. [3. 6.

ELIUD, Mt. 1. 14, 15.

ELIZAPHAN, *God protecteth*, (1) Nu. 3. 30; 1 Ch. 15. 8; (2) Nu. 34. 25;)(2 Ch. 29. 13. [10. 18.
ELIZUR, *God is a rock*, Nu. 1. 5; 2. 10; 7. 30, 35;
ELKANAH, husband of Hannah, father of Samuel, 1 S. 1; 2. 11, 20; 1 Ch. 6. 27, 34: and seven others, Ex. 6. 24; 1 Ch. 6. 23, 25, 26, 35, 36; 9. 16; 12. 6; 15. 23; 2 Ch. 28. 7.
ELKOSHITE, *inhabitant of Elkosh*, Na. 1. 1.
ELLASAR, Gen. 14. 1, 9.
ELMODAM, Lk. 3. 28; **ELMADAM**, R.V.; ? = Al-
ELNAAM, *God is pleasantness*, 1 Ch. 11. 46. [modad.
ELNATHAN, *God hath given*, (1) 2 K. 24. 8; Jer. 26. 22; 36. 12, 25; (2) Ezr. 8. 16.
ELOI, *my God*, Mk. 15. 34.
ELON, *oak*, (1) Gen. 26. 34; 36. 2; (2) Gen. 46. 14; Nu. 26. 26 (Elonites); (3) judged Israel, Ju. 12. 11, see *Aijalon*; (4) Jos. 19. 43; perhaps same as [4. 9.
ELON-BETH-HANAN, *oak of the house of grace*, 1 K.
ELOTH, 1 K. 9. 26; 2 Ch. 8. 17; 26. 2; another spelling of *Elath*, q.v.
ELPAAL, 1 Ch. 8. 11, 12, 18.
ELPALET, 1 Ch. 14. 5; **ELPELET**, R.V.; = Eliphelet,
EL-PARAN, *oak of Paran*, Gen. 14. 6. [1 Ch. 3. 6.
ELTEKEH, Jos. 19. 44; 21. 23.
ELTEKON, Jos. 15. 59.
ELTOLAD, Jos. 15. 30; 19. 4; = Tolad, 1 Ch. 4. 29.
ELUL, the sixth month, Neh. 6. 15. See p. 182.
ELUZAI, 1 Ch. 12. 5.
ELYMAS, *wise man, sorcerer*, struck blind by Paul, Ac. 13. 8; another name of *Bar-jesus*, q.v.
ELZABAD, *God endoweth*, (1) 1 Ch. 12. 12; (2) 26. 7.
ELZAPHAN, another form of Elizaphan, (1) Ex. 6. 22; Lev. 10. 4.
EMEK-KEZIZ, Jos. 18. 21, R.V. See *Keziz*.
EMIMS, *terrible men*, giants, Gen. 14. 5; accounted Rephaim, Dt. 2. 10, 11, R.V.
EMMANUEL, Mt. 1. 23; Gk. form of *Immanuel*, q.v.
EMMAUS, Jesus appears to two disciples on their way to, Lk. 24. 13.
EMMOR, Ac. 7. 16; same as Hamor, and so R.V.
ENAIM, *double spring*, Gen. 38. 14, R.V., cf. A.V. mg.
ENAM, Jos. 15. 34, prob. same as preceding.
ENAN, Nu. 1. 15; 2. 29; 7. 78, 83; 10. 27.
ENDOR, Saul seeketh to a witch at, 1 S. 28. 7 f.; Jos. 17. 11; Ps. 83. 10.
EN-EGLAIM, *spring of two calves*, Ez. 47. 10.
ENGANNIM, *fountain of gardens*, (1) Jos. 15. 34; (2) 19. 21; 21. 29; cp. "the garden house" of 2 K. 9. 27.
ENGEDI, *f. of the kid*, Jos. 15. 62; 2 Ch. 20. 2; Song 1. 14; Ez. 47. 10; David dwelt in strongholds of E., 1 S. 23. 29; 24. 1. See *Hazazon-Tamar*.
ENHADDAH, Jos. 19. 21.
EN-HAKKORE, *f. of him that cried*, Ju. 15. 19.
EN-HAZOR, *f. of the village*, Jos. 19. 37.
EN-MISHPAT, *f. of judgement*, Gen. 14. 7.
ENOCH, (1) Gen. 4. 17; (2) seventh from Adam, translated, 5. 18—23; 1 Ch. 1. 3, R.V. (Henoch, A.V.); Lk. 3. 37; by faith, Heb. 11. 5; prophesied, Jude 14. See *Henoch*.
ENOS, *man*, Gen. 4. 26; 5. 6—11; Lk. 3. 38.
ENOSH, 1 Ch. 1. 1 and R.V. of Gen. 4. 26; 5. 6—11.
EN-RIMMON, *f. of Rimmon*, Neh. 11. 29. See *Ain* (2).
EN-ROGEL, *f. of the fuller*, Jos. 15. 7; 18. 16; 2 S. 17. 17; 1 K. 1. 9.
EN-SHEMESH, *f. of the sun*, Jos. 15. 7; 18. 17.
EN-TAPPUAH, *f. of the apple*, Jos. 17. 7; prob. same as *Tappuah*, q.v. [16. 5.
EPÆNETUS, first-fruits of Achaia (Asia, R.V.), Ro.
EPAPHRAS, Col. 1. 7; 4. 12; Philem. 23. [ceding.
EPAPHRODITUS, Ph. 2. 25; 4. 18; ? same as pre-
EPHAH, (1) Gen. 25. 4; 1 Ch. 1. 33; Is. 60. 6; (2), (3), 1 Ch. 2. 46, 47.
EPHAI, Jer. 40. 8.
EPHER, *a calf*, (1) Gen. 25. 4; 1 Ch. 1. 33; (2) 1 Ch. 4. 17; (3) 5. 24. [11. 13.
EPHES-DAMMIM, 1 S. 17. 1; = Pas-dammim, 1 Ch.
EPHESIAN(S), Ac. 19. 28, 34, 35; 21. 29; Ep. to, see p. 78.
EPHESUS, Paul left Aquila and Priscilla in E., who instructed Apollos there, Ac. 18. 19, 24; Paul stayed two years at, Ac. 19; tumult at, Ac. 19. 23; address to elders of E., Ac. 20. 17; cf. 1 Cor. 15. 32; 16. 8; 1 Tim. 1. 3; 2 Tim. 1. 18; 4. 12; one of the seven churches, Rev. 1. 11; 2. 1; Eph. 1. 1.
EPHLAL, 1 Ch. 2. 37; called **EPHOD**, Nu. 34. 23.
EPHPHATHA, *be opened*, Mk. 7. 34.
EPHRAIM, *fruitful*, second son of Joseph, Gen. 41. 52; 46. 20; blessed, and set before Manasseh, 48;—50. 23; Nu. 26. 28; 1 Ch. 7. 20—23; the tribe and its territory, Dt. 34. 2; Jos. 14. 4; 16. 5—10; 17. 8—10; cf. vv. 14—18; Ju. 1. 29; mount (of) E., Jos. 17. 15; 19. 50; 24. 30, 33; Ju. 2. 9; Jer. 31. 6, and frequently elsewhere, is the hill country of E., cf. R.V.; Ju. 4. 5; 5. 14; help Gideon, 7. 24; but chide with him, 8. 1, 2; 10. 1, 9; Jephthah and men of Gilead smite E., 12. 1—6. See *Shibboleth*. 12. 15; 2 S. 2. 9; 1 Ch. 9. 3; 2 Ch. 15. 9; 17. 2; 25. 7, 10; 28. 7, 12; 30. 1, 10, 18; 31. 1; 34. 6, 9; Ps. 60. 7; 78. 9, 67; 80. 2; 108. 8; alliance with Syria, Is. 7. 1—9, 17; 11. 13; 17. 3; 28. 1—4; Jer. 7. 15; 31. 9, 18, 20; Ez. 37. 16—19; Hos. 4. 17; 5—14; Ob. 19; Zec. 9. 10, 13; 10. 7; gate of E., 2 K. 14. 13; 2 Ch. 25. 23; Neh. 8. 16; 12. 39; wood (forest, R.V.) of E., 2 S. 18. 6:—a city, Jn. 11. 54; ? same as 2 S. 13. 23.
EPHRAIMITES, Jos. 16. 10; Ju. 12. 1—6.
EPHRAIN, 2 Ch. 13. 19; Ephron, R.V.
EPHRATH, EPHRATAH, -THAH R.V., *fruitful*, (1) ancient name of Bethlehem, Gen. 35. 16, 19; 48. 7; Rt. 4. 11; Ps. 132. 6; Mi. 5. 2 (B.-E.); (2) 1 Ch. 2. 19, 50 (v. 24, see *Caleb-Ephratah*); 4. 4.
EPHRATHITE, (1) a Bethlehemite, Rt. 1. 2; 1 S. 17. 12; (2) an Ephraimite, 1 S. 1. 1; 1 K. 11. 26, cp. R.V.
EPHRON, (1) the Hittite, from whom Abraham bought Machpelah, Gen. 23. 8—17; 25. 9; 49. 29; 50. 13; (2) Jos. 15. 9; 2 Ch. 13. 19, R.V.; Ephrain, A.V. [Paul, Ac. 17. 18.
EPICUREANS, E. and Stoic philosophers encounter
ER, (1) Gen. 38. 3—7; 46. 12; Nu. 26. 19; 1 Ch. 2. 3; (2) 1 Ch. 4. 21; (3) Lk. 3. 28.
ERAN, ERANITES, Nu. 26. 36.
ERASTUS, Ac. 19. 22; 2 Tim. 4. 20; perh. same as
ERECH, Gen. 10. 10. [Ro. 16. 23.
ERI, ERITES, Gen. 46. 16; Nu. 26. 16.
ESAIAS, Gk. form of Isaiah, and so R.V., Mt. 3. 3; 4. 14; 8. 17; 12. 17; 13. 14; 15. 7; Mk. 7. 6; Lk. 3. 4; 4. 17; Jn. 1. 23; 12. 38—41; Ac. 8. 28, 30; 28. 25; Ro. 9. 27, 29; 10. 16, 20; 15. 12.
ESAR-HADDON, king of Assyria, 2 K. 19. 37; Is. 37. 38; Ezr. 4. 2.
ESAU, *hairy*, Jacob's elder brother, Gen. 25. 25—28; Mal. 1. 2; Ro. 9. 13; sells birthright, Gen. 25. 29; Heb. 12. 16; the blessing obtained by Jacob, Gen. 27; 28. 6—9; E. meets Jacob, 32. 3—33. 16; 35. 1, 29; descendants of, Gen. 36; 1 Ch. 1. 34—54;—Dt. 2. 4—12, 22, 29; Jos. 24. 4; Jer. 49. 8, 10; Ob. See *Edom*. [Gen. 26. 20.
ESEK, *contention*, name given to a well by Isaac,
ESH-BAAL, *man of Baal*, 1 Ch. 8. 33; 9. 39; same as *Ish-bosheth*, q.v.
ESHBAN, Gen. 36. 26; 1 Ch. 1. 41.
ESHCOL, *a cluster*, (1) Gen. 14. 13, 24; (2) valley of, Nu. 13. 23; 32. 9; Dt. 1. 24.
ESHEAN, Jos. 15. 52.
ESHEK, 1 Ch. 8. 39. [*Ashkelonites*.
ESHKALONITES, *men of Ashkelon*, Jos. 13. 3; see
ESHTAOL, Jos. 15. 33; 19. 41; Ju. 13. 25; 16. 31; 18. 2, 8, 11.
ESHTAULITES, 1 Ch. 2. 53; **ESHTAOLITES**, R.V.
ESHTEMOA, ESHTEMOH, Jos. 15. 50; 21. 14; 1 S. 30. 28; 1 Ch. 6. 57.
ESHTON, 1 Ch. 4. 11, 12.
ESLI, Lk. 3. 25; prob. same as Azaliah.
ESROM, Mt. 1. 3; Lk. 3. 33; same as Hezron. [p. 46.
ESTHER, Persian name for Hadassah, Est. 2. 7; see
ETAM, (1) the rock E., Ju. 15. 8, 11; (2) 1 Ch. 4. 32 (cf. Jos. 19. 7); (3) 2 Ch. 11. 6;)(1 Ch. 4. 3.
ETHAM, Ex. 13. 20; Nu. 33. 6—8.
ETHAN, (1) 1 K. 4. 31; Ps. 89 (title); 1 Ch. 2. 6, 8; (2) 1 Ch. 6. 42; (3) a singer, 6. 44; 15. 17, 19; called Jeduthun, 9. 16; 25. 1, 6 (see p. 49); see *Joah*.
ETHANIM, the seventh month, 1 K. 8. 2. See p. 182.
ETHBAAL, king of the Zidonians, 1 K. 16. 31.
ETHER, Jos. 15. 42; 19. 7.
ETHIOPIA, -IAN(S), Gen. 2. 13; an E. wife of Moses, Nu. 12. 1; Tirhakah, k. of E., 2 K. 19. 9; Is. 37. 9; Zerah the E., 2 Ch. 14. 9; boundary of, Es. 29. 10, cf. R.V. Prophecies, Is. 18. 1; 20; 43. 3; 45. 14; Jer. 46. 9; Ez. 30. 4, 5, 9; 38. 5; Zep. 2. 12; 3. 10; Ps. 68. 31; 87. 4; can the E. change his skin?, Jer.

13. 23; 2 Ch. 12. 3; 16. 8; 21. 16; Jer. 38. 7; Am. 9. 7; Nah. 3. 9.
ETHKAZIN, Jos. 19. 13, R.V. See *Ittah-kazin*.
ETHNAN, *a gift*, 1 Ch. 4. 7. **ETHNI**, 1 Ch. 6. 41.
EUBULUS, 2 Tim. 4. 21.
EUNICE, mother of Timothy, 2 Tim. 1. 5, cf. Ac. 16. 1.
EUODIAS, Ph. 4. 2; **EUODIA**, R.V., and cp. ver. 3 in R.V.
EUPHRATES, Gen. 2. 14; boundary of promised land, 15. 18; Dt. 1. 7; 11. 24; Jos. 1. 4;—2 S. 8. 3; 1 Ch. 5. 9; 18. 3; 2 K. 23. 29; 24. 7; 2 Ch. 35. 20; Jer. 13. 4—7; 46. 2, 6, 10; 51. 63; called "the river," Gen. 31. 21; Ex. 23. 31; 2 S. 10. 16; 1 K. 4. 21, 24; 2 Ch. 9. 26; Jer. 2. 18; Is. 27. 12 (cf. R.V.); the flood, Jos. 24. 3—15, cp. R.V.; Rev. 9. 14; 16. 12.
EUROCLYDON, Ac. 27. 14; **EURAQUILO**, R.V.
EUTYCHUS, fell down while Paul was preaching, taken up dead, and restored, Ac. 20. 9.
EVE, the first woman, Gen. 2. 21 (cf. 1. 27); 3. 20; deceived by the serpent, Gen. 3 (cf. 2 Cor. 11. 3; 1 Tim. 2. 13); 4. 1, 25.
EVI, Nu. 31. 8; Jos. 13. 21.
EVIL-MERODACH, k. of Babylon, favoured Jehoiachin, 2 K. 25. 27; Jer. 52. 31.
EXODUS, book of, see p. 36.
EZAR, 1 Ch. 1. 38; =*Ezer*, q.v.; so R.V.
EZBAI, 1 Ch. 11. 37.
EZBON, (1) Gen. 46. 16; =Ozni, Nu. 26. 16; (2) 1 Ch. 7. 7.
EZEKIAS, Gk. form of Hezekiah, Mt. 1. 9, 10.
EZEKIEL, *God will strengthen*, see p. 55.
EZEL, the stone, 1 S. 20. 19.
EZEM, 1 Ch. 4. 29; =*Azem*, q.v.
EZER, *help*, (1) 1 Ch. 4. 4; (2) 7. 21; (3) Neh. 3. 19; (4) 12. 42; (5) Gen. 36. 21, 27, 30; 1 Ch. 1. 38, R.V., 42.
EZION-GABER, or **-GEBER**, Nu. 33. 35; Dt. 2. 8; 1 K. 9. 26; 22. 48; 2 Ch. 8. 17; 20. 36.
EZNITE, 2 S. 23. 8. See *Adino*.
EZRA, *help*, (1) a scribe and priest who brought back part of the exiles, Ezr. 7—10; Neh. 8; 12; see p. 45; (2) Neh. 12. 1; prob. =Azariah, Neh. 10. 2; Ezr. 7. 1; (3) 1 Ch. 4. 17, **EZRAH** (R.V.); Neh. 12. 13, 26, 33, 36.
EZRAHITE, *descendant of Zerah?* 1 K. 4. 31; Ps. 88; 89 (titles), and cf. 1 Ch. 2. 6.
EZRI, *my help*, or *help of the L.*, 1 Ch. 27. 26.

FAIR HAVENS, the, a harbour in Crete, Ac. 27. 8.
FELIX, governor of Judæa, to whom Paul was sent, Ac. 23. 24; Paul's defence before F., 24. 10 f.; left P. bound, 24. 27; 25. 14.
FESTUS, Porcius F., successor of Felix, Ac. 24. 27; Paul accused before F., 25. 2; heard by F. and Agrippa, 25. 13—26. 32, who declare him innocent, 25. 25; 26. 32.
FORTUNATUS, Paul glad at coming of, 1 Cor. 16. 17.

GAAL, *loathing*, aids Shechemites against Abimelech, Ju. 9. 26—41.
GAASH, Joshua buried on N. of mount, Jos. 24. 30; Ju. 2. 9;—2 S. 23. 30; 1 Ch. 11. 32.
GABA, Jos. 18. 24; Ezr. 2. 26; Neh. 7. 30; same as *Geba*, q.v.
GABBAI, *collector*, Neh. 11. 8.
GABBATHA, called also "the Pavement," where was Pilate's judgement seat, Jn. 19. 13.
GABRIEL, *man of God*, sent to Daniel, Dan. 8. 16; 9. 21; to Zacharias, Lk. 1. 11, 19; to the Virgin Mary, 1. 26—39.
GAD, *(good) fortune*, and like Heb. for troop, son of Jacob by Zilpah, and head of a tribe, Gen. 30. 11, cf. R.V.; city of refuge in, Dt. 4. 43; Jos. 20. 8; Levite cities in, 21. 38; descendants of, 1 Ch. 5. 11—17; the eleven heroes of, 12. 8, 14;—2 S. 23. 36; 24. 5; 1 S. 13. 7; invaded by Ammonites, Jer. 49. 1.
GAD, (1) the seer, 1 S. 22. 5; his message to David, 2 S. 24. 11—19; 1 Ch. 21. 9—19; book of, 29. 29; 2 Ch. 29. 25; (2) Syrian god of Fortune, Is. 65. 11, marg. (A.V. and R.V.); Fortune, R.V. text. See p. 163.
GADITES, the tribe of Gad, Dt. 3. 12, and see *Gad*.
NOTE. Gad, Reuben, and half tribe of Manasseh inherit E. side of Jordan on condition of going armed before their brethren, Nu. 32; 34. 14; Dt. 3. 12—20; 29. 8; Jos. 1. 12—18; 4. 12; boundaries of, 12. 1—6; 13. 8—12; sent home after the wars with a blessing, they build an altar, whereat their brethren are offended, but afterwards satisfied, Jos. 22; their war with Hagarites, 1 Ch. 5. 18; 26. 32; their land invaded, carried captive, 2 K. 10. 33; 1 Ch. 5. 26 (cf. 2 K. 15. 29; 17. 6).
GADARENES, country of the, possessed with devils healed there, devils enter herd of swine, Mt. 8. 28—34, R.V.; Mk. 5. 1—21; Lk. 8. 26—40. In Mt. A.V. has Gergesenes, Mk., Lk., R.V. has Gerasenes.
GADDI, spy bel. to Manasseh, Nu. 13. 11.
GADDIEL, spy bel. to Zebulun, Nu. 13. 10.
GADI, father of Menahem, 2 K. 15. 14, 17.
GAHAM, *sunburnt*, Gen. 22. 24.
GAHAR, a family of Nethinim, Ezr. 2. 47; Neh. 7. 49.
GAIUS, (1) of Macedonia, Ac. 19. 29; (2) of Derbe, 20. 4; (3) of Corinth, Ro. 16. 23; 1 Cor. 1. 14; (4) 3rd Ep. of John addressed to, 3 Jn.
GALAL, name of three Levites, 1 Ch. 9. 15, 16; Neh. 11. 17.
GALATIA, visited by Paul, Ac. 16. 6; 18. 23;—1 Cor. 16. 1; Gal. 1. 2; 2 Tim. 4. 10 (Gaul, R.V. marg.); 1 Pet. 1. 1.
GALATIANS, Gal. 3. 1; Ep. to G., see p. 74.
GALEED, *heap of witness*, made by Jacob, Gen. 31. 47, 48.
GALILEANS, lesson from their punishment by Pilate, Lk. 13. 1;—Jn. 4. 45; disciples called G., Mk. 14. 70; Lk. 22. 59; 23. 6; Ac. 1. 11; 2. 7.
GALILEE, Jos. 20. 7; 21. 32; 1 Ch. 6. 76; 1 K. 9. 11; prophecy concerning, Is. 9. 1; of the Gentiles, Mt. 4. 15 (cf. 2 K. 15. 29); Jesus brought up in, Mt. 2. 22; 3. 13; Lk. 1. 26; 2. 4, 39; His ministry in, Mt. 4. 12—25; 15. 29; 17. 22;—19. 1; 27. 55; Mk. 1; 3. 7; 7. 31; 9. 30; 15. 41; Lk. 4; 5. 17; 8. 26; 17. 11; 23. 5, 49, 55; 24. 6; Jn. 1. 43; 2; 4; 6. 1; 7; Ac. 10. 37; in G. after resurrection, Mt. 26. 32; 28. 7—16; Mk. 14. 28; 16. 7; Jn. 21; Ac. 13. 31; 1 Cor. 15. 6.—Mt. 21. 11; 26. 69; Mk. 6. 21; Lk. 3. 1; Jn. 12. 21; 21. 2; Ac. 1. 11; 5. 37; 9. 31.
GALLIM, 1 S. 25. 44; Is. 10. 30.
GALLIO, deputy (proconsul, R.V.) of Achaia, refuses to be a judge of Jewish matters, Ac. 18. 12—17.
GAMALIEL, *God requiteth*, (1) Nu. 1. 10; 2. 20; 7. 54, 59; 10. 23; (2) advises to let the apostles alone, Ac. 5. 34; Paul brought up at feet of, 22. 3.
GAMMADIM(S), *valorous men*, R.V. mg.; Ez. 27. 11.
GAMUL, *weaned*, 1 Ch. 24. 17.
GAREB, (1) the Ithrite, q.v., 2 S. 23. 38; 1 Ch. 11. 40; (2) the hill G., Jer. 31. 39.
GARMITE, 1 Ch. 4. 19.
GASHMU, Neh. 6. 6; same as *Geshem*, q.v.
GATAM, Gen. 36. 11, 16; 1 Ch. 1. 36.
GATH, *winepress*, one of the five cities of the Philistines, Jos. 11. 22; men of, punished on account of ark, 1 S. 5. 8; 6. 17; 7. 14; Goliath of G., 1 S. 17., cf. 2 S. 21. 20, 22; 1 Ch. 20. 6, 8; David fled to, 1 S. 21. 10—15; dwells in, 27; see *Achish*; 1 K. 2. 39; see *Shimei*; taken by David, 1 Ch. 18. 1; by Hazael, 2 K. 12. 17; 2 Ch. 26. 6;—2 S. 1. 20; 15. 18; 1 Ch. 7. 21; 8. 13; 2 Ch. 11. 8; Ps. 56 (title); Am. 6. 2; Mic. 1. 10.
GATH-HEPHER, *winepress of the well*, Jos. 19. 13, R.V., see *Gittah-hepher*; 2 K. 14. 25.
GATH-RIMMON, *winepress of Rimmon*, (1) Jos. 19. 45; 21. 24; 1 Ch. 6. 69; (2) Jos. 21. 25; =Bileam, 1 Ch. 6. 70.
GAZA, one of the five cities of the Philistines, Gen. 10. 19; Jos. 10. 41; 11. 22; 15. 47; Ju. 1. 18; 6. 4; gates carried away by Samson, Ju. 16. 1—3, 21;—1 S. 6. 17; 2 K. 18. 8; prophecies concerning, Jer. 47. 1, 5; Am. 1. 6; Zep. 2. 4; Zec. 9. 5;—in N.T. Ac. 8. 26; also spelt *Azzah*, q.v.; 1 Ch. 7. 28, Azzah, R.V.
GAZATHITES, **GAZITES**, *inhabitants of Gaza*, Jos. 13. 3; Ju. 16. 2.
GAZER, 2 S. 5. 25; 1 Ch. 14. 16; same as Gezer.
GAZEZ, 1 Ch. 2. 46.
GAZZAM, family of Nethinim, Ezr. 2. 48; Neh. 7. 51.
GEBA, *hill*, Jos. 21. 17; 18. 24, R.V.; 1 S. 13. 3, 16, R.V.; 14. 5, R.V.; 2 S. 5. 25; built by Asa, 1 K. 15. 22; 2 Ch. 16. 6;—2 K. 23. 8; 1 Ch. 6. 60; 8. 6; Ezr. 2. 26, R.V.; Neh. 7. 30, R.V.; 11. 31; 12. 29; Is. 10. 29; Zec. 14. 10; Ju. 20. 33, R.V. mg.; see *Maareh-geba*.
GEBAL, Ps. 83. 7; Ez. 27. 9; **GEBALITE**, Jos. 13. 5, R.V.; 1 K. 5. 18, R.V. See *Giblites*.

GEBER, (1) the son of G., 1 K. 4. 13; Ben-geber, mg. and R.V.; (2) 1 K. 4. 19.
GEBIM, *ditches*, Is. 10. 31.
GEDAL·IAH, *great is the L.*, (1) made governor of Judah by king of Babylon, 2 K. 25. 22—25; Jer. 39. 14; slain by Ishmael, 40; 41; 43. 6: four others, 1 Ch. 25. 3, 9; Ezr. 10. 18; Jer. 38. 1; Zep. 1. 1.
GEDEON, Gk. form of Gideon, Heb. 11. 32.
GEDER, *wall*, the king of G., Jos. 12. 13.
GEDERAH, *sheepcote*, Jos. 15. 36.
GEDERATHITE, 1 Ch. 12. 4.
GEDERITE, 1 Ch. 27. 28.
GEDEROTH, pl. of Gederah, Jos. 15. 41; 2 Ch. 28. 18.
GEDEROTHAIM, *two sheepcotes*, Jos. 15. 36.
GEDOR, (1) Jos. 15. 58; (2) 1 Ch. 12. 7; (3) 1 Ch. 8. 31; 9. 37; (4) 1 Ch. 4. 4, 18; (5) 1 Ch. 4. 39.
GE-HARASHIM, *the valley of craftsmen*, 1 Ch. 4. 14, R.V.; Neh. 11. 35, R.V. mg. See *Charashim*.
GEHAZI, Elisha's servant, 2 K. 4; smitten with leprosy, 2 K. 5. 20; 8. 4, 5.
GELILOTH, *borders*, Jos. 18. 17; =Gilgal, Jos. 15. 7.
GEMALLI, Nu. 13. 12.
GEMAR·IAH, (1) Jer. 36. 10—25; (2) Jer. 29. 3.
GENESIS, book of, see p. 35.
GENNESARET(H), land of, Mt. 14. 34; Mk. 6. 53; lake of, Lk. 5. 1.
GENUBATH, son of Hadad by an Egyptian princess, 1 K. 11. 20.
GERA, a Benjamite, Gen. 46. 21; Ju. 3. 15; 2 S. 16. 5; 19. 16, 18; 1 K. 2. 8; 1 Ch. 8. 3, 5, 7.
GERAR, Gen. 10. 19; Abraham sojourned in, Gen. 20; Isaac's strife with herdmen of, Gen. 26;—2 Ch. 14. 13, 14.
GERASENES, Mk. 5. 1; Lk. 8. 26, 37, R.V., and
GERGESENES, Mt. 8. 28. See *Gadarenes*.
GERIZIM, the blessing set upon mount, Dt. 11. 29; 27. 12; Jos. 8. 33; Jotham's parable delivered from, Ju. 9. 7.
GERSHOM, *a stranger there*, (1) eldest s. of Moses, Ex. 2. 22; 18. 3; Ju. 18. 30 (see *Manasseh*); 1 Ch. 23. 15, 16; 26. 24; (2) eldest s. of Levi, 1 Ch. 6. 16—71; 15. 7; =Gershon; (3) Ezr. 8. 2.
GERSHON, another form of Gershom (2), **GERSHONITES**, Gen. 46. 11; Ex. 6. 16; Nu. 3. 17—25; 4. 22—38; 7. 7; 10. 17; 26. 57; Jos. 21. 6, 33; 1 Ch. 6. 1; 23. 6; 26. 21; 29. 8; 2 Ch. 29. 12.
GERUTH-CHIMHAM, Jer. 41. 17, R.V.; the habitation of Ch., A.V.
GESHAM, 1 Ch. 2. 47.
GESHEM, the Arabian, Neh. 2. 19; 6. 1, 2.
GESHUR, N.E. of Jordan, 2 S. 3. 3; Absalom fled there, 13. 37; 14. 23, 32; 15. 8;—1 Ch. 2. 23; 3. 2; its inhabitants called
GESHURI, GESHURITES, (1) in Bashan, Dt. 3. 14; Jos. 12. 5; 13. 11—13; (2) another tribe in the south, Jos. 13. 2; 1 S. 27. 8. See *Ashurites*.
GETHER, son of Aram, Gen. 10. 23; desc. of Shem, 1 Ch. 1. 17.
GETHSEMANE, garden where our Lord suffered, Mt. 26. 36; Mk. 14. 32, cf. Lk. 22. 39; Jn. 18. 1.
GEUEL, Nu. 13. 15.
GEZER, Jos. 10. 33; 12. 12; 16. 3, 10; 21. 21; Ju. 1. 29; 1 K. 9. 15—17; 1 Ch. 6. 67; 7. 28; 20. 4; see *Gob*;—in R.V. of 2 S. 5. 25; 1 Ch. 14. 16.
GEZRITES, 1 S. 27. 8; **GERZITES**, mg. See *Girzites*.
GIAH, 2 S. 2. 24.
GIBBAR, Ezr. 2. 20; =Gibeon, Neh. 7. 25.
GIBBETHON, Jos. 19. 44; 21. 23; 1 K. 15. 27; 16. [15, 17.
GIBEA, 1 Ch. 2. 49.
GIBEAH, *hill*, (1) Jos. 15. 57; (2) 2 S. 6. 3, 4, the hill, R.V., cf. 1 S. 7. 1, 2; (3) G. of Benjamin, sin and punishment of men of, Ju. 19; 20;—1 S. 13. 2, 15, 16; 14. 2, 5, 16; 2 S. 23. 29; 1 Ch. 11. 31; Hos. 5. 8; 9. 9; 10. 9; same as (4) G. of Saul, 1 S. 10. 26; 11. 4; 15. 34; 22. 6; 23. 19; 26. 1; Is. 10. 29;—Jos. 24. 33, R.V. mg.; 1 S. 10. 5, R.V. mg.; 2 Ch. 13. 2. See *Geba*.
GIBEATH, Jos. 18. 28; same as Gibeah (3).
GIBEATHITE, inhabitant of Gibeah, 1 Ch. 12. 3.
GIBEATH-HA-ARALOTH, *hill of the foreskins*, Jos. 5. 3, R.V. mg.
GIBEON, GIBEONITES, by craft obtain a league with Israel, Jos. 9; rescued by Joshua, 10;—11. 19; 18. 25; 21. 17; 2 S. 2. 12—17, 24; 3. 30; 20. 8; see *Joab*; vengeance exacted by G. for Saul's slaughter, 2 S. 21. 1—14.
Solomon sacrifices there, his dream, 1 K. 3. 4—15; 9. 2; tabernacle at, 1 Ch. 16. 39; 21. 29; 2 Ch. 1. 3, 13;—1 Ch. 8. 29; 9. 35; 12. 4; 14. 16; Neh. 3. 7; 7. 25; see *Gibbar*; Is. 28. 21; Jer. 28. 1; 41. 12, 16.
GIBLITES, *bel. to Gebal*, Jos. 13. 5; 1 K. 5. 18, mg., cf. Ez. 27. 9, and see *Gebal*. [25. 4, 29.
GIDDALTI, *I have magnified*, or *brought up*, 1 Ch.
GIDDEL, *He has magnified*, &c., (1) Ezr. 2. 47; Neh. 7. 49; (2) Ezr. 2. 56; Neh. 7. 58.
GIDEON, *hewer down* (of men), i.e. warrior, Ju. 6. 11—8. 35; destroys Baal's altar, called Jerubbaal, 6. 25—32; his fleece, 6. 36—40; his army reduced, 7. 2; the trumpets and pitchers, 7. 15—23; pursuit of Midian, princes slain, 7. 25; 8. 4—21; Ps. 83. 11; Is. 9. 4; 10. 26; refuses to be king, Ju. 8. 22; makes an ephod, 8. 27; death, 8. 32; (the sword of) the L. and of G., 7. 18, cf. R.V.;—in N.T. Heb. 11. 32.
GIDEONI, Abidan the s. of G., Nu. 1. 11. See *Abidan*.
GIDOM, Ju. 20. 45.
GIHON, (1) a river, Gen. 2. 13; (2) Solomon anointed at, 1 K. 1. 33, 38, 45; 2 Ch. 32. 30; 33. 14.
GILALAI, at dedication of wall of Jerusalem, Neh. 12. 36.
GILBOA, *bubbling fountain*, Saul and his sons slain in mount G., 1 S. 28. 4; 31. 1, 8; 2 S. 1. 6, 21; 21. 12; 1 Ch. 10. 1, 8.
GILEAD, (1) country E. of Jordan, Gen. 37. 25; Dt. 2. 36; 34. 1; given to the two tribes and a half, Nu. 32; Dt. 3. 10—16; Jos. 17. 1—5; 22;—1 Ch. 5. 9, 10, 16; Ez. 47. 18; Ju. 5. 17; 20. 1; Jephthah rescues G. from Ammon, Ju. 10. 8—11; G. fights w. Ephraim, 12;—1 S. 13. 7; 2 S. 2. 9; 17. 26; 24. 6; 1 K. 17. 1; 2 K. 10. 33; 15. 29; 1 Ch. 26. 31; 27. 21; Ps. 60. 7; 108. 8; Song 4. 1; 6. 5; is there no balm in G., Jer. 8. 22;—22. 6; 46. 11; 50. 19; Hos. 6. 8; 12. 11; Am. 1. 3, 13; Ob. 19; Mic. 7. 14; Zec. 10. 10; Ramoth in G., Dt. 4. 43; see *Ramoth-Gilead*; (2) Gen. 31. 21, 23, 25; Ju. 7. 3; (3) grandson of Manasseh, Nu. 26. 29; 27. 1; 36. 1; 1 Ch. 2. 21, 23; 7. 14, 17; (4) 1 Ch. 5. 14.
GILEADITE(S), Nu. 26. 29; Ju. 10. 3, see *Jair*; 11. 1, see *Jephthah*; 12. 4, 5, 7; Barzillai, 2 S. 17. 27; 19. 31; 1 K. 2. 7; Ezr. 2. 61; Neh. 7. 63;—2 K. 15. 25.
GILGAL, *a wheel*, (1) Joshua's camp at, Jos. 4. 19; 5. 9; 9. 6; 10; 14. 6;—15. 7; Ju. 2. 1; 3. 19; 1 S. 7. 16; Saul made king at, 1 S. 10. 8; 11. 14, 15;—13. 4, 15; 15. 12—33; 2 S. 19. 15, 40; Neh. 12. 29; Hos. 4. 15; 9. 15; 12. 11; Am. 4. 4; 5. 5; Mic. 6. 5; (2) Jos. 12. 23; (3) 2 K. 2. 1; 4. 38; Dt. 11. 30.
GILOH, Jos. 15. 51.
GILONITE, *bel. to Giloh*; 2 S. 15. 12; 23. 34.
GIMZO, 2 Ch. 28. 18.
GINATH, f. of Tibni, 1 K. 16. 21, 22.
GINNETHO, Neh. 12. 4; **GINNETHON**, Neh. 10. 6; 12. 16.
GIRGASHITE(S), one of the nations driven out before Israel, Gen. 10. 16 (Girgasite); 15. 21; Dt. 7. 1; Jos. 3. 10; 24. 11; 1 Ch. 1. 14; Neh. 9. 8.
GIRZITES, 1 S. 27. 8, R.V.; Gizrites mg.
GISPA, Neh. 11. 21.
GITTAH-HEPHER, Jos. 19. 13; =*Gath-hepher*, q.v.
GITTAIM, *two winepresses*, 2 S. 4. 3; Neh. 11. 33.
GITTITE(S), *men of Gath*, Jos. 13. 3; 2 S. 15. 18—22; 18. 2; 21. 19; 1 Ch. 20. 5; see *Goliath*, *Ittai*; 2 S. 6. 10; 1 Ch. 13. 13; see *Obed-edom*.
GITTITH, in titles of Pss. 8, 81, 84; see p. 49.
GIZONITE, 1 Ch. 11. 34.
GOAH, GOATH, *lowing*, Jer. 31. 39, R.V. and A.V.
GOB, *pit* or *ditch*, 2 S. 21. 18, 19; =Gezer in 1 Ch. 20. 4; perhaps should be Gath, as LXX. and Syr.
GOD (see Index of Subjects).
GOG, (1) 1 Ch. 5. 4; (2) Ez. 38; 39; Rev. 20. 8; and in connexion with Magog, Ez. 38. 2 (cp. R.V.); 39. 6; Rev. 20. 8. See *Magog*.
GOIIM, Gen. 14. 1, R.V. nations, mg., and A.V.
GOLAN, in Bashan, Dt. 4. 43; Jos. 20. 8; 21. 27; 1 Ch. 6. 71.
GOLGOTHA, *a skull*, place of the Crucifixion, Mt. 27. 33; Mk. 15. 22; Jn. 19. 17. See *Calvary*.
GOLIATH, of Gath, giant slain by David, 1 S. 17; 21. 9; 22. 10; cf. 2 S. 21. 19; 1 Ch. 20. 5.

GOMER, (1) s. of Japheth, Gen. 10. 2, 3; 1 Ch. 1. 5, 6; Ez. 38. 6; (2) Hos. 1. 3.

GOMORRAH (**GOMORRHA** in N.T.), always mentioned with Sodom, Gen. 10. 19; 13. 10; 14. 2—11; 18. 20; destroyed by fire, 19. 24, 28; Dt. 29. 23; 32. 32; Is. 1. 9, 10; 13. 19; Jer. 23. 14; 49. 18; 50. 40; Am. 4. 11; Zep. 2. 9; in N.T., Mt. 10. 15; Mk. 6. 11 (not in R.V.); Ro. 9. 29; 2 Pet. 2. 6; Jude 7.

GOSHEN, (1) ch. of Israel dwelt there, Gen. 45. 10; 46. 28—34; 47. 1—6, 27; 50. 8; land of G. not visited by plagues, Ex. 8. 22; 9. 26; 10. 23; (2) Jos. 10. 41; 11. 16; (3) Jos. 15. 51. [37. 12.

GOZAN, 2 K. 17. 6; 18. 11; 19. 12; 1 Ch. 5. 26; Is.

GRECIANS, Joel 3. 6; in N.T. for Grecian Jews, Hellenists, Ac. 6. 1; 9. 29; 11. 20, cf. R.V. and mg.

GREECE, **GRECIA**, Dan. 8. 21; 10. 20; 11. 2; Zec. 9. 13; in Heb. Javan; Ac. 20. 2; Greece, R.V., always.

GREEK(S), would see Jesus, Jn. 12. 20; believed, Ac. 14. 1; 16. 1, 3; 17. 4, 12; 18. 4, 17 (not in R.V.); 19. 10, 17; 20. 21; 21. 28, 37; Ro. 1. 14, 16; 10. 12; 1 Cor. 1. 22, 23 (Gentiles, R.V.), 24; Gal. 2. 3; 3. 28; Col. 3. 11; Rev. 9. 11. R.V. has Greek(s) in Jn. 7. 35; Ro. 2. 9, 10; 3. 9; 1 Cor. 10. 32; 12. 13, where A.V. has Gentiles; Mk. 7. 26, the Syrophenician woman is called Gentile in marg.

GUDGODAH, Dt. 10. 7.

GUNI, **GUNITES**, (1) Gen. 46. 24; Nu. 26. 48; 1 Ch. 5. 15; (2) 1 Ch. 5. 15.

GUR, the going up to, Ahaziah smitten at, 2 K. 9. 27.

GUR-BAAL, 2 Ch. 26. 7.

HAAHASHTARI, *the Ahashtarite*, 1 Ch. 4. 6.

HABA·IAH, Ezr. 2. 61; Neh. 7. 63; **HOBA·IAH** R.V.

HABAKKUK, a prophet, his prayer, Hab. 3. 1. See p. 59.

HABAZIN·IAH, head of a family of Rechabites, Jer. 35. 3.

HABOR, 2 K. 17. 6; 18. 11; 1 Ch. 5. 26.

HACHAL·IAH, Nehemiah s. of H., Neh. 1. 1; 10. 1.

HACHILAH, the hill of, 1 S. 23. 19; 26. 3. [11. 11.

HACHMONI, 1 Ch. 27. 32; **HACHMONITE**, 1 Ch.

HADAD, (1) Gen. 25. 15 (R.V.); 1 Ch. 1. 30; (2) Gen. 36. 35; 1 Ch. 1. 46; (3) 1 Ch. 1. 50; (4) an opponent of Solomon, 1 K. 11. 14—25. See *Hadar*.

HADADEZER, 2 S. 8. 3—12; 1 K. 11. 23.

HADADRIMMON, Zec. 12. 11.

HADAR, (1) Gen. 25. 15; (2) Gen. 36. 39; = Hadad, 1 Ch. 1. 50.

HADAREZER, same as Hadadezer, 2 S. 10. 16—19; 1 Ch. 18. 3—10; 19. 16, 19.

HADASHAH, *new* (town), Jos. 15. 37.

HADASSAH, *myrtle*, name of Esther, Est. 2. 7.

HADATTAH, Jos. 15. 25. See *Hazor-hadattah*.

HADID, *sharp*, Ezr. 2. 33; Neh. 7. 37; 11. 34.

HADLAI, 2 Ch. 28. 12.

HADORAM, (1) Gen. 10. 27; 1 Ch. 1. 21; (2) 1 Ch. 18. 10; =Joram, 2 S. 8. 10; (3) 2 Ch. 10. 18; =*Adoram*, q.v.

HADRACH, Zec. 9. 1; a part of Syria.

HAGAB, **HAGABA(H)**, Ezr. 2. 45, 46; Neh. 7. 48.

HAGAR, *flight*, the Egyptian, Sarah's handmaid, and mother of Ishmael, Gen. 16; runs away, met by angel, 16. 7—16; 21. 9—21; 25. 12; wh. things contain an allegory, Gal. 4. 24. See *Ishmael*.

HAGARENES, Ps. 83. 6
HAGARITES, 1 Ch. 5. 10, 20 } **HAGRITE(S)**, R. V. marg. and in text.
HAGERITE, 1 Ch. 27. 31

HAGGAI, a prophet, Ezr. 5. 1; 6. 14; and see p. 60.

HAGGERI, 1 Ch. 11. 38. **HAGRI**, R. V. and cf. m. A.V.

HAGGI, **HAGGITES**, Gen. 46. 16; Nu. 26. 15.

HAGG·IAH, 1 Ch. 6. 30.

HAGGITH, 2 S. 3. 4; 1 K. 1. 5, 11; 2. 13; 1 Ch. 3. 2.

HAI, Gen. 12. 8; 13. 3; same as *Ai*, q.v.

HAKKATAN, *the little*, Ezr. 8. 12.

HAKKOZ, 1 Ch. 24. 10; same as *Koz*, q.v.; 1 Ch. 4. 8 (R.V.).

HAKUPHA, Ezr. 2. 51; Neh. 7. 53.

HALAH, 2 K. 17. 6; 18. 11; 1 Ch. 5. 26.

HALAK, *bare*, mount, Jos. 11. 17; 12. 7.

HALHUL, Jos. 15. 58. **HALI**, Jos. 19. 25.

HALLELUJAH, *praise ye the Lord*. Ps. 146. 1 marg.

HALOHESH, **HALLOHESH**, Neh. 3. 12; 10. 24.

HAM, *hot*, son of Noah, Gen. 5. 32; 6. 10; 7. 13; cursed, 9. 18—22; descendants, 10. 6; 1 Ch. 1. 8; 4. 40; Ps. 78. 51; land of H., 105. 23, 27; 106. 22; —Gen. 14. 5.

HAMAN, Est. 3. 1; sought to destroy the Jews, 3. 6; the banquet, 7; hanged, 7. 10; freq. in Est. 3—9.

HAMATH, **HEMATH**, Nu. 13. 21; Toi, king of H., 2 S. 8. 9; 1 Ch. 18. 3, 9;—2 K. 14. 28; 17. 24, 30; 18. 34; 19. 13; 23. 33; 25. 21; 2 Ch. 8. 4; Is. 10. 9; 11. 11; Jer. 39. 5; 49. 23; 52. 9, 27; Ez. 47. 16, 17, 20; 48. 1; Am. 6. 2, 14 R.V.; Zec. 9. 2.

Entering in of H., northern limit of promised land, Nu. 34. 8; Jos. 13. 5; Ju. 3. 3; 1 K. 8. 65; 2 K. 14. 25; 1 Ch. 13. 5; 2 Ch. 7. 8.

HAMATHITE, *bel. to Hamath*, Gen. 10. 18; 1 Ch. 1. 16.

HAMATH-ZOBAH, 2 Ch. 8. 3.

HAMMATH, Jos. 19. 35; same as *Hammoth-Dor* and *Hammon*, q.v.

HAMMATH, 1 Ch. 2. 55, R.V.; *Hemath* A.V., q.v.

HAMMEAH, Neh. 3. 1, R.V.

HAMMEDATHA, Est. 3. 1, 10; 8. 5; 9. 10, 24.

HAMMELECH, *the king*, Jer. 36. 26; 38. 6; for *son of H.* R.V. has *the king's son*.

HAMMOLEKETH, *the queen*, 1 Ch. 7. 18.

HAMMON, (1) Jos. 19. 28; (2) 1 Ch. 6. 76; same as *Hammath*, q.v.

HAMMOTH-DOR, Jos. 21. 32. See *Hammath*.

HAMONAH, *multitude*, **HAMON-GOG**, Ez. 39. 11—16.

HAMOR, *an ass*, father of Shechem, Gen. 33. 19; 34; Jos. 24. 32; Ju. 9. 28; Ac. 7. 16, R.V. See *Emmor*.

HAMRAN, 1 Ch. 1. 41 (R.V.); *Amram* A.V., q.v.

HAMUEL, 1 Ch. 4. 26.

HAMUL, **HAMULITES**, Gen. 46. 12; Nu. 26. 21; 1 Ch. 2. 5.

HAMUTAL, 2 K. 23. 31; 24. 18; Jer. 52. 1.

HANAMEEL, Jer. buys field of, Jer. 32. 7—12.

HANAN, *gracious*, name of eight or nine persons, 1 Ch. 8. 23, 38; 9. 44; 11. 43; Ezr. 2. 46; Neh. 7. 49; 8. 7; 10. 10, 22, 26; 13. 13; Jer. 35. 4.

HANANEEL, *God is gracious*, tower of, Neh. 3. 1; 12. 39; Jer. 31. 38; Zec. 14. 10.

HANANI, (1) father of Jehu the prophet, 1 K. 16. 1; 2 Ch. 19. 2; 20. 34; (2) a seer, 2 Ch. 16. 7; (3) brother of Nehemiah, Neh. 1. 2; 7. 2;)(1 Ch. 25. 4, 25; Ezr. 10. 20; Neh. 12. 36.

HANAN·IAH, *the L. is gracious*, a false prophet, Jer. 28; and many others, 1 Ch. 3. 19, 21; 8. 24; 25. 4, 23; 2 Ch. 26. 11; Ezr. 10. 28; Neh. 3. 8, 30; 7. 2; 10. 23; 12. 12, 41; Jer. 36. 12; 37. 13. See *Shadrach*.

HANES, Is. 30. 4.

HANIEL, **HANNIEL**, *God is gracious*, Nu. 34. 23; 1 Ch. 7. 39; alike in Heb.

HANNAH, *grace*, mother of Samuel, 1 S. 1. 2—2. 21; her vow, 1. 11; her song, 2. 1.

HANNATHON, a city of Zebulun, Jos. 19. 14.

HANOCH, (1) grandson of Abraham, Gen. 25. 4; 1 Ch. 1. 33, R.V., **HENOCH**, A.V.; (2) son of Reuben, Gen. 46. 9; Ex. 6. 14; Nu. 26. 5; 1 Ch. 5. 3.

HANOCHITES, family of Hanoch (2), Nu. 26. 5.

HANUN, (1) king of Ammon, 2 S. 10. 1, 2, 3, 4; 1 Ch. 19. 2, 3, 4; (2) one who repaired the valley gate, Neh. 3. 13; (3) a son of Zalaph, Neh. 3. 30.

HAPHRAIM, a city of Issachar, Jos. 19. 19, **HAPHARAIM**, R.V. and A.V. of 1611.

HAPPIZZEZ, 1 Ch. 24. 15 (R.V.). See *Aphses*.

HARA, a city whither some of the ten tribes were deported, 1 Ch. 5. 26.

HARADAH, one of the halting-places in the wilderness, Nu. 33. 24, 25.

HARAN, (1) son of Terah, Gen. 11. 26—29, 31; (2) son of Shimei, 1 Ch. 23. 9.

HARAN, son of Caleb, 1 Ch. 2. 46. A different word in Heb. from the previous name.

HARAN, the place of Abram's first settlement, Gen. 11. 31, 32; 12. 4, 5; 27. 43; 28. 10; 29. 4; 2 K. 19. 12; Is. 37. 12; Ez. 27. 23; Acts 7. 2, 4, R.V.; **CHARRAN**, A.V.

HARARITE, (1) Shammah the H., 2 S. 23. 33; (2) Sharar the H., 2 S. 23. 33, R.V. **ARARITE**; called Sacar the H., 1 Ch. 11. 35; (3) Shage the H., 1 Ch. 11. 34.

HARBONA, a chamberlain of Ahasuerus, Est. 1. 10, called **HARBONAH**, Est. 7. 9.

HAREPH, father of Beth-gader, 1 Ch. 2. 51.

HARETH, the forest of H., 1 S. 22. 5; HERETH, R.V.

HARHA·IAH, father of Uzziel, Neh. 3. 8.

HARHAS, grandf. of Huldah's husband, 2 K. 22. 14. See *Hasrah*.

HARHUR, the children of H. were of the Nethinim, Ezr. 2. 51; Neh. 7. 53.

HARIM, (1) a priest, among princes of the sanctuary, 1 Chr. 24. 8; (2) children of H., Ezr. 2. 32, 39; Neh. 7. 35; (3) another family mentioned, Ezr. 10. 21, 31; Neh. 3. 11; 7. 42; 10. 5, 27; 12. 15.

HARIPH, (1) sons of H., Neh. 7. 24; they are called s. of JORAH, Ezr. 2. 18; (2) one of those who sealed the covenant, Neh. 10. 19.

HAR-MAGEDON. See *Armageddon*.

HARNEPHER, a son of Zophah, 1 Ch. 7. 36.

HAROD, *trembling*, the well of H., Ju. 7. 1.

HARODITE, the, two of David's thirty-seven guards were called H., 2 S. 23. 25. In 1 Ch. 11. 27 HARORITE, q.v.

HAROEH, one of the sons of Shobal, 1 Ch. 2. 52.

HARORITE, the, Shammoth is so called, 1 Ch. 11. 27; but in the parallel list, 2 Sam. 23. 25, Shammah the Harodite is read.

HAROSHETH, called H. of the Gentiles, where Sisera dwelt, Ju. 4. 2, 13, 16.

HARSHA, children of H. were among the Nethinim, Ezr. 2. 52; Neh. 7. 54.

HARSITH, Jer. 19. 2, R.V., cf. A.V. and margins.

HARUM, Aharhel is called son of H., 1 Ch. 4. 8.

HARUMAPH, father of Jedaiah, one of the repairers of the wall, Neh. 3. 10.

HARUPHITE, the, Shephatiah is so called, 1 Ch. 12. 5.

HARUZ, maternal grandfather of Amon, k. of Judah, 2 K. 21. 19.

HASAD·IAH, a son of Zerubbabel, 1 Ch. 3. 20.

HASENUAH, a Benjamite, 1 Ch. 9. 7; R.V. HASSENUAH.

HASHAB·IAH. A favourite name among the Levites and priests. (1) a Levite, son of Amaziah, 1 Ch. 6. 45; (2) another Levite, 1 Ch. 9. 14; (3) a son of Jeduthun, 1 Ch. 25. 3, 19; (4) a Hebronite, 1 Ch. 26. 30; (5) son of Kemuel, a Levite, 1 Ch. 27. 17; (6) a Levite in the days of k. Josiah, 2 Ch. 35. 9; (7) a Levite who came with Ezra, Ezr. 8. 19; (8) one of the chiefs of the priests at the same time, Ezr. 8. 24; (9) the ruler of half the district of Keilah, Neh. 3. 17; (10) a Levite who sealed the covenant, Neh. 10. 11; (11) the son of Bunni, a Levite, Neh. 11. 15; (12) the son of Mattaniah, Neh. 11. 22; (13) a priest of the family of Hilkiah, Neh. 12. 21. Some of these may be identical.

HASHABNAH, one of the chiefs of the people, and one who sealed the covenant, Neh. 10. 25.

HASHABN·IAH, (1) f. of Hattush, Neh. 3. 10; (2) a Levite in Ezra's time, Neh. 9. 5; R.V. HASHABNEIAH.

HASHBADANA, one of those who stood by Ezra at the reading of the Law, Neh. 8. 4; R.V. HASHBADDANAH.

HASHEM, the sons of H. were among David's valiant men, 1 Chron. 11. 34. In 2 S. 23. 32 the name is given as JASHEN.

HASHMONAH, a station in the desert wanderings, [Num. 33. 29, 30.

HASHUB, (1) s. of Pahath-moab, a repairer of the wall, Neh. 3. 11; (2) another who shared in the same work, Neh. 3. 23; (3) one of the chiefs of the people, Neh. 10. 23; (4) a Levite, the son of Azrikam, Neh. 11. 15. In 1 Ch. 9. 14 he is called HASSHUB in A.V. as in R.V. always.

HASHUBAH, a descendant of Zerubbabel, 1 Ch. 3. 20.

HASHUM, (1) the sons of H. came up with Zerubbabel, Ezr. 2. 19; 10. 33; Neh. 7. 22; 10. 18; (2) one of those who stood by Ezra at the reading of the Law, Neh. 8. 4.

HASHUPHA, one of the Nethinim who came back from Babylon, Neh. 7. 46; R.V. HASUPHA, q.v.

HASRAH, 2 Ch. 34. 22, given as HARHAS (q.v.) 2 K. 22. 14.

HASSENAAH, the sons of H. were among the repairers of the wall, Neh. 3. 3.

HASSENUAH, Neh. 11. 9, R.V.

HASSHUB, 1 Ch. 9. 14. See HASHUB.

HASUPHA, Ezr. 2. 43 and R.V. Neh. 7. 46. See HASHUPHA.

HATACH, an attendant on queen Esther, Est. 4. 5, 6, 9, 10; R.V. HATHACH.

HATHATH, s. of Othniel, 1 Ch. 4. 13.

HATIPHA, the sons of H. returned among the Nethinim, Ezr. 2. 54; Neh. 7. 56.

HATITA, the children of H. were among the gatekeepers who returned, Ezr. 2. 42; Neh. 7. 45.

HATTIL, among the children of Solomon's servants who returned, Ezr. 2. 57; Neh. 7. 59.

HATTUSH, (1) son of Shecaniah, 1 Chr. 3. 22; Ezr. 8. 2; Neh. 10. 4; 12. 2; (2) son of Hashabneiah, a repairer of the wall, Neh. 3. 10.

HAURAN. The Greek province of Auranitis, Ez. 47. 16, 18.

HAVILAH, (1) a son of Cush, Gen. 10. 7; (2) a son of Joktan, Gen. 10. 29; 1 Ch. 1. 23; (3) a land mentioned in the description of Eden, Gen. 2. 11; (4) a place mentioned as one extremity of the territory of the Ishmaelites, Gen. 25. 18; 1 S. 15. 7.

HAVOTH-JAIR, *the towns of Jair*, some towns in the Gileadite district. Nu. 32. 41; Ju. 10. 4. In Dt. 3. 14 the name occurs but is preceded by Bashan, and in A.V. this is treated as one name (q.v.). R.V. gives HAVVOTH-JAIR in all three places. In Jos. 13. 30; 1 K. 4. 13; 1 Ch. 2. 23, both A.V. and R.V. render "towns of Jair," R.V. giving Havvoth-Jair in the margin of the last two.

HAZAEL, a king of Syria, 1 K. 19. 15, 17; 2 K. 8. 8, 9, 12, 13, 15, 28, 29; 9. 14, 15; 12. 17, 18; 13. 3, 22, 24, 25; 2 Ch. 22. 5, 6; Am. 1. 4.

HAZA·IAH, son of Adaiah, Neh. 11. 5.

HAZAR-ADDAR, *village of Addar*, on S. border of the promised land, Nu. 34. 4. See *Adar*.

HAZAR-ENAN, *v. of springs*, on E. border of the promised land, Nu. 34. 9, 10; Ez. 47. 17; 48. 1. In Ez. 47. 17 R.V. has H.-ENON, as the Hebrew.

HAZAR-GADDAH, in Judah, on the border next Edom, Jos. 15. 27.

HAZAR-HATTICON, *the middle village*, by the border of Hauran, Ez. 47. 16. R.V. HAZER-HATTICON.

HAZARMAVETH, son of Joktan, Gen. 10. 26; 1 Ch. 1. 20.

HAZAR-SHUAL, *fox-village*. In Judah on the border next Edom. Jos. 15. 28; 19. 3; 1 Ch. 4. 28; Neh. 11. 27.

HAZAR-SUSAH, *horse-village*, a city of Simeon, Jos. 19. 5, called

HAZAR-SUSIM, 1 Ch. 4. 31.

HAZAZON-TAMAR, a city of the Amorites, otherwise En-gedi, Gen. 14. 7 (R.V.); 2 Ch. 20. 2 called

HAZEZON-T., Gen. 14. 7.

HAZELELPONI, sister of the sons of the father of Etam, 1 Ch. 4. 3. HAZZELELPONI, R.V.

HAZERIM, given as a proper name in A.V. of Dt. 2. 23, but translated "villages" in R.V.

HAZEROTH, a station in the desert journey, Nu. 11. 35; 12. 16; 33. 17, 18; Dt. 1. 1.

HAZIEL, a Levite, s. of Shimei, 1 Ch. 23. 9.

HAZO, s. of Nahor and Milcah, Gen. 22. 22.

HAZOR, (1) a strong city in N. of Canaan, Jos. 11. 1, 10, 11, 13; 12. 19; 15. 25; 19. 36; Ju. 4. 2, 17; 1 S. 12. 9; 1 K. 9. 15; 2 K. 15. 29; Jer. 49. 28, 30, 33; (2) a city of Judah on the border of Edom, Jos. 15. 23; (3) another of the same group of towns, Jos. 15. 25; called in R.V. HAZOR-HADATTAH, i.e. new Hazor; A.V. gives the two words as separate names; (4) a town of the Benjamites after the return, Neh. 11. 33.

HEBER, (1) a grandson of Asher, Gen. 46. 17; Nu. 26. 45; 1 Ch. 7. 31, 32; (2) a descendant of Judah, 1 Ch. 4. 18; (3) in A.V. a descendant of Gad, R.V. EBER, q.v., 1 Ch. 5. 13; (4) a Benjamite, 1 Ch. 8. 17, and wrongly 8. 22, where R.V. EBER; (5) H. the Kenite, husband of Jael, Ju. 4. 11, 17, 21; 5. 24.

HEBREW, HEBREWS, (1) Abram the Hebrew, Gen. 14. 13; (2) Joseph, Gen. 39. 14, 17; 41. 12; (3) in singular or plural, other members of the race, Gen. 40. 15; 43. 32; Ex. 1. 15, 16, 19; 2. 6, 7, 11, 13; 3. 18; 5. 3; 7. 16; 9. 1, 13; 10. 3; 21. 2; Dt. 15. 12; 1 Sam. 4. 6, 9; 13. 3, 7, 19; 14. 11. 21; 29. 3; Jer. 34. 9; Jonah 1. 9; Ac. 6. 1; 2 Cor. 11. 22; Ph. 3. 5. For Ep. to H. see p. 80.

HEBREWESS, Jer. 34. 9.

HEBRON, ancient city of Judah, known also as Mamre, and Kirjath-Arba, Gen. 13. 18; 23. 2, 19; 35. 27; 37. 14; Nu. 13. 22; Jos. 10. 3, 5, 23, 36, 39; 11. 21; 12. 10; 14. 13—15; 15. 13, 54; 20. 7; 21. 11, 13; Ju. 1. 10, 20; 16. 3; 1 S. 30. 31; 2 S. 2. 1, 3, 11, 32; 3. 2, 5, 19, 20, 22, 27, 32; 4. 1, 8, 12; 5. 1, 3, 5, 13; 15. 7, 9, 10; 1 K. 2. 11; 1 Ch. 3. 1, 4; 6. 55, 57; 11. 1, 3; 12. 23, 38; 29. 27; 2 Ch. 11. 10.

HEBRON, (1) a son of Kohath, Ex. 6. 18; Nu. 3. 19; 1 Ch. 6. 2, 18; 15. 9; 23. 12, 19; (2) a man of Judah, 1 Ch. 2. 42, 43.

HEBRONITES, descendants of Hebron, (1) Nu. 3. 27; 1 Ch. 26. 23, 30, 31.

HEGAI, chamberlain in Shushan, Est. 2. 8, 15, called in verse 3 HEGE, where R.V. gives HEGAI in text, but the other form as margin.

HELAH, wife of Ashhur, 1 Ch. 4. 5, 7.

HELAM, scene of Hadarezer's defeat, 2 S. 10. 16, 17.

HELBAH, a city of the Asherites, Ju. 1. 31.

HELBON, wine of H., Ez. 27. 18.

HELDAI, (1) the Netophathite, a descendant of Othniel, 1 Ch. 27. 15; ?=HELED, 1 Ch. 11. 30; (2) one of those who came back from Babylon, Zec. 6. 10; the name is changed to HELEM in verse 14.

HELEB, son of Baanah, one of David's warriors, 2 S. 23. 29, called

HELED, 1 Ch. 11. 30.

HELEK, son of Gilead, Nu. 26. 30; Jos. 17. 2.

HELEKITES, descendants of Helek, Nu. 26. 30.

HELEM, (1) a brother of Shemer (?), 1 Ch. 7. 35; (2) in Zec. 6. 14=HELDAI, q.v.

HELEPH, a town in the border of Naphtali, Jos. 19. 33.

HELEZ, the Paltite, one of David's warriors, 2 S. 23. 26; H. the Pelonite, 1 Ch. 11. 27; 27. 10; (2) a man of Judah, 1 Ch. 2. 39.

HELI, f. of Joseph, the husband of V. M., Lk. 3. 23.

HELKAI, a priest in the days of the high-priest Joiakim, Neh. 12. 15.

HELKATH, a town of Asher, Jos. 19. 25; 21. 31.

HELKATH-HAZZURIM, *field of the sharp knives*, a place near the pool of Gibeon, 2 Sam. 2. 16; A.V. explains it "the field of the strong men."

HELON, f. of Eliab, of the tribe of Zebulun, Num. 1. 9; 2. 7; 7. 24, 29; 10. 16.

HEMAM, s. of Lotan, Gen. 36. 22, called HOMAM, 1 Chr. 1. 39.

HEMAN, (1) son of Mahol, 1 K. 4. 31; called son of Zerah, perhaps=Ezrahite, 1 Chr. 2. 6; Ps. 88 title; (2) Heman, the singer, 1 Chr. 6. 33; 15. 17, 19; 16. 41, 42; 25. 1, 4—6; 2 Chr. 5. 12; 29. 14; 35. 15 (see p. 49).

HEMATH, (1) same as *Hamath*, q.v., Am. 6. 14; (2) "the father of the house of Rechab," 1 Ch. 2. 55; R.V. Hammath.

HEMDAN, Gen. 36. 26, a son of Dishon, called in 1 Chr. 1. 41 Amram, where R.V. has *Hamran*, q.v.

HEN, *kindness*, the son of Zephaniah, Zec. 6. 14, ?=Josiah of verse 10. R.V. marg. translates "for the *kindness* of the son of Z."

HENA, a Babylonian city, 2 K. 18. 34; 19. 13; Is. 37. 13.

HENADAD, a Levite, active in rebuilding the Temple, Ezr. 3. 9; Neh. 3. 18, 24; 10. 9.

HENOCH, (1) in A.V. 1 Chr. 1. 3 for Enoch; (2) A.V. of 1 Chr. 1. 33. R.V. rightly HANOCH, as Gen. 25. 4.

HEPHER, (1) f. of Zelophehad, Nu. 26. 32; 27. 1; Jos. 17. 2, 3; (2) a son of Ashhur, 1 Ch. 4. 6; (3) H. the Mecherathite, one of David's heroes, 1 Ch. 11. 36.

HEPHER, (1) a Canaanite city, Jos. 12. 17; (2) the land of H. mentioned 1 K. 4. 10.

HEPHERITES, descendants of Hepher, f. of Zelophehad, Nu. 26. 32.

HEPHZI-BAH, *my delight is in her*, mother of king Manasseh, 2 K. 21. 1; Isaiah (62. 4) applies the name to Jerusalem.

HERESH, *an artificer*, a Levite, 1 Ch. 9. 15.

HERETH, 1 Sam. 22. 5, R.V. See *Hareth*.

HERMAS }
HERMES } persons saluted by Paul, Ro. 16. 14.

HERMOGENES, mentioned by St Paul as one who was turned away from him, 2 Tim. 1. 15.

HERMON, the famous mountain on the N.E. of Palestine, Dt. 3. 8, 9; 4. 48; Jos. 11. 3, 17; 12. 1, 5; 13. 5, 11; 1 Ch. 5. 23; Ps. 89. 12; 133. 3; Song 4. 8.

HERMONITES, the 3 peaks of Hermon, Ps. 42. 6; the Hermons, R.V.

HEROD, (1) the great, Matth. 2. 12, 15, 16; (2) H. ANTIPAS, who beheaded John the Baptist, Mt. 14. 3, 6; Mk. 6. 17, 20, 21; 8. 15; Lk. 3. 1, 19; 9. 7; 13. 31; 23. 7, 8, 11, 12, 15; Ac. 4. 27; (3) H. AGRIPPA I., Ac. 12. 1, 6, 11, 21; 13. 1; (4) H. AGRIPPA II., Ac. 23. 35. See p. 138.

HERODIANS, Mt. 22. 16; Mk. 3. 6; 12. 13, supporters of the family of Herod.

HERODIAS, Mt. 14. 3, 6; Mk. 6. 17, 19, 22; Lk. 3. 19, wife of Herod Philip.

HERODION, Ro. 16. 11, kinsman of St Paul.

HESED, 1 K. 4. 10, one of Solomon's commissaries; R.V. BEN-HESED. See *Ben*.

HESHBON, the chief city of the Amorites, Nu. 21. 25—28, 30, 34; 32. 3, 37; Dt. 1. 4; 2. 24, 26, 30; 3. 2, 6; 4. 46; 29. 7; Jos. 9. 10; 12. 2, 5; 13. 10, 17, 21, 26, 27; 21. 39; Ju. 11. 19, 26; Neh. 9. 22; Song 7. 4; Is. 15. 4; 16. 8, 9; Jer. 48. 2, 34, 45; 49. 3.

HESHMON, Jos. 15. 27, one of the border cities of Judah towards Edom.

HETH, the forefather of the Hittites, Gen. 10. 15; 23. 3, 5, 7, 10, 18, 20; 27. 46; 1 Ch. 1. 13.

HETHLON, the way of H. is part of the northern border of the promised land, Ez. 47. 15; 48. 1.

HEZEKI, *strength of the Lord*, a Benjamite, 1 Ch. 8. 17. HIZKI, R.V.

HEZEK·IAH, (1) king of Judah, 2 K. 16. 20; 18. 1—37; 19. 1—20; 20. 1—21; 21. 3; 1 Ch. 3. 13; 4. 41; 2 Ch. 28. 27; 29. 1—36; 30. 1—24; 31. 2—20; 32. 2—33; 33. 3; Is. 1. 1; 36. 1—22; 37. 1—21; 38. 1—22; Jer. 15. 4; 26. 18, 19; Hos. 1. 1; Mi. 1. 1; Pro. 25. 1; (2) son of Neariah, of the royal family of Judah, 1 Ch. 3. 23, HIZK·IAH, R.V.; (3) a person mentioned among those who came up from Babylon, Neh. 7. 21; (4) one of those who sealed the covenant, Neh. 10. 17, A.V. HIZKI·JAH; the great-great-grandfather of Zephaniah the prophet, Zeph. 1. 1, A.V. HIZK·IAH.

HEZION, 1 K. 15. 18, k. of Syria, grandfather of Ben-hadad.

HEZIR, (1) 1 Ch. 24. 15, the priest who had the seventeenth course in the Temple service; (2) one who sealed the covenant, Neh. 10. 20.

HEZRAI, one of David's heroes, 2 S. 23. 35; in R.V. HEZRO with Hezrai in marg. and

HEZRO, 1 Ch. 11. 37 in A.V. and R.V.

HEZRON, (1) s. of Reuben, Gen. 46. 9; Ex. 6. 14; Nu. 26. 6; 1 Ch. 5. 3; (2) s. of Perez, Gen. 46. 12; Nu. 26. 21; Rt. 4. 18, 19; 1 Ch. 2. 5, 9, 18, 21, 24, 25; 4. 1. In Mt. 1. 3; Lk. 3. 33, R.V.; Esrom A.V.; (3) a city in the border of Judah, Jos. 15. 3, 25, in which latter verse it is called HAZOR. R.V. in Jos. 15. 25 joins it to the preceding word, making Kerioth-hezron. See *Kerioth*.

HEZRONITES, Nu. 26. 6, 21, descendants of Hezron.

HIDDAI, 2 S. 23. 30, one of David's heroes; in 1 Ch. 11. 32 he is called *Hurai*, q.v.

HIDDEKEL, one of the rivers of Eden, Gen. 2. 14, identified with the Tigris (R.V.).

HIEL, the Bethelite, who rebuilt Jericho, 1 K. 16. 34.

HIERAPOLIS, an Asian city on the Meander, Col. 4. 13.

HILEN, a town allotted to the priests, 1 Ch. 6. 58; in Jos. 21. 15 called HOLON, q.v.

HILK·IAH, (1) the father of Eliakim, 2 K. 18. 18, 26, 37; Is. 22. 20; 36. 3, 22; (2) the high-priest in the days of Josiah, 2 K. 22. 4, 8, 10, 12, 14; 23. 4; 1 Ch. 6. 13; 9. 11; Ezr. 7. 1; Neh. 11. 11; 2 Ch. 34. 9, 14, 15, 18, 20, 22; 35. 8; (3) a Levite, of the sons of Merari, 1 Ch. 6. 45; (4) another Levite, son of Hosah, 1 Ch. 26. 11; (5) one of those who stood with Ezra at the reading of the law, Neh. 8. 4; ?=the person mentioned Neh. 12. 7, 21; (6) the father of the prophet Jeremiah, Jer. 1. 1; (7) the father of Gemariah, Jer. 29. 3.

HILLEL, the father of the judge Abdon, Ju. 12. 13, 15.

HINNOM, the valley on the S. and W. of Jerusalem, Jos. 15. 8; 18. 16; 2 Ch. 28. 3; 33. 6; Neh. 11. 30; Jer. 7. 31, 32; 19. 2, 6; 32. 35. In most of these passages it is called "the valley of the son of Hinnom."

HIRAH, the Adullamite, Gen. 38. 1, 12.

HIRAM, (1) king of Tyre, friend of David and Solomon, 2 S. 5. 11; 1 K. 5. 1, 2, 7, 8, 10—12, 18; 9. 11, 12, 14, 27; 10. 11; 1 Ch. 14. 1; called **HURAM**, 2 Ch. 2. 3, 11, 12; 8. 2, 18; 9. 10, 21; (2) a Tyrian workman sent to Solomon, 1 K. 7. 13, 40, 45; called **HURAM**, 2 Ch. 2. 13; 4. 11, 16.

HITTITE **HITTITES** the ancient people descended from **HETH**, Gen. 15. 20; 23. 10; 25. 9; 26. 34; 36. 2; 49. 29, 30; 50. 13; Ex. 3. 8, 17; 13. 5; 23. 23, 28; 33. 2; 34. 11; Nu. 13. 29; Dt. 7. 1; 20. 17; Jos. 1. 4; 3. 10; 9. 1; 11. 3; 12. 8; 24. 11; Ju. 1. 26; 3. 5; 1 S. 26. 6; 2 S. 11. 3, 6, 17, 21, 24; 12. 9, 10; 23. 39; 1 K. 9. 20; 10. 29; 15. 5; 2 K. 7. 6; 1 Ch. 11. 41; 2 Ch. 1. 17; 8. 7; Ezr. 9. 1; Neh. 9. 8; Ez. 16. 3, 45.

HIVITE **HIVITES** an ancient people of Canaan, Gen. 10. 17; 34. 2; 36. 2; Ex. 3. 8, 17; 13. 5; 23. 23, 28; 33. 2; 34. 11; Dt. 7. 1; 20. 17; Jos. 3. 10; 9. 1, 7; 11. 3; 12. 8; 24. 11; Ju. 3. 3, 5; 2 S. 24. 7; 1 K. 9. 20; 1 Ch. 1. 15; 2 Ch. 8. 7.

HIZK·IAH, Zeph. 1. 1. See *Hezekiah*.

HIZKI·JAH, Neh. 10. 17. See *Hezekiah*.

HOBAB, father (or brother) in law of Moses, Nu. 10. 29; Ju. 4. 11.

HOBAH, a place on the left hand (=north) of Damascus, Gen. 14. 15.

HOBA·IAH. See *Habaiah*.

HOD, an Asherite, son of Zophah, 1 Ch. 7. 37.

HODA·IAH, son of Elioenai, 1 Ch. 3. 24, A.V. In R.V. **HODAV·IAH**.

HODAV·IAH, (1) a Manassite, 1 Ch. 5. 24; (2) a Benjamite, 1 Ch. 9. 7; (3) a Levite, Ezr. 2. 40, and marg. A.V. and R.V., Ezr. 3. 9: called **HODEVAH**, Neh. 7. 43; R.V. marg. *Hodeiah*.

HODESH, name of a wife of Shaharaim, 1 Ch. 8. 9.

HODEVAH, Neh. 7. 43. See *Hodaviah* (3).

HOD·IAH, in A.V. one of the wives of Ezra, a man of Judah, 1 Ch. 4. 19, made in marg.= Jehudijah, i.e. the Jewess spoken of in ver. 18. In R.V. Hodiah is taken as a man's name, whose wife was sister of Naham. The Heb. word is exactly the same as the man's name which is rendered

HODI·JAH, (i) a Levite, Neh. 8. 7; 9. 5; 10. 10; (2) another, mentioned in the same list, Neh. 10. 13; (3) one of the chiefs of the people who sealed the covenant, Neh. 10. 18. In each place R.V. has **HODIAH**.

HOGLAH, daughter of Zelophehad, Nu. 26. 33; 27. 1; 36. 11.

HOHAM, king of Hebron, Jos. 10. 3.

HOLON, (1) a town allotted to the priests, Jos. 21. 15; called also **HILEN**, q.v.; (2) a town in the plain country of Moab, Jer. 48. 21.

HOMAM, an Edomite, son of Lotan, 1 Ch. 1. 39. In Gen. 36. 22 **HEMAM**.

HOPHNI, *a pugilist*, son of Eli, 1 Sam. 1. 3; 2. 34; 4. 4, 11, 17.

HOPHRA, Jer. 44. 30.

HOR, the mountain on which Aaron died, Nu. 20. 22, 23, 25, 27; 21. 4; 33. 37—39; 34. 7, 8; Dt. 32. 50.

HORAM, king of Gezer, Jos. 10. 33.

HOREB, another name for Sinai, Ex. 3. 1; 17. 6; 33. 6; Dt. 1. 2, 6, 19; 4. 10, 15; 5. 2; 9. 8; 18. 16; 29. 1; 1 K. 8. 9; 19. 8; 2 Ch. 5. 10; Ps. 106. 19; Mal. 4. 4.

HOREM, a fenced city of Naphtali, Jos. 19. 38.

HOR-HAGIDGAD, a station in the desert march, Nu. 33. 32, 33; R.V. **HOR-HAGGIDGAD**, ?=*Gudgodah*, q.v.

HORI, (1) son of Lotan, Gen. 36. 22; 1 Ch. 1. 39; (2) in Gen. 36. 30, as the name of a person, but R.V. renders the **HORITES**; (3) father of Shaphat, Nu. 13. 5.

HORITE **HORITES** **HORIMS** the dwellers in Mt. Seir, Gen. 14. 6; 36. 20, 21, 29 (and verse 30 in R.V.); in Dt. 2. 12, 22 (A.V. -ims, R.V. -ites).

HORMAH, *devoted, doomed*, a Canaanite city, formerly named Zephath, Nu. 14. 45; 21. 3; Dt. 1. 44; Jos. 12. 14; 15. 30; 19. 4; Ju. 1. 17; 1 S. 30. 30; 1 Ch. 4. 30.

HORONAIM, *two caverns*, a town of Moab, Is. 15. 5; Jer. 48. 3, 5, 34.

HORONITE, Sanballat is styled the H., Neh. 2. 10, 19; 13. 28.

HOSAH, (1) a city on the borders of Asher, towards Tyre, Jos. 19. 29; (2) one of the gatekeepers of the house of the Lord, 1 Ch. 16. 38; 26. 10, 11, 16.

HOSEA, the prophet whose book stands first among the minor prophets, Hos. 1. 2. This form is both in A.V. and R.V., but the Heb. form of the word is the same as

HOSHEA, *help*, (1) the son of Nun, afterwards Joshua, Nu. 13. 8, 16 (R.V., in A.V. **OSHEA**); Dt. 32. 44; (2) s. of Elah, k. of Israel, 2 K. 15. 30; 17. 1, 3, 4, 6; 18. 1, 9, 10; (3) an Ephraimite, s. of Azaziah, 1 Ch. 27. 20; (4) one of the chiefs who sealed the covenant, Neh. 10. 23.

HOSHA·IAH, (1) one of those present at the dedication of the wall, Neh. 12. 32; (2) f. of Jezaniah (*or* Azariah), Jer. 42. 1; 43. 2.

HOSHAMA, one of the sons of Jeconiah, k. of Judah, 1 Ch. 3. 18.

HOTHAM, (1) an Asherite, s. of Heber, 1 Ch. 7. 32; (2) an Aroerite, one of David's heroes, 1 Ch. 11. 44, R.V., where A.V. wrongly **HOTHAN**.

HOTHIR, a Levite, son of Heman, 1 Ch. 25. 4, 28.

HOZAI, 2 Chr. 33. 19, R.V. Hosai, A.V. marg., *the seers* A.V., and R.V. marg.

HUKKOK, a border town of Naphtali, Jos. 19. 34.

HUKOK, a town of Asher, 1 Ch. 6. 75; in Jos. 21. 31 the corresponding town is called **HELKATH**.

HUL, a son of Aram, Gen. 10. 23; 1 Ch. 1. 17.

HULDAH, the prophetess, wife of Shallum, 2 K. 22. 14; 2 Ch. 34. 22.

HUMTAH, a mountain-city of Judah, Jos. 15. 54.

HUPHAM **HUPHAMITES** a man and family of the tribe of Benjamin, Nu. 26. 39. Elsewhere **HUPPIM**, q.v.

HUPPAH, a priest in David's time, 1 Ch. 24. 13.

HUPPIM, a son of Benjamin, Gen. 46. 21; 1 Ch. 7. 12, 15.

HUR, (1) one who, with Aaron, stayed up the hands of Moses in the battle with Amalek, Ex. 17. 10, 12; 24. 14; (2) the grandfather of Bezaleel, Ex. 31. 2; 35. 30; 38. 22; 1 Ch. 2. 19, 20, 50; 4. 1, 4; 2 Ch. 1. 5; (3) one of the kings of Midian, Nu. 31. 8; Jos. 13. 21; (4) f. of Rephaiah, one who repaired the wall, Neh. 3. 9; (5) the son of Hur was one of Solomon's purveyors, 1 K. 4. 8; R.V. **BEN-HUR**, as A.V. marg.

HURAI, one of David's valiant men, 1 Ch. 11. 32, called in 2 S. 23. 30 **HIDDAI**, q.v.

HURAM, (1) grandson of Benjamin, 1 Ch. 8. 5; (2)= Hiram king of Tyre, q.v.; (3)=Hiram, a Tyrian artificer, q.v.

HURI, a Gadite, s. of Jaroah, 1 Ch. 5. 14.

HUSHAH, a descendant of Judah, 1 Ch. 4. 4.

HUSHAI, (1) the Archite, the friend of David, 2 S. 15. 32, 37; 16. 16—18; 17. 5—8, 14, 15; 1 Ch. 27. 33; (2) father of Baana, 1 K. 4. 16, perhaps=(1).

HUSHAM, one of the Edomite kings, Gen. 36. 34, 35; 1 Ch. 1. 45, 46.

HUSHATHITE, (1) Sibbecai the H. was one of David's mighty men, 2 S. 21. 18; 1 Ch. 11. 29; 20. 4; (2) Mebunnai the H., 2 S. 23. 27.

HUSHIM, of the sons of Dan, Gen. 46. 23, called in Nu. 26. 42, 43 **SHUHAM**; (2) a Benjamite, 1 Ch. 7. 12; (3) one of the wives of Shaharaim, 1 Ch. 8. 8, 11.

HUZ, firstborn of Nahor, Gen. 22. 21; see **UZ**.

HUZZAB, supposed by some to be a name of the queen of Nineveh, Na. 2. 7; but translated as a verb in marg. of A.V. and R.V.

HYMENÆUS, a Christian of St Paul's time who fell into great errors, 1 Tim. 1. 20; 2 Tim. 2. 17.

IBHAR, (God) *chooseth*, a son of David, 2 S. 5. 15; 1 Ch. 3. 6; 14. 5.

IBLEAM, a city of Manasseh, Jos. 17. 11; Ju. 1. 27; 2 K. 9. 27.

IBNE·IAH and **IBNI·JAH**, *the Lord builds*, two Benjamites, both mentioned in 1 Ch. 9. 8.

IBRI, *from the other side*, a Levite in David's time, 1 Ch. 24. 27. The word is the same which is translated *Hebrew*, Gen. 39. 14, &c. See *Hebrew*.

IBZAN, one of the judges, Ju. 12. 8, 10.

ICHABOD, *inglorious*, grandson of Eli, 1 S. 4. 21; 14. 3.

ICONIUM, Ac. 13. 51; 14. 1, 19, 21; 16. 2; 2 Tim. 3. 11.

IDALAH, a town of Zebulun, Jos. 19. 15.

IDBASH, a son of the father of Etam, 1 Ch. 4. 3.

IDDO, (1) one of the monthly purveyors for Solomon, 1 K. 4. 14; (2) a Levite, 1 Ch. 6. 21. (Verse 41 **ADA·IAH.**) (3) the son of Zechariah, 1 Ch. 27. 21; (4) a seer in the time of Jeroboam I., 2 Ch. 9. 29; 12. 15; 13. 22; (5) grandf. of the prophet Zechariah, Ezr. 5. 1; 6. 14; Zech. 1. 1, 7; Neh. 12. 4, 16; (6) a chief of the Nethinim, Ezr. 8. 17. These names of different forms in Hebrew.

IDUMEA, Edom, Is. 34. 5, 6; Ez. 35. 15; 36. 5; Mk. 3. 8. R.V. has **EDOM** in all the O.T. passages.

IEZER, IEZERITES. See *Jeezer.*

IGAL, (He) *will redeem*, (1) a spy sent from Kadesh, Nu. 13. 7; (2) one of David's guard, 2 S. 23. 36; = Joel in 1 Ch. 11. 38. See *Igeal.*

IGDAL·IAH, *the L. is great*, father of Hanan, Jer. 35. 4.

IGEAL, 1 Ch. 3. 22. R.V. **IGAL.**

IIM, *heaps*, (1) a station in the desert wanderings, Nu. 33. 45; = **IJE-ABARIM**, q.v.; R.V. **IYIM**; (2) a town of Judah, Jos. 15. 29.

IJE-ABARIM, *heaps of the further regions*, Nu. 21. 11; 33. 44. R.V. **IYE-ABARIM.** See *Iim* (1).

IJON, *a heap*, a town of Naphtali, 1 K. 15. 20; 2 K. 15. 29; 2 Ch. 16. 4.

IKKESH, one of David's thirty-seven guards, 2 S. 23. 26; 1 Ch. 11. 28; 27. 9.

ILAI, one of David's guards, 1 Ch. 11. 29; called **ZALMON**, 2 S. 23. 28.

ILLYRICUM, a country on the east of the Adriatic, Rom. 15. 19.

IMLAH, IMLA, (He) *will fulfil*, father of Micaiah the prophet, 1 K. 22. 8, 9; 2 Ch. 18. 7, 8.

IMMANUEL, *God with us*, Is. 7. 14; 8. 8; Mt. 1. 23, R.V.; **EMMANUEL**, A.V.

IMMER, *prominent*, (1) the founder of a family of priests, 1 Ch. 9. 12; 24. 14; Ezr. 2. 37; 10. 20; Neh. 3. 29; 7. 40; 11. 13; Jer. 20. 1; (2) a place from which some of the exiles went up, Ezr. 2. 59; Neh. 7. 61.

IMNA, *withdrawing*, a son of Helem, 1 Ch. 7. 35.

IMNAH, (1) a son of Asher, Gen. 46. 17, R.V., **JIMNAH**, A.V.; Nu. 26. 44, R.V., **JIMNA**, A.V.; 1 Ch. 7. 30 (A.V. and R.V.); (2) a Levite, f. of Kore, 2 Ch. 31. 14.

IMNITES, descendants of Imnah, Nu. 26. 44, R.V.; **JIMNITES**, A.V.

IMRAH, son of Zophah, 1 Ch. 7. 36.

IMRI, *prominent*, (1) the son of Bani, 1 Ch. 9. 4; (2) father of Zaccur, Neh. 3. 2.

INDIA, Est. 1. 1; 8. 9.

IPHEDE·IAH, *the Lord delivers*, one of the sons of Shashak, 1 Ch. 8. 25; R.V. **IPHDE·IAH.**

IPHTAH-EL, Jos. 19. 14, 27, R.V.

IR, a Benjamite, 1 Ch. 7. 12; called **IRI** in 1 Ch. 7. 7.

IRA, *a watcher*, (1) the Jairite, a priest or chief minister of David, 2 S. 20. 26; (2) the Ithrite, one of David's mighty men, 2 S. 23. 38; 1 Ch. 11. 40; (3) the son of Ikkesh, 2 S. 23. 26; 1 Ch. 11. 28; 27. 9.

IRAD, *a wild ass*, grandson of Cain, Gen. 4. 18.

IRAM, one of the dukes of Edom, Gen. 36. 43; 1 Ch. 1. 54.

IRI. See *Ir.*

IRI·JAH, *the Lord seeth*, a captain of the ward, Jer. 37. 13, 14.

IR-NAHASH, *serpent city*, son of Tehinnah, 1 Ch. 4. 12; marg. (A.V. and R.V.) the city of Nahash.

IRON, a city of Naphtali, Jos. 19. 38.

IRPE-EL, *God healeth*, a city of Benjamin, Jos. 18. 27.

IR-SHEMESH, *city of the sun*, a Danite city, Jos. 19. 41.

IRU, *watch*, son of Caleb, 1 Ch. 4. 15.

ISAAC, *he laugheth*, Abraham's promised son, Gen. 17. 19, 21; 21. 3—5, 8, 10, 12; offered up, Gen. 22. 2, 3, 6, 7, 9; marries Rebekah, Gen. 24. 4, 14, 62, 63, 66, 67; 25. 5, 6, 9, 11, 19—21, 26, 28; with Abimelech, 26. 1, 6, 8, 9, 12, 16—20, 27, 31, 32, 35; deceived by Jacob, 27. 1, 5, 20—22, 26, 30, 32, 33, 37, 39, 46; 28. 1, 5, 6, 8, 13; 31. 18, 42; 32. 9; his death, 35. 12, 27—29; other notices, 46. 1; 48. 15, 16; 49. 31; 50. 24; Ex. 2. 24; 3. 6, 15, 16; 4. 5; 6. 3, 8; 32. 13; 33. 1; Lev. 26. 42; Nu. 32. 11; Deut. 1. 8; 6. 10; 9. 5, 27; 29. 13; 34. 4; Jos. 24. 3, 4; 1 K. 18. 36; 2 K. 13. 23; 1 Ch. 1. 28, 34; 16. 16; 29. 18; 2 Ch. 30. 6; Ps. 105. 9; Jer. 33. 26; Am. 7. 9, 16. New Testament references, Mt. 1. 2; 8. 11; 22. 32; Mk. 12. 26; Lk. 3. 34; 13. 28; 20. 37; Ac. 3. 13; 7. 8, 32; Ro. 9. 10; Gal. 4. 28; Heb. 11. 9, 17, 20; Jas. 2. 21.

ISA·IAH, *the Lord is salvation*, the prophet, son of Amoz, 2 K. 19. 2, 5, 6, 20; 20. 1, 4, 8, 11, 14, 16, 19; 2 Ch. 26. 22; 32. 20, 32; Is. 1. 1; 2. 1; 7. 3; 13. 1; 20. 2, 3; 37. 2, 5, 6, 21; 38. 1, 4, 21; 39. 3, 5, 8. For N.T. references see *Esaias*, for which R.V. gives Isaiah in all cases.

ISCAH, *looking*, daughter of Haran, Gen. 11. 29.

ISCARIOT, *man of Kerioth.* See *Judas Iscariot.*

ISHBAH, *appeaser*, father of Eshtemoa, 1 Ch. 4. 17.

ISHBAK, *he setteth free*, one of Abraham's sons by Keturah, Gen. 25. 2; 1 Ch. 1. 32.

ISHBI-BENOB, a giant who nearly slew David, 2 S. 21. 16, 17.

ISH-BOSHETH, *servant of the shameful* (i.e. of Baal), Saul's son, and successor, 2 S. 2. 8, 10, 12, 15; 3. 8, 14, 15; 4. 5, 8, 12. See *Eshbaal.*

ISHI, *my help*, (1) a son of Appaim, 1 Ch. 2. 31; (2) f. of Zoheth, 1 Ch. 4. 20; (3) a Simeonite, 1 Ch. 4. 42; (4) one of the heads of fathers' houses in Manasseh, 1 Ch. 5. 24.

ISHI, *my husband*, Hos. 2. 16. Not strictly a proper name. A different word from the preceding in the Heb.

ISH·IAH
ISHI·JAH
ISSH·IAH (1) a son of Izrahiah, 1 Ch. 7. 3; A.V. **ISH-**, R.V. **ISSH-**; (2) a son of Rehabiah, 1 Ch. 24. 21, 25; **ISSH-** A.V. and R.V.; (3) a son of Harim, Ezr. 10. 31; **ISHI·JAH** A.V., **ISSHI·JAH** R.V.

ISHMA, a son of the father of Etam, 1 Ch. 4. 3.

ISHMAEL, *God heareth*, (1) son of Abraham and Hagar, Gen. 16. 11, 15, 16; 17. 18, 20, 23, 25, 26; 25. 9, 12, 13, 16, 17; 28. 9; 36. 3; 1 Ch. 1. 28, 29, 31; (2) a son of Azel, 1 Ch. 8. 38; 9. 44; (3) the f. of Zebadiah, ruler of the house of Judah, 2 Ch. 19. 11; (4) son of Jehohanan, 2 Ch. 23. 1; (5) a son of Pashhur, Ezr. 10. 22; (6) the murderer of Gedaliah, 2 K. 25. 23, 25; Jer. 41. 1—3, 6—16, 18.

ISHMAELITE, 1 Ch. 2. 17, R.V.; **ISHMEELITE**, A.V.; cf. 2 S. 17. 25.

ISHMAELITES, descendants of Ishmael (1). R.V. of Gen. 37. 25, 27, 28; 39. 1; **ISHMEELITES**, A.V.: and in Ju. 8. 24; Ps. 83. 6, A.V. and R.V.

ISHMA·IAH, *the Lord heareth*, son of Obadiah, 1 Ch. 27. 19.

ISHMEELITE, -ITES. See *Ishmaelite, -ites.*

ISHMERAI, *the Lord keepeth*, son of Elpaal, 1 Ch. 8. 18.

ISHOD, *man of glory*, son of Hammolecheth, 1 Ch. 7. 18. R.V. **ISHHOD.**

ISHPAN, one of the heads of fathers' houses who dwelt at Jerusalem, 1 Ch. 8. 22.

ISH-SECHEL, *man of discretion*, Ezr. 8. 18, R.V. marg.

ISHTOB, *man of Tob*, 2 S. 10. 6, 8 (R.V. men of Tob). Tob is mentioned as the name of a country, Ju. 11. 3, 5.

ISHUAH, ISUAH, Gen. 46. 17; 1 Ch. 7. 30. R.V. **ISHVAH.**

ISHUAI
ISHUI
ISHI
JESUI (1) son of Asher, Gen. 46. 17, **ISUI**, A.V.; Nu. 26. 44, **JESUI**, A.V.; 1 Ch. 7. 30, **ISHUAI**, A.V.; R.V. **ISHVI** in all places; (2) **ISHUI**, son of Saul, 1 S. 14. 49; R.V. **ISHVI.**

ISMACH·IAH, *the Lord supports*, a Levite, 2 Ch. 31. 13.

ISMA·IAH, *the Lord heareth*, one of David's thirty heroes, 1 Ch. 12. 4, R.V. **ISHMA·IAH.**

ISPAH, a Benjamite, 1 Ch. 8. 16. R.V. **ISHPAH.**

ISRAEL, *God fighteth.* The name given to Jacob, Gen. 32. 28, and subsequently to his descendants the **ISRAELITES** and to their kingdom. See Index of Subjects.

ISRAELITE, 2 S. 17. 25; cf. 1 Ch. 2. 17.

ISRAELITISH, Lev. 24. 10, 11.

ISSACHAR, (1) son of Jacob by Leah, Gen. 30. 18; 35. 23; 46. 13; 49. 14; Ex. 1. 3; 1 Ch. 2. 1; 7. 1; (2) the tribe called after him, Nu. 1. 8—28, 29; 2. 5; 7. 18; 10. 15; 13. 7; 26. 23, 25; 34. 26; Dt. 27. 12; 33. 18; Jos. 17. 10, 11; 19. 17, 23; 21. 6, 28; Ju. 5. 15; 10. 1; 1 K. 4. 17; 15. 27; 1 Ch. 6. 62, 72; 7. 5; 12. 32, 40; 27. 18; 2 Ch. 30. 18; Ez. 48. 25, 26,

33; Rev. 7. 7; (3) a Levite, of the Korahites, 1 Ch. 26. 5.
ISSH·IAH. See *Ishiah* and *Jesiah.*
ISUAH. See *Ishuah.*
ISUI. See *Ishuai.*
ITALIAN, Ac. 10. 1.
ITALY, Ac. 18. 2; 27. 1; Heb. 13. 24.
ITHAI, *existing* (one of David's valiant men), 1 Ch. 11. 31. See *Ittai* (2).
ITHAMAR, youngest son of Aaron, Ex. 6. 23; 28. 1; 38. 21; Lev. 10. 6, 12, 16; Nu. 3. 4; 4. 28, 33; 7. 8; 26. 60; 1 Ch. 6. 3; 24. 1, 2, 4—6; Ezr. 8. 2.
ITHIEL, a Benjamite, son of Jeshaiah, Neh. 11. 7; (2) not a proper name, Prov. 30. 1. See marg.
ITHLAH, Jos. 19. 42, R.V. See *Jethlah.*
ITHMAH, one of David's valiant men, 1 Ch. 11. 46.
ITHNAN, *strong*, Jos. 15. 23.
ITHRA, *excellence*, father of Amasa, 2 S. 17. 25; called **JETHER**, 1 Ch. 2. 17.
ITHRAN, *excellent*, (1) a Horite duke, son of Dishon, Gen. 36. 26; 1 Ch. 1. 41; (2) a descendant of Asher, 1 Ch. 7. 37.
ITHREAM, a son of David, 2 S. 3. 5; 1 Ch. 3. 3.
ITHRITE, ITHRITES, *belonging to Jether*, 2 S. 23. 38; 1 Ch. 2. 53; 11. 40.
ITTAH-KAZIN, a place in Zebulun, Jos. 19. 13; R.V. **ETHKAZIN**.
ITTAI, (1) the Gittite, one of David's friends in exile, 2 S. 15. 19, 21, 22; 18. 2, 5, 12; (2) son of Ribai, 2 S. 23. 29. See *Ithai.*
ITURÆA, a country at the foot of Mt. Hermon, Lk. 3. 1.
IVAH, a place in Babylonia, 2 K. 18. 34; 19. 13; Is. 37. 13. R.V. **IVVAH**.
IZEHARITES, Nu. 3. 27; **IZHARITES**, 1 Ch. 24. 22; 26. 23, 29; Nu. 3. 27 (R.V.).
IZHAR, a grandson of Levi, Ex. 6. 18, 21; Nu. 3. 19; 16. 1; 1 Ch. 6. 2, 18, 38; 23. 12, 18. **IZEHAR**, Nu. 3. 19; **IZHAR** always R.V. and in 1 Ch. 4. 7 for *Jezoar* A.V., q.v.; "and Zohar" R.V. marg.
IZRAH·IAH, a man of Issachar, 1 Ch. 7. 3.
IZRAHITE, Shamhuth the Izr., one of David's captains, 1 Ch. 27. 8.
IZRI, a Levite, 1 Ch. 25. 11; called **ZERI**, 1 Ch. 25. 3.

JAAKAN
JAKAN } son of Ezer, Dt. 10. 6 (**JAAK.**, text A.V., marg. R.V.); 1 Ch. 1. 42. In Gen. 36. 27, **AKAN**. See *Beeroth-Bene-Jaakan.*
JAAKOBAH, head of a Simeonite family, 1 Ch. 4. 36.
JAALA, JAALAH, a descendant of Solomon's servants, Ezr. 2. 56; Neh. 7. 58.
JAALAM, *whom God hides*, a son of Esau, Gen. 36. 5, 14, 18; 1 Ch. 1. 35. **JALAM**, R.V.
JAANAI, a son of Gad, 1 Ch. 5. 12. **JANAI**, R.V.
JAARE-OREGIM, a name given among David's heroes, 2 S. 21. 19. In 1 Ch. 20. 5 **JAIR**, q.v.
JAASAU, one of the sons of Bani, Ezr. 10. 37. **JAASU**, R.V. **JAASAI**, marg. R.V.
JAASIEL, son of Abner, 1 Ch. 27. 21 and 1 Ch. 11. 47, R.V. See *Jasiel.*
JAAZAN·IAH, *the Lord hears*, four separate persons, 2 K. 25. 23; Jer. 35. 3; Ez. 8. 11; 11. 1.
JAAZER, JAZER, a city in Gilead, Nu. 21. 32; 32. 1, 3, 35; Jos. 13. 25; 21. 39; 2 S. 24. 5; 1 Ch. 6. 81; 26. 31; Is. 16. 8, 9; Jer. 48. 32. Jazer, R.V.
JAAZ·IAH, a descendant of Merari, 1 Ch. 24. 26, 27.
JAAZIEL, a Levite, among David's musicians, 1 Ch. 15. 18, same as Aziel in verse 20.
JABAL, son of Lamech, Gen. 4. 20.
JABBOK, river of Gilead, Gen. 32. 22; Nu. 21. 24; Dt. 2. 37; 3. 16; Jos. 12. 2; Ju. 11. 13, 22.
JABESH, *dry*, (1) short form of Jabesh-Gilead, 1 S. 11. 1, 3, 5, 9, 10; 31. 12, 13; 1 Ch. 10. 12; (2) father of Shallum, king of Israel, 2 K. 15. 10, 13, 14.
JABESH-GILEAD, one of the chief cities of Gilead, Ju. 21. 8—10, 12, 14; 1 S. 11. 1, 9; 31. 11; 2 S. 2. 4, 5; 21. 12; 1 Ch. 10. 11.
JABEZ, (1) a place where dwelt the families of the scribes, 1 Ch. 2. 55; (2) name of a man, 1 Ch. 4. 9, 10.
JABIN, (1) a king of Hazor, in Joshua's time, Jos. 11. 1; (2) a king of Hazor, in the days of the Judges, Ju. 4. 2, 7, 17, 23, 24; Ps. 83. 9.
JABNEEL, (1) a town of Judah, Jos. 15. 11; (2) a town of Naphtali, Jos. 19. 33.
JABNEH, 2 Ch. 26. 6.
JACHAN, a Gadite, 1 Ch. 5. 13. **JACAN**, R.V.
JACHIN, (1) s. of Simeon, Gen. 46. 10; Ex. 6. 15; Nu. 26. 12; (2) a priest, 1 Ch. 9. 10; Neh. 11. 10; (3) one of the heads of the priestly courses, 1 Ch. 24. 17.
JACHIN and Boaz, pillars of Solomon's temple, 1 K. 7. 21; 2 Ch. 3. 17.
JACOB, *supplanter*, (1) the patriarch, birth, Gen. 25. 24 f.; buys birthright, Gen. 25. 29 f.; deceives Isaac, Gen. 27; flight, Gen. 27. 43; 28; vision and vow, Gen. 28; marries, Gen. 29; family, Gen. 29. 31 f.; 30; wages, Gen. 30. 28 f.; flight and Laban's pursuit, Gen. 31; fear of Esau, Gen. 32; called Israel, 32. 24 f.; Esau reconciled, Gen. 33; Shechem, Gen. 33. 18 f.; 34; visit to Beth-el and Rachel's death, Gen. 35; bereaved of Joseph, Gen. 37; goes down to Egypt, Gen. 45. 25 f.; 46. 1 f.; before Pharaoh, Gen. 47. 7 f.; blesses Joseph's sons, Gen. 48; blesses all his sons, Gen. 49; buried, Gen. 50. Cf. Hos. 12. 3, 4, 12; Mal. 1. 2; Ac. 7. 14; Rom. 9. 13; Heb. 11. 9, 20, 21; (2) father of Joseph, Mary's husband, Mt. 1. 15, 16; (3)=people of Israel, cf. Nu. 23. 7, 10, 23; 24. 17, 19; Ps. 14. 7; 53. 6; 78. 21, &c.
JADA, *knowing*, son of Onam, 1 Ch. 2. 28, 32.
JADAU, son of Nebo, Ezr. 10. 43. **IDDO**, R.V., Jaddai marg.
JADDUA, *knowing*, (1) one who sealed the covenant, Neh. 10. 21; (2) the high-priest of that name, Neh. 12. 11, 22.
JADON, one who repaired part of the wall, Neh. 3. 7.
JAEL, wife of Heber, Ju. 4. 17, 18, 21, 22; 5. 6, 24.
JAGUR, a town in S. Judah, Jos. 15. 21.
JAH, an abbreviation of Jehovah, Ps. 68. 4.
JAHATH, five different persons so called, 1 Ch. 4. 2; 6. 20, 43; 23. 10, 11; 24. 22; 2 Ch. 34. 12.
JAHAZ, a town in the country of king Sihon, Nu. 21. 23; Dt. 2. 32; Jos. 13. 18 (R.V., in A.V. **JAHAZA**); 21. 36 (R.V., in A.V. **JAHAZAH**); Ju. 11. 20; Is. 15. 4; Jer. 48. 34.
JAHAZ·IAH, s. of Tikvah, Ezr. 10. 15; R.V. **JAHZEIAH**.
JAHAZIEL, five persons so called, 1 Ch. 12. 4; 16. 6; 23. 19; 24. 23; 2 Ch. 20. 14; Ezr. 8. 5.
JAHDAI, a member of Caleb's family, 1 Ch. 2. 47.
JAHDIEL, a Manassite chief, 1 Ch. 5. 24.
JAHDO, a Gadite chief, 1 Ch. 5. 14.
JAHLEEL, s. of Zebulun, Gen. 46. 14; Nu. 26. 26.
JAHLEELITES, descendants of preceding, Num. 26. 26.
JAHMAI, s. of Tola, 1 Ch. 7. 2.
JAHZAH=*Jahaz*, q.v., 1 Ch. 6. 78; Jer. 48. 21 (R.V., in A.V. **JAHAZAH**).
JAHZEEL, Gen. 46. 24; Nu. 26. 48; **JAHZIEL**, 1 Ch. 7. 13, whose family are the
JAHZEELITES, Nu. 26. 48.
JAHZERAH, a priest, 1 Ch. 9. 12.
JAIR, (1) s. of Manasseh, Nu. 32. 41; Dt. 3. 14; 1 Ch. 2. 22; Havvoth-jair, 1 Ch. 2. 23, R.V. marg.; (2) the judge, Ju. 10. 3, 5; (3) f. of Mordecai, Est. 2. 5; (4) differently spelt in Hebrew, f. of Elhanan, 1 Ch. 20. 5. See *Jaare-Oregim.*
JAIRITE, Ira the J., 2 S. 20. 26.
JAIRUS, a ruler of the synagogue, Mk. 5. 22; Lk. 8. 41.
JAKAN, 1 Ch. 1. 42. See *Jaakan.*
JAKEH, f. of Agur, Pro. 30. 1; cf. R.V. marg.
JAKIM, (1) a Benjamite, 1 Ch. 8. 19; (2) a priest, 1 Ch. 24. 12.
JALAM, R.V. for **JAALAM**, q.v.
JALON, son of Ezra, 1 Ch. 4. 17.
JAMBRES, magician who withstood Moses, 2 Tim. 3. 8.
JAMES, (1) son of Zebedee, apostle, called, Matt. 4. 21; Mk. 1. 19; Lk. 5. 10; in list of twelve, Mt. 10. 2; Mk. 3. 17; Lk. 6. 14; Ac. 1. 13; at the Transfiguration, Matt. 17. 1; Mk. 9. 2; Lk. 9. 28; Gethsemane, Matt. 26. 37; Mk. 14. 33; slain by Herod, Ac. 12. 2; mentioned also Mk. 5. 37; 10. 35, 41; 13. 3; Lk. 8. 51; 9. 54; (2) son of Alphæus, Matt. 10. 3; Mk. 3. 18; Lk. 6. 15; Ac. 1. 13, probably the same with *James* the little (or less), Mk. 15. 40, called son of Mary, Mt. 27. 56, Lk. 24. 10; and with *James* the Lord's brother, Mt. 13. 55; Mk. 6. 3; Gal. 1. 19, who is the *James* of Ac. 12. 17; 15. 13; 21. 18; 1 Cor. 15.

7; Gal. 2. 9, 12; he is identical with James brother of Juda, Lk. 6. 16; Ac. 1. 13; Jude 1; and most likely with the author of the Epistle, Jas. 1. 1.

JAMIN, JAMINITES, *right hand side* (s. of Simeon, whose descendants are called **JAMINITES**, Nu. 26. 12); Gen. 46. 10; Ex. 6. 15; Nu. 26. 12; 1 Ch. 4. 24; (2) son of Ram; 1 Ch. 2. 27; (3) Neh. 8. 7.

JAMLECH, a chief among the Simeonites, 1 Ch. 4. 34.

JANNA, son of Joseph, Lu. 3. 24.

JANNES, an Egyptian magician, who withstood Moses, 2 Tim. 3. 8.

JANOAH, a town in the land of Naphtali, 2 K. 15. 29.

JANOHAH, a place on the borders of Ephraim and Manasseh, Jos. 16. 6, 7.

JANUM, a town of Judah, near Hebron, Josh. 15. 53. R.V. **JANIM**.

JAPHETH, a son of Noah, Gen. 5. 32; 6. 10; 7. 13; 9. 18, 23; blessed, Gen. 9. 27; sons of, Gen. 10. 1—5, 21; 1 Ch. 1. 4, 5.

JAPHIA, a place on the border of Zebulun, Jos. 19. 12.

JAPHIA, (1) king of Lachish, Jos. 10. 3; (2) son of David, 2 S. 5. 15; 1 Ch. 3. 7; 14. 6.

JAPHLET, a son of Heber, 1 Ch. 7. 32, 33.

JAPHLETI, coast of, Jos. 16. 3. In R.V. border of the **JAPHLETITES**.

JAPHO, the town of Joppa, Jos. 19. 46. R.V. **JOPPA**.

JARAH, great-grandson of Mephibosheth, 1 Ch. 9. 42.

JAREB, Hos. 5. 13; 10. 6 (R.V. marg. a king *that should contend*), prob. not a proper name.

JARED, father of Enoch, Gen. 5. 15—20; Lk. 3. 37; 1 Chr. 1. 2 (R.V.); see *Jered*.

JA(A)RES(H)·IAH, 1 Ch. 8. 27, cf. R.V. and A.V.

JARHA, servant of Sheshan, 1 Ch. 2. 34, 35.

JARIB, (1) a son of Simeon, 1 Ch. 4. 24; (2) one who came back from Babylon, Ezr. 8. 16; (3) a priest, Ezr. 10. 18.

JARMUTH, (1) a city of Judah, Jos. 10. 3, 5, 23; 12. 11; 15. 35; Neh. 11. 29; (2) a Levitical city in Issachar, Jos. 21. 29. See *Remeth*.

JAROAH, a Gadite chief, 1 Ch. 5. 14.

JASHEN, one of David's heroes, 2 S. 23. 32.

JASHER, *upright*, book of, Jos. 10. 13; 2 S. 1. 18. **JASHAR**, R.V., with marg. *The Upright*.

JASHOBEAM, a chief of David's captains; though differently described the same person is probably meant in each place, 1 Ch. 11. 11; 12. 6; 27. 2.

JASHUB, *returning*, (1) son of Issachar, Nu. 26. 24; 1 Ch. 7. 1 (called Job in Gen. 46. 13), whose descendants are the **JASHUBITES**, Nu. 26. 24; (2) one who returned with Ezra, Ezr. 10. 29.

JASHUBI-LEHEM, mentioned in the pedigree of Shelah, 1 Ch. 4. 22.

JA[A]SIEL, one of David's heroes, 1 Ch. 11. 47, cf. R.V.

JASON, the Thessalonian, Ac. 17. 5, 6, 7, 9; Ro. 16. 21.

JATHNIEL, a Levite, 1 Ch. 26. 2.

JATTIR, a town in the hill country of Judah, Jos. 15. 48; 21. 14; 1 S. 30. 27; 1 Ch. 6. 57.

JAVAN, (1) son of Japheth, Gen. 10. 2, 4; 1 Ch. 1. 5, 7; (2) one of the peoples of the Gentiles, Is. 66. 19; Ez. 27. 13, 19. Also in marg. R.V., Dan. 8. 21; 10. 20; 11. 2; Zec. 9. 13, where in text both A.V. and R.V. have *Grecia* or *Greece*, q.v.

JAZER. The form always in R.V. for which A.V. sometimes gives **JAAZER**, q.v.

JAZIZ, the Hagrite, in charge of David's flocks, 1 Ch. 27. 31.

JEARIM, a mount on the border of Judah, also called **CHESALON**, Jos. 15. 10.

JEATERAI, a Levite, 1 Ch. 6. 21.

JEBERECH·IAH, f. of Zechariah, Is. 8. 2.

JEBUS, ancient name of Jerusalem, Ju. 19. 10; 1 Ch. 11. 4, 5.

JEBUSITE, the, =**JEBUS**, Jos. 15. 8; in Jos. 18. 16, 28 A.V. **JEBUSI**, R.V. **JEBUSITE**.

JEBUSITE(S), descendants of Canaan, Gen. 10. 16; 15. 21; Ex. 3. 8, 17; 13. 5; 23. 23; 33. 2; 34. 11; Nu. 13. 29; Dt. 7. 1; 20. 17; Jos. 3. 10; 9. 1; 11. 3; 12. 8; 15. 63; 24. 11; Ju. 1. 21; 3. 5; 19. 11; 2 S. 5. 6, 8; 24. 16; 1 K. 9. 20; 1 Ch. 1. 14; 2 Ch. 8. 7; Ezr. 9. 1; Neh. 9. 8; Zec. 9. 7.

JECAM·IAH, son of Jeconiah, 1 Ch. 3. 18. R.V. **JEKAM·IAH**.

JECHOL·IAH } *the Lord is able*, wife of king Amaziah,
JECOL·IAH } 2 K. 15. 2 (R.V. Jecoliah), 2 Ch. 26. 3 (**JECHIL·IAH**, R.V.).

JECHONIAS, Mt. 1. 11, 12. (R.V. Jechoniah.)

JECON·IAH, *the Lord establisheth*, king of Judah, 1 Ch. 3. 16, 17; Est. 2. 6; Jer. 24. 1; 27. 20; 28. 4; 29. 2. Elsewhere *Jehoiachin* and *Coniah*, q.v.

JEDA·IAH, (1) head of the second priestly course, and subsequently the name of several priests, 1 Ch. 9. 10; 24. 7; Ezr. 2. 36; Neh. 7. 39; 11. 10; 12. 6, 7, 19, 21; (2) a priest in the time of Joshua, Zec. 6. 10, 14; (3) a chief of the Simeonites, 1 Ch. 4. 37; (4) son of Harumaph, Neh. 3. 10.

JEDIAEL, *God knoweth*, 1 Ch. 7. 6, 10, 11; 1 Ch. 11. 45; 12. 20; 26. 2.

JEDIDAH, *beloved*, mother of king Josiah, 2 K. 22. 1.

JEDID·IAH, *the Lord's beloved*, a name of Solomon, 2 S. 12. 25.

JEDUTHUN, a chief of David's musicians, 1 Ch. 9. 16; 16. 41, 42; 25. 1, 3, 6; 2 Ch. 5. 12; 29. 14; 35. 15; Neh. 11. 17; Ps. 39 (title); 62 (title). (See p. 49.)

JEEZER, *son of Gilead*, Nu. 26. 30 (R.V. **IEZER**), whose descendants were the **JEEZERITES** (R.V. **IEZERITES**). See *Abiezer*.

JEGAR-SAHADUTHA, *heap of witness*, Gen. 31. 47.

JEHALELEEL } Two different persons, 1 Ch. 4. 16;
JEHALELEL } 2 Ch. 29. 12. (R.V. **JEHALLELEL**.)

JEHDE·IAH, *the Lord rejoices*, two persons, 1 Ch. 24. 20; 1 Ch. 27. 30.

JEHEZEKEL, *God is strong*, head of one of the priestly courses, 1 Ch. 24. 16. (R.V. **JEHEZKEL**.)

JEH·IAH, *the Lord liveth*, one of the doorkeepers for the ark, 1 Ch. 15. 24.

JEHIEL, (1) 1 Ch. 15. 18, 20; 16. 5; (2) 1 Ch. 23. 8; 29. 8, =*Jehieli*, q.v.; (3) 1 Ch. 27. 32; (4) 2 Ch. 21. 2; (5) 2 Ch. 29. 14, Jehuel R.V.; (6) 2 Ch. 31. 13; (7) 2 Ch. 35. 8; (8) Ezr. 8. 9;)(Ezr. 10. 2, 21, 26.

JEHIELI, 1 Ch. 26. 21, 22, =Jehiel (2).

JEHIZK·IAH, *the Lord is strong*, son of Shallum, 2 Ch. 28. 12.

JEHOADAH, 1 Ch. 8. 36. (R.V. **JEHOADDAH**.)

JEHOADDAN, mother of king Amaziah, 2 K. 14. 2 (R.V. **JEHOADDIN**); 2 Ch. 25. 1.

JEHOAHAZ, (1) king of Israel, 2 K. 10. 35; 13. 1, 4, 7—10, 22, 25; 14. 1, 8, 17; (2) king of Judah, 2 K. 23. 30, 31, 34; 2 Ch. 21. 17; 25. 17, 23, 25; 36. 1, 2, 4.

JEHOASH, the longer form of **JOASH**, q.v., (1) king of Judah, son of Ahaziah, 2 K. 11. 21; 12. 1, 2. 4, 6, 7, 18; 14. 13; (2) king of Israel, 2 K. 13. 10, 25; 14. 8, 9, 11, 13, 15—17.

JEHOHANAN, *the Lord's gift*, name of eight persons, (1) 1 Ch. 26. 3; (2) 2 Ch. 17. 15; (3) 2 Ch. 23. 1; (4) Ezr. 10. 6 (R.V.); (5) Ezr. 10. 28; (6) Neh. 6. 18 (R.V.); (7) Neh. 12. 13; (8) Neh. 12. 42. See *Johanan*.

JEHOIACHIN, king of Judah, 2 K. 24. 6, 8, 12, 15; 25. 27; 2 Ch. 36. 8, 9; Jer. 52. 31; Ez. 1. 2. See also **JECON·IAH, JOACHIN, CON·IAH**.

JEHOIADA, (1) the high-priest of Joash, 2 K. 11. 4, 9, 15, 17; 12. 2, 7, 9; 2 Ch. 22. 11; 23. 1, 8, 9, 11, 14, 16, 18; 24. 2, 3, 6, 12, 14, 15, 17, 20, 22, 25; (2) father of Benaiah, 2 S. 8. 18; 20. 23; 23. 20, 22; 1 K. 1. 8, 26, 36, 38, 44; 2. 25, 29, 34, 35, 46; 4. 4; 1 Ch. 11. 22, 24; 18. 17; 27. 5; (3) a leader of the Aaronites in the time of David, 1 Ch. 12. 27; (4) a counsellor of David, 1 Ch. 27. 34; (5) son of Paseah, Neh. 3. 6; (6) second priest under Seraiah, Jer. 29. 26.

JEHOIAKIM, *the Lord raiseth up*, king of Judah, 2 K. 23. 34—36; 24. 1, 5, 6, 19; 1 Ch. 3. 15, 16; 2 Ch. 36. 4, 5, 8; Jer. 1. 3; 22. 18, 24; 24. 1; 25. 1; 26. 1, 21—23; 27. 1, 20; 28. 4; 35. 1; 36. 1, 9, 28—30, 32; 37. 1; 45. 1; 46. 2; 52. 2; Dan. 1. 1, 2. See *Eliakim*.

JEHOIARIB, (1) 1 Ch. 9. 10; (2) 1 Ch. 24. 7.

JEHONADAB, son of Rechab, 2 K. 10. 15, 23; written **JONADAB**, Jer. 35. 6, 8, 10, 14, 16, 18, 19.

JEHONATHAN, *the Lord giveth*, (1) 1 Ch. 27. 25 (**JONATHAN**, R.V.); (2) 2 Ch. 17. 8; (3) Neh. 12. 18.

JEHORAM } (1) king of Judah, 1 K. 22. 50; 2 K. 8.
JORAM } 16, 21, 23—25, 29; 11. 2; 12. 18; 1 Ch. 3. 11; 2 Ch. 21. 1, 3—5, 9, 16; 22. 1, 6, 11; (2) king of Israel, 2 K. 1. 17; 3. 1, 6; 8. 16, 25, 29; 9. 14—17, 21—23, 29; 2 Ch. 22. 5—7.

JEHOSHABEATH } sister of king Ahaziah, 2 K.
JEHOSHEBA } 11. 2; 2 Ch. 22. 11.

JEHOSHAPHAT, king of Judah, 1 K. 15. 24; 22. 2, 4, 5, 7, 8, 10, 18, 29, 30, 32, 41, 42, 45, 48—51; 2 K. 1. 17; 3. 1, 7, 11, 12, 14; 8. 16; 12. 18; 1 Ch. 3. 10; 2 Ch. 17. 1, 3, 5, 10—12; 18. 1, 3, 4, 6, 7, 9, 17, 28, 29, 31; 19. 1, 2, 4, 8; 20. 1, 3, 5, 15, 18, 20, 25, 27, 30, 31, 34, 35, 37; 21. 1, 2, 12; 22. 9; Mt. 1. 8, R.V.; (2) David's recorder, 2 S. 8. 16; 20. 24; 1 K. 4. 3; 1 Ch. 18. 15; (3) son of Paruah, 1 K. 4. 17; (4) son of Nimshi, 2 K. 9. 2, 14.

JEHOSHAPHAT, valley of, Joel 3. 2, 12.

JEHOSHUA } Nu. 13. 16; 1 Ch. 7. 27: *Joshua*,
JEHOSHUAH } q.v., in both cases, R.V.

JEHOVAH, Ex. 6. 3; Ps. 83. 18; Is. 12. 2; 26. 4.

JEHOVAH-JIREH, *the Lord will provide*, Gen. 22. 14.

JEHOVAH-NISSI, *the Lord is my banner*, Ex. 17. 15.

JEHOVAH-SHALOM, *the Lord is peace*, Ju. 6. 24.

JEHOZABAD, *the Lord endoweth*, (1) 2 K. 12. 21; 2 Ch. 24. 26; (2) 1 Ch. 26. 4; (3) 2 Ch. 17. 18.

JEHOZADAK, high-priest at the exile, 1 Ch. 6. 14. See *Josedech*.

JEHU, (1) king of Israel, 1 K. 19. 16, 17; 2 K. 9. 2, 5, 11, 13—22, 24, 27, 30, 31; 10. 1, 5, 11, 13, 18—21, 23—25, 28—31, 34—36; 12. 1; 13. 1; 14. 8; 15. 12; 2 Ch. 22. 7—9; 25. 17; (2) prophet, and son of Hanani, 1 K. 16. 1, 7, 12; 2 Ch. 19. 2; 20. 34; (3) son of Obed, 1 Ch. 2. 38; (4) a Simeonite, 1 Ch. 4. 35; (5) one of David's heroes, 1 Ch. 12. 3.

JEHUBBAH, son of Shemer, 1 Ch. 7. 34.

JEHUCAL, **JUCAL**, son of Shelemiah, Jer. 37. 3; 38. 1.

JEHUD, a town of Dan, Jos. 19. 45.

JEHUDI, *a Jew*, Jer. 36. 14, 21, 23.

JEHUDIJAH, 1 Ch. 4. 18. The Jewess, marg. and R.V.

JEHUEL, 2 Ch. 29. 14, R.V. See *Jehiel*.

JEHUSH, son of Eshek, 1 Ch. 8. 39. R.V. **JEUSH**.

JEIEL, **JEHIEL**, (1) a Reubenite, 1 Ch. 5. 7; (2) progenitor of Saul, 1 Ch. 8. 29 (R.V.); 9. 35; (3) one of David's valiant men, 1 Ch. 11. 44; (4) a doorkeeper in the tabernacle, 1 Ch. 15. 18, 21; (5) a Levite, 1 Ch. 16. 5; 2 Ch. 20. 14; (6) a scribe, 2 Ch. 26. 11; (7) son of Elizaphan, 2 Ch. 29. 13 (R.V. **JEUEL**); (8) a Levite, 2 Ch. 35. 9; (9) son of Adonikam, Ezr. 8. 13, R.V. **JEUEL**; (10) son of Nebo, Ezr. 10. 43.

JEKABZEEL, =*Kabzeel*, q.v., Neh. 11. 25.

JEKAMEAM, *the people standeth*, son of Hebron, 1 Ch. 23. 19; 24. 23.

JEKAM·IAH, s. of Shallum, 1 Ch. 2. 41.

JEKUTHIEL, son of Ezrah, 1 Ch. 4. 18.

JEMIMA(H), daughter of Job, Job 42. 14. Cf. R.V.

JEMINI, 1 S. 9. 1, marg. A.V.

JEMUEL, Gen. 46. 10; Ex. 6. 15. In Nu. 26. 12 and 1 Ch. 4. 24 the name is *Nemuel*, q.v.

JEPHTHAE=Jephthah (as R.V.), Heb. 11. 32.

JEPHTHAH, the judge, Ju. 11. 1—3, 5—15, 28—30, 32, 34, 40; 12. 2, 4, 7; 1 S. 12. 11.

JEPHUNNEH, (1) father of Caleb, Nu. 13. 6; 14. 6, 30, 38; 26. 65; 32. 12; 34. 19; Dt. 1. 36; Jos. 14. 6, 13, 14; 15. 13; 21. 12; 1 Ch. 4. 15; 6. 56; (2) son of Jether, 1 Ch. 7. 38.

JERAH, *moon*, son of Joktan, Gen. 10. 26; 1 Ch. 1. 20.

JERAHMEEL, (1) a great-grandson of Judah, 1 Ch. 2. 9, 25—27, 33, 42; (2) a Levite in David's time, 1 Ch. 24. 29; (3) son of Hammelech, Jer. 36. 26.

JERAHMEELITES, descendants of Jerahmeel (1), 1 S. 27. 10; 30. 29.

JERED, (1) 1 Ch. 1. 2 (Jared, R.V.); (2) a son of Ezrah, 1 Ch. 4. 18.

JEREMAI, son of Hashum, Ezr. 10. 33.

JEREM·IAH, (1) the prophet, 2 Ch. 35. 25; 36. 12, 21, 22; Ezr. 1. 1; Jer. 1. 1; 7. 1; 11. 1; 14. 1; 18. 1, 18; 19. 14; 20. 1—3; 21. 1, 3; 24. 3; 25. 1, 2, 13; 26. 7—9, 12, 20, 24; 27. 1; 28. 5, 6, 10—12, 15; 29. 1, 27, 29, 30; 30. 1; 32. 1, 2, 6, 26; 33. 1, 19, 23; 34. 1, 6, 8, 12; 35. 1, 3, 12, 18; 36. 1, 4, 5, 8, 10, 19, 26, 27, 32; 37. 2—4, 6, 12—14, 16—18, 21; 38. 1, 6, 7, 9—17, 20, 24, 27, 28; 39. 11, 14, 15; 40. 1, 2, 6; 42. 2, 4, 5, 7; 43. 1, 2, 6, 8; 44. 1, 15, 20, 24; 45. 1; 46. 1, 13; 47. 1; 49. 34; 50. 1; 51. 59—61, 64; 52. 1; Dan. 9. 2; (2) king Josiah's father-in-law, 2 K. 23. 31; 24. 18; Jer. 52. 1; (3) father of Jaazaniah, Jer. 35. 3: five others, (4) 1 Ch. 5. 24; (5) 1 Ch. 12. 4; (6) 1 Ch. 12. 10; (7) 1 Ch. 12. 13; (8) Neh. 10. 2; 12. 1, 12, 34.

JEREMIAS } Mt. 16. 14; } R.V. **JEREMIAH**.
JEREMY } Mt. 2. 17; 27. 9; }

JEREMOTH, *elevation*, (1) 1 Ch. 7. 8 (R.V.); (2) 1 Ch. 8. 14; (3) 1 Ch. 23. 23; (4) 1 Ch. 27. 19, R.V. (**JERIMOTH**, A.V.); Ezr. 10. 26, 27. See *Jerimoth*.

JER·IAH, **JERI·JAH**, son of Hebron, 1 Ch. 23. 19; 24. 23; 26. 31.

JERIBAI, one of David's heroes, 1 Ch. 11. 46.

JERICHO, city W. of the Jordan, Nu. 22. 1; 26. 3, 63; 31. 12; 33. 48, 50; 34. 15; 35. 1; 36. 13; Dt. 32. 49; 34. 1, 3; Jos. 2. 1—3; 3. 16; 4. 13, 19; 5. 10, 13; 6. 1, 2, 26; 7. 2; 8. 2; 9. 3; 10. 1, 28, 30; 12. 9; 13. 32; 16. 1, 7; 18. 12, 21; 20. 8; 24. 11; 2 S. 10. 5; 1 K. 16. 34; 2 K. 2. 4, 5, 15, 18; 25. 5; 1 Ch. 6. 78; 19. 5; 2 Ch. 28. 15; Ezr. 2. 34; Neh. 3. 2; 7. 36; Jer. 39. 5; 52. 8; Lk. 10. 30; 18. 35; 19. 1; Heb. 11. 30.

JERIEL, a man of the house of Tola, 1 Ch. 7. 2.

JERIMOTH, (1) 1 Ch. 7. 7; (2) 1 Ch. 7. 8 (Jerem-, R.V.); (3) 1 Ch. 12. 5; (4) 1 Ch. 24. 30; (5) 1 Ch. 25. 4; (6) 1 Ch. 27. 19 (Jerem-, R.V.); (7) 2 Ch. 11. 18; (8) 2 Ch. 31. 13. See *Jeremoth*.

JERIOTH, wife of Caleb, 1 Ch. 2. 18.

JEROBOAM, (1) son of Nebat, k. of Israel, 1 K. 11. 26, 28, 29, 31, 40; and frequently in chaps. 12—16; 21. 22; 22. 52; 2 K. 3. 3; 9. 9; 10. 29, 31; 13. 2, 6, 11; 14. 24; 15. 9, 18, 24, 28; 17. 21, 22; 23. 15; 2 Ch. 9. 29; 10. 2, 3, 15; 11. 4, 14; 12. 15; 13. 1—4, 6, 13, 15, 19, 20; (2) son of Joash, k. of Israel, 2 K. 13. 13; 14. 16, 23, 27—29; 15. 1, 8; 1 Ch. 5. 17; Hos. 1. 1; Am. 1. 1; 7. 9—11.

JEROHAM, *beloved*, (1) grandfather of Samuel, 1 S. 1. 1; 1 Ch. 6. 27, 34: six others, (2) 1 Ch. 8. 27; (3) 1 Ch. 9. 8; (4) 1 Ch. 9. 12; Neh. 11. 12; (5) 1 Ch. 12. 7; (6) 1 Ch. 27. 22; (7) 2 Ch. 23. 1.

JERUBBAAL, =*Gideon*, q.v., Ju. 6. 32; 7. 1; 8. 29, 35; 9. 1, 2, 5, 16, 24, 28, 57; 1 S. 12. 11.

JERUBBESHETH, name of Gideon, 2 S. 11. 21.

JERUEL, wilderness of, 2 Ch. 20. 16.

JERUSALEM (=Salem, Gen. 14. 18; Ps. 76. 2), Adonizedek, king of J., slain, Jos. 10. 1 f.; other notices, Jos. 15. 8; 18. 16, 28; Ju. 1. 7, 8; 19. 10; 1 S. 17. 54; taken, 2 S. 5. 6 f.; pestilence in, 2 S. 24. 16 (1 Ch. 21. 15); temple built, 1 K. 6, 7, 8; 2 Ch. 3—7; Shishak plunders, 1 K. 14. 25; temple repaired, 2 K. 12; 2 Ch. 24; Hazael comes against, 2 K. 12. 17, 18; Jehoash breaks down the wall, 2 K. 14. 13; siege by Israel and Syria, 2 K. 16. 5; Is. 7. 1; innovations of Ahaz, 2 K. 16. 10 f.; Sennacherib attacks, 2 K. 18, 19; 2 Ch. 32; Is. 36, 37; reformation of Josiah, 2 K. 23; taken in reign of Jehoiachin, 2 K. 24. 10 f.; of Zedekiah, 2 K. 25; Jer. 52; 2 Chr. 36; rebuilt, Ezr. 1, 3, 5; Neh. 3, 4; prophecies concerning, Ez. 4, 8, 9, and 40—48; Hag.; Zec. 2, &c.; Christ visits J., Lk. 2. 22 f.; 2. 42 f.; Jn. 2. 13; 5. 1 f.; 7. 14 f.; 12. 12 f. (cf. Mt. 21. 8; Mk. 11. 8; Lk. 19. 35); descent of the Spirit, Ac. 2; death of Stephen, Ac. 7; council, Ac. 15; Paul attacked, Ac. 21; Gal. 4. 25, 26; New J., Rev. 21. 2 f.

JERUSHA } *inheritance*, daughter of Zadok, 2 K.
JERUSHAH } 15. 33; 2 Ch. 27. 1.

JESHA·IAH } *the Lord saveth*, (1) grandson of Ze-
JESA·IAH } rubbabel, 1 Ch. 3. 21 (A.V. Jesaiah); (2) 1 Ch. 25. 3, 15; (3) 1 Ch. 26. 25; (4) Ezr. 8. 7; (5) Ezr. 8. 19; (6) Neh. 11. 7 (A.V. Jesaiah).

JESHANAH, a town taken by Abijah, 2 Ch. 13. 19.

JESHARELAH, head of one of the wards of Levites, 1 Ch. 25. 14.

JESHEBEAB, head of one of the courses of priests, 1 Ch. 24. 13.

JESHER, *rightness*, son of Caleb, 1 Ch. 2. 18.

JESHIMON, *desert*, name of a place in the Sinaitic Peninsula, Nu. 21. 20; 23. 28; (2) in the desert of Judah, 1 S. 23. 19, 24; 26. 1, 3. "The desert" R.V. in all.

JESHISHAI, a Gadite, 1 Ch. 5. 14.

JESHOHA·IAH, *the Lord humbleth*, head of a family of Simeonites, 1 Ch. 4. 36.

JESHUA, **JESHUAH**, *the Lord saveth*, (1) 1 Ch. 24. 11 (A.V. Jeshuah); Ezr. 2. 36; Neh. 7. 39; (2) 2 Ch. 31. 15; Ezr. 2. 40; Neh. 7. 43; (3) the high-priest, son of Jehozadak, Ezr. 2. 2; 3. 2, 8, 9; 4. 3; 5. 2; 10. 18; Neh. 7. 7; 12. 1, 7, 10, 26; (4) Ezr. 8. 33; (5) Ezr. 2. 6; Neh. 7. 11; (6) Neh. 3. 19; (7) son of Kadmiel, Neh. 8. 7; 9. 4, 5; 12. 8, 24; (8) son of Azaniah, Neh. 10. 9: probably some of the persons (3)—(8) are identical; (9) = Joshua, the son of Nun, Neh. 8. 17; (10) a city inhabited by Judah, Neh. 11. 26.

JESHURUN (= Israel), Dt. 32. 15; 33. 5, 26; Is. 44. 2 (Jesurun, A.V.).

JES·IAH, (1) one of David's heroes, 1 Chr. 12. 6; (2) son of Uzziel, 1 Ch. 23. 20. **ISSHIAH**, R.V.

JESIMIEL, a Simeonite, 1 Ch. 4. 36.

JESSE, David's father, Rt. 4. 17, 22; 1 S. 16. 1, 3, 5, 8—10, 11, 18—20, 22; 17. 12, 13, 20, 58; 20. 27, 30, 31; 22. 7, 8, 9, 13; 25. 10; 2 S. 20. 1; 23. 1; 1 K. 12. 16; 1 Ch. 2. 12, 13; 10. 14; 12. 18; 29. 26; 2 Ch. 10. 16; 11. 18; Is. 11. 1, 10; Mt. 1. 5, 6; Lk. 3. 32; Acts 13. 22; Rom. 15. 12.

JESUI, Nu. 26. 44; **ISHVI**, R.V., whose descendants were the

JESUITES, Nu. 26. 44; **ISHVITES**, R.V.

JESUS = *Saviour*, (1) the name of Christ, Ac. 16. 7, R.V., see Index of Subjects, *Christ;* (2) = Joshua, Ac. 7. 45; Heb. 4. 8; (3) called Justus, Col. 4. 11.

JETHER, *preeminent*, (1) = Jethro (R.V. marg.), Ex. 4. 18; (2) son of Gideon, Ju. 8. 20; (3) father of Amasa, 1 K. 2. 5, 32; 1 Ch. 2. 17; (4) son of Jada, 1 Ch. 2. 32; (5) son of Ezrah, 1 Ch. 4. 17; (6) father of Jephunneh, 1 Ch. 7. 38. See *Ithra*.

JETHETH, a descendant of Esau, Gen. 36. 40; 1 Ch. 1. 51.

JETHLAH, a city of Dan, Jos. 19. 42. **ITHLAH**, R.V.

JETHRO, Moses' father-in-law, also called *Reuel*, q.v., Ex. 3. 1; 4. 18; 18. 1, 2, 5, 6, 9, 10, 12.

JETUR, (1) a son of Ishmael, Gen. 25. 15; 1 Ch. 1. 31; 5. 19.

JEUEL, a chief of Judah, 1 Ch. 9. 6. See *Jeiel*.

JEUSH, *helper?* (1) a son of Esau, Gen. 36. 5, 14, 18; 1 Ch. 1. 35; (2) son of Bilhan, 1 Ch. 7. 10; (3) a Levite, 1 Ch. 23. 10, 11; (4) a son of Rehoboam, 2 Ch. 11. 19.

JEUZ, *counsellor*, a Benjamite, 1 Ch. 8. 10.

JEWRY = Judah or Judæa, Dan. 5. 13 (Judah, R.V.), Lk. 23. 5; Jn. 7. 1 (Judæa, R.V.).

JEZAN·IAH, son of Hoshaiah, Jer. 40. 8; 42. 1.

JEZEBEL, (1) Ahab's wife, 1 K. 16. 31; 18. 4, 13, 19; 19. 1, 2; 21. 5, 7, 11, 14, 15, 23, 25; 2 K. 9. 7, 10, 22, 30, 36, 37; (2) figuratively, Rev. 2. 20.

JEZER, *formation*, son of Naphtali, Gen. 46. 24; Nu. 26. 49; 1 Ch. 7. 13, whose descendants are the

JEZERITES, Nu. 26. 49.

JEZ·IAH, Ezr. 10. 25. **IZZ·IAH**, R.V.

JEZIEL, a Benjamite, 1 Ch. 12. 3.

JEZL·IAH, 1 Ch. 8. 18. **IZL·IAH**, R.V.

JEZOAR, 1 Ch. 4. 7. **IZHAR**, R.V. See also marg.

JEZRAH·IAH, *the Lord shineth*, overseer of the singers, Neh. 12. 42.

JEZREEL, (1) a descendant of Etam of the line of Judah, 1 Ch. 4. 3; (2) = plain of Esdraelon, Jos. 17. 16; Ju. 6. 33; 2 S. 2. 9; 4. 4; Hos. 1. 5, 11; 2. 22; (3) the city, Jos. 15. 56; 19. 18; 1 S. 25. 43; 29. 11; 1 K. 4. 12; 18. 45, 46; 21. 1, 23; 2 K. 8. 29; 9. 10, 15—17, 30, 36, 37; 10. 1, 6, 7, 11; 2 Ch. 22. 6; Hos. 1. 4, 5; (4) fountain of J., 1 S. 29. 1.

JEZREELITE } inhabitant of Jezreel, 1 S. 27. 3;
JEZREELITESS } 30. 5; 2 S. 2. 2; 3. 2; 1 K. 21. 1, 4, 6, 7, 15, 16; 2 K. 9. 21, 25.

JIBSAM, son of Tola, 1 Ch. 7. 2.

JIDLAPH, son of Nahor, Gen. 22. 22.

JIMNA } son of Asher, Gen. 46. 17; Nu. 26. 44;
JIMNAH } 1 Ch. 7. 30 (**IMNAH**, A.V. and R.V., see *Imnah*), whose descendants are the

JIMNITES, Nu. 26. 44 (**IMNITES**, R.V.).

JIPHTAH, *opening*, a city of Judah, Jos. 15. 43.

JIPHTHAH-EL, *God openeth*, a valley in Issachar, Jos. 19. 14, 27 (**IPHTAH-EL**, R.V.).

JOAB, (1) son of Zeruiah, David's sister, 1 S. 26. 6. In 2 S. 2, 3, 8, 11, 12, 14, 17, 18, 19, 20, 23, 24 and in 1 K. 1, 2 frequently and also in 1 Ch. 2, 11, 18, 19, 20, 21, 26, 27. Other references are 1 K. 11. 15, 16, 21; Ps. 60 title; (2) son of Seraiah, 1 Ch. 4. 14; (3) of those who came back with Zerubbabel, Ezr. 2. 6; 8. 9; Neh. 7. 11.

JOAH, (1) son of Asaph, 2 K. 18. 18, 26, 37; Is. 36. 3, 11, 22; (2) son of Zimmah, 1 Ch. 6. 21 (Ethan in ver. 42); 2 Ch. 29. 12; (3) son of Obededom, 1 Ch. 26. 4; (4) son of Joahaz, 2 Ch. 34. 8.

JOAHAZ, father of Joah (4), 2 Ch. 34. 8.

JOANAN, Lk. 3. 27 (R.V.). In A.V. spelt **JOANNA**, son of Rhesa.

JOANNA, wife of Chuza, Herod's steward, Lk. 8. 3; 24. 10.

JOASH, (1) Gideon's father, Ju. 6. 11, 29—31; 7. 14; 8. 13, 29, 32; (2) a son of Ahab, 1 K. 22. 26; 2 Ch. 18. 25; 25. 23; (3) son of Ahaziah, king of Judah, 2 K. 11. 2; 12. 19, 20; 13. 1, 10; 14. 1, 3, 17, 23; 1 Ch. 3. 11; cf. Jehoash; (4) son of Jehoahaz, k. of Israel, 2 K. 13. 9, 12—14, 25; 14. 1, 23, 27; 2 Ch. 25. 17, 18, 21, 23, 25; Hos. 1. 1; Am. 1. 1; cf. Jehoash; (5) a son of Shelah, 1 Ch. 4. 22; (6) a Benjamite, 1 Ch. 12. 3; (7) different in spelling in Hebrew, a son of Becher, 1 Ch. 7. 8; (8) (spelt as 7) a servant of David, 1 Ch. 27. 28.

JOATHAM, Mt. 1. 9 (R.V. **JOTHAM**).

JOB, (1) the third son of Issachar, Gen. 46. 13 (**IOB**, R.V., called also **JASHUB**, q.v.); (2) the patriarch, in the book of Job passim, and in Ez. 14. 14, 20; Jas. 5. 11.

JOBAB, (1) son of Joktan, Gen. 10. 29; 1 Ch. 1. 23; (2) a king of Edom, Gen. 36. 33, 34; 1 Ch. 1. 44, 45; (3) king of Madon, Jos. 11. 1; (4) a Benjamite, 1 Ch. 8. 9; (5) son of Elpaal, 1 Ch. 8. 18.

JOCHEBED, mother of Moses, Ex. 6. 20; Nu. 26. 59.

JODA, Lk. 3. 26 (R.V.); **JUDA**, A.V.

JOED, a Benjamite, Neh. 11. 7.

JOEL, (1) a son of Samuel, 1 S. 8. 2; 1 Ch. 6. 28 (R.V.); (2) one of Samuel's ancestors, 1 Ch. 6. 36; ? = *Shaul*, q.v.; (3) the prophet, Joel 1. 1; (4) one of David's heroes, 1 Ch. 11. 38, see *Igal;* other persons, (5) 1 Ch. 4. 35; (6) 1 Ch. 5. 4, 8; (7) 1 Ch. 5. 12; (8) 1 Ch. 7. 3; (9) 1 Ch. 15. 7, 11, 17; (10) 1 Ch. 23. 8; 26. 22; (11) 1 Ch. 27. 20; (12) 2 Ch. 29. 12; (13) Ezr. 10. 43; (14) Neh. 11. 9.

JOELAH, son of Jeroham, 1 Ch. 12. 7.

JOEZER, *the Lord helpeth*, a Korahite, 1 Ch. 12. 6.

JOGBEHAH, a city E. of Jordan, Nu. 32. 35; Ju. 8. 11.

JOGLI, father of Bukki, Nu. 34. 22.

JOHA, son of Beriah, 1 Ch. 8. 16; (2) one of David's guard, 1 Ch. 11. 45.

JOHANAN, (1) son of Kareah, 2 K. 25. 23; Jer. 40. 8, 13; 41. 11; 43. 4; (2) son of Josiah, 1 Ch. 3. 15, = Jehoahaz; others are (3) 1 Ch. 3. 24; (4) 1 Ch. 6. 9, 10; (5) 1 Ch. 12. 4; (6) 1 Ch. 12. 12; (7) 2 Ch. 28. 12; (8) Ezr. 8. 12; (9) Ezr. 10. 6; Neh. 12. 23; (10) Neh. 6. 18. See *Jehohanan*.

JOHN Baptist, birth, Lk. 1. 5 f., 57 f.; baptism of repentance, Mt. 4. 1 f.; Mk. 1. 2 f.; Lk. 3. 2 f.; Jn. 1. 6, 19, 28; 3. 23; Christ's forerunner, Mt. 3. 11, 12; Mk. 1. 7, 8; Lk. 3. 16, 17; Jn. 1. 26, 27; baptizes Jesus, Mt. 3. 13 f.; Mk. 1. 9; Lk. 3. 21; Jn. 1. 32 (v. 29 f.); his testimony, Jn. 3. 25 f.; his question, Mt. 11. 2 f.; Lk. 7. 18 f.; imprisonment and death, Mt. 14. 3 f.; Mk. 6. 17 f. (Lk. 3. 19, 20; Jn. 3. 24); Christ's testimony, Mt. 11. 7 f.; Lk. 7. 24 f.; origin of John's baptism, Mt. 21. 23 f.; Mk. 11. 27 f.; Lk. 20. 1 f.;—disciples of J., their question, Mt. 9. 14 f.; Mk. 2. 18 f.; Lk. 5. 33 f., cf. Jn. 3. 25; 4. 1; Mt. 14. 12; Mk. 6. 29; Apollos, Ac. 18. 25; receive the Holy Ghost, Ac. 19. 1 f., and Mt. 14. 2; Mk. 6. 14; Lk. 9. 7, 19; Jn. 5. 33, 36; 10. 41; Ac. 1. 5; 11. 16; 13. 24, 25.

JOHN, the apostle, Mt. 4. 21; 10. 2; Mk. 1. 19; 3. 17; Lk. 6. 14; 22. 8; Ac. 1. 13; 3. 1, 11; 4. 13; 8. 14; 12. 2; Gal. 2. 9; Rev. 1. 1, 4, 9; 21. 2.

JOHN, surnamed Mark, Ac. 12. 12, 25; 13. 5, 13; 15. 37.

JOHN, one of the high-priest's kindred, Ac. 4. 6.

JOHN, father of Peter, see R.V. Jn. 21. 15, 17. **JONAS**, A.V.

JOIADA, (1) Neh. 3. 6 (R.V.), see *Jehoiada;* (2) s. of Eliashib, Neh. 12. 10, 11, 22; 13. 28.

JOIAKIM, son of Jeshua, Neh. 12. 10, 12, 26.

JOIARIB, *the Lord contends*, three persons; (1) Ezr. 8. 16; (2) Neh. 11. 5; (3) Neh. 11. 10; 12. 6, 19.

JOKDEAM, a city of Judah, Jos. 15. 56.

JOKIM, son of Shelah, 1 Ch. 4. 22.

JOKMEAM, a city of Ephraim, 1 K. 4. 12 (A.V. *Jokneam* wrongly); 1 Ch. 6. 68. See *Kibzaim*.

JOKNEAM, a city of Zebulun, Jos. 12. 22; 19. 11; 21. 34.

JOKSHAN, s. of Abraham, Gen. 25. 2; 1 Chr. 1. 32.

JOKTAN, *little*, son of Eber, Gen. 10. 25, 26, 29; 1 Ch. 1. 19, 20, 23.

JOKTHEEL, (1) a city of Judah, Jos. 15. 38; (2) a rock-fortress of Edom, 2 K. 14. 7.

JONA } father of St Peter, Jn. 1. 42; 21. 15—17
JONAS } (*John*, R.V.).

JONADAB, *the Lord is liberal*, (1) son of Shimeah, 2 S. 13. 3, 5, 32, 35; (2) the son of Rechab, Jer. 35. 6, 8, 10, 14, 16, 18, 19. See *Jehonadab*.

JONAH, the prophet, 2 K. 14. 25; Jonah, passim; also in R.V. Mt. 12. 39—41; 16. 4; Lk. 11. 29, 30 (JONAS, A.V.).

JONAN, Lk. 3. 30 (JONAM, R.V.).

JONATHAN, (1) son of Gershom, Ju. 18. 30; (2) son of Saul, 1 S. 13, 14, 18, 19, 20, 23 very often. Other references, 2 S. 1. 4, 5, 12, 17, 22, 23, 25; 4. 4; 9. 1, 3, 6, 7; 21. 7, 12—14; 1 Ch. 8. 33, 34; 9. 39, 40; 10. 2; (3) David's nephew, 2 S. 21. 21; 1 Ch. 20. 7; 27. 32; (4) son of Abiathar, 2 S. 15. 27, 36; 17. 17, 20; (5) five others, 2 S. 23. 32;—1 Ch. 11. 34;—1 Ch. 27. 25 (A.V. Jehonathan);—Ezr. 10. 15;—Jer. 37. 15, 20; 38. 26; 40. 8.

JOPPA, the seaport, Jos. 19. 46 (R.V.), *Japho*, A.V.; 2 Ch. 2. 16; Ezr. 3. 7; Jonah 1. 3; Ac. 9. 36, 38, 43; 10. 5, 8, 23, 32; 11. 5, 13.

JORAH, Ezr. 2. 18, same as Hariph, Neh. 7. 24.

JORAI, a Gadite, 1 Ch. 5. 13.

JORAM, (1) k. of Judah, 2 K. 8. 21, 23, 24, 25; 12. 18; 1 Ch. 3. 11, see *Jehoram* (1); (2) k. of Israel, 2 K. 8. 25, 29; 9. 14—17; 2 Ch. 22. 6, 7, see *Jehoram* (2); (3) son of Toi, 2 S. 8. 10; (4) a priest in Jehoshaphat's time, 2 Ch. 17. 8; (5) a Levite, 1 Ch. 26. 25.

JORDAN, river, Gen. 13. 10, 11; 32. 10; 50. 10, 11; Nu. 13. 29; 22. 1; 26. 3, 63; 31. 12; 32. 5, 19, 21, 29, 32; 33. 48—51; 34. 12, 15; 35. 1, 10, 14; 36. 13; Dt. 1. 1, 5; 2. 29; 3. 8, 17, 25, 27; 4. 21, 22, 26, 41, 46, 47, 49; 9. 1; 11. 30, 31; 12. 10; 27. 2, 4, 12; 30. 18; 31. 2, 13; 32. 47. In Joshua passim, also Ju. 3. 28; 5. 17; 7. 24, 25; 10. 8, 9; 11. 13, 22; 12. 5, 6; 1 S. 13. 7; 31. 7; 2 S. 2. 29; 10. 17; 17. 22, 24; 19. 15, 17, 18, 31, 36, 39, 41; 20. 2; 24. 5; 1 K. 2. 8; 7. 46; 17. 3, 5; 2 K. 2. 6, 7, 13; 5. 10, 14; 6. 2, 4; 7. 15; 10. 33; 1 Ch. 6. 78; 12. 15, 37; 19. 17; 26. 30; 2 Ch. 4. 17; Job 40. 23; Ps. 42. 6; 114. 3, 5; Is. 9. 1; Jer. 12. 5; 49. 19; 50. 44; Ez. 47. 18; Zec. 11. 3; Mt. 3. 5, 6; Mk. 1. 5; Lk. 3. 3; Jn. 1. 28; 3. 26.

JORIM, Lk. 3. 29.

JORKOAM, 1 Ch. 2. 44. JORKEAM, R.V.

JOSABAD, 1 Ch. 12. 4. JOZABAD, R.V.

JOSAPHAT, Mt. 1. 8. *Jehoshaphat*, R.V., q.v.

JOSE, son of Eliezer, Lk. 3. 29. JESUS, R.V.

JOSEDECH, Hag. 1. 1, 12, 14; 2. 2, 4; Zec. 6. 11, (*Jehozadak*, R.V., q.v.). See *Jozadak*.

JOSEPH, (1) son of Rachel, Jacob's favourite, Gen. 30. 24; 37. 3; his two dreams, 37. 5 f., 9 f.; his brethren's hatred, 37. 4, 8, 11; in the pit, 37. 20, 24; sold, 37. 27, 28; Jacob's grief, 37. 31 f. and 35; in Egypt, Potiphar, his wife, 39. 1 f., 7 f.; in prison, 39. 20 f.; butler and baker, 40; interprets Pharaoh's dream, 41; exalted, 41. 37 f.; sons, 41. 50 f.; his brethren buy corn, 42, 43; Benjamin, 42. 15, 20, 34, 36; 43. 8, 13, 14; v. 29 f.; cup in B.'s sack, 44. 2, 12; Judah's plea, 44. 18; Joseph is reconciled, 45; receives Jacob in Egypt, 45, 46; he and his sons are blessed, 48; buries his father, 50. 1 f.; his wish about his bones, 50. 25 (Ex. 13. 19; Jos. 24. 32; Ac. 7. 16); dies, Gen. 50. 26; Ex. 1. 6; blessing of Jacob, 49. 22; of Moses, Dt. 33. 13: other references, Ex. 1. 8; Jos. 16. 1; 17. 14; 1 Ch. 5. 2; Ps. 77. 15; 78. 67; 80. 1; 81. 5; 105. 17; Ez. 37. 16, 19; Am. 5. 15; 6. 6; Jn. 4. 5; Ac. 7. 9 f.; Heb. 11. 21, 22; Rev. 7. 8; (2) father of Igal, Nu. 13. 7; (3) of the sons of Bani, Ezr. 10. 42; (4) descendant of Shebaniah, Neh. 12. 14; (5) husband of Mary, Mt. 1. 16 f.; 2. 13, 19; Lk. 1. 27; 2. 4 f.; 3. 23; 4. 22; Jn. 1. 45; 6. 42; (6) an ancestor of Jesus, Lk. 3. 30; (7) son of Mattathias, Lk. 3. 24; (8) son of Juda, Lk. 3. 26, R.V. Josech s. of Joda; (9) son of Jonan, Lk. 3. 30; (10) J. of Arimathæa, buried Jesus, Mt. 27. 57, 59; Mk. 15. 43, 45; Lk. 23. 50; Jn. 19. 38; (11) also called **Barsabbas**, Ac. 1. 23.

JOSES, (1) a brother of our Lord, Mt. 13. 55; 27. 56; Mk. 6. 3; 15. 40, 47; (2) surnamed *Barnabas*, q.v., Ac. 4. 36.

JOSHAH, a Simeonite, 1 Ch. 4. 34.

JOSHAPHAT, one of David's heroes, 1 Ch. 11. 43.

JOSHAV·IAH, son of Elnaam, 1 Ch. 11. 46.

JOSHBEKASHAH, a musician of the house of Heman, 1 Ch. 25. 4, 24.

JOSHUA, (1) successor of Moses, fought with Amalek, Ex. 17. 13, 14; Moses' minister, 24. 13; 32. 17; 33. 11; one of the 12 spies, Nu. 13. 8; faithful, 14. 6, 30, 38; 26. 65; 32. 12; appointed Moses' successor, 27. 18 f.; 34. 17; cf. Dt. 1. 38; 3. 28; 31. 3, 23; 34. 9; encouraged, Jos. 1. 1; sends spies, 2. 1; crosses Jordan, &c., 3; 4; renews Passover, 5; meets the angel, 5. 13; takes Jericho, 6; Achan's sin, 7; takes Ai, 8; peace with Gibeon, 9; defeats southern league, 10; northern, 11; divides the land, 14—21, incl.; final exhortations, 23, 24; dies, 24. 29. Cf. Ju. 1. 1; 2. 6, 7, 8, 21, 23; 1 K. 16. 34; 1 Ch. 7. 27. (2) the Beth-shemite, 1 S. 6. 14, 18; (3) governor of Jerusalem, 2 K. 23. 8; (4) the high-priest *Jeshua* (q.v.), Hag. 1. 1, 12, 14; 2. 2, 4; Zec. 3. 1 f.; 6. 11.

JOS·IAH, (1) k. of Judah, 1 K. 13. 2; 2 K. 21. 24, 26; 22. 1, 3; 23. 16 f.; 1 Ch. 3. 14, 15; 2 Ch. 33. 25; 34. 1, 33; 35. 1 f.; 36. 1; Jer. 1. 2, 3; 3. 6; 22. 11, 18; 26. 1; 27. 1; 35. 1; 36. 1; 37. 1; 45. 1; 46. 2; Zep. 1. 1; called JOSIAS, Mt. 1. 10, 11, Josiah, R.V.; (2) son of Zephaniah, Zec. 6. 10.

JOS(H)IB·IAH, a Simeonite, 1 Ch. 4. 35. Cf. R.V.

JOSIPH·IAH, f. of Shelomith, Ezr. 8. 10.

JOTBAH, home of Manasseh's queen, 2 K. 21. 19.

JOTBATH, JOTBATHAH, one of the desert stations, Nu. 33. 33, 34; Dt. 10. 7. (R.V. always -BATHAH.)

JOTHAM, (1) Gideon's youngest son, Ju. 9. 5, 7, 21, 57; (2) king of Judah, 2 K. 15. 5 f.; 16. 1; 1 Ch. 3. 12; 5. 17; 2 Ch. 26. 21, 23; 27. 6, 7, 9; Is. 1. 1; 7. 1; Hos. 1. 1; Mi. 1. 1; (3) son of Jahdai, 1 Ch. 2. 47.

JOZABAD, nine persons, (1) 1 Ch. 12. 4, R.V., Josabad, A.V.; the rest in 1 Ch. 12. 20; 2 Ch. 31. 13; 35. 9; Ezr. 8. 33; 10. 22; 10. 23; Neh. 8. 7; 11. 16.

JOZACHAR, *the Lord remembereth*, s. of Shimeath, 2 K. 12. 21. (JOZACAR, R.V.) See *Zabad*.

JOZADAK, *the Lord is just*, Ezr. 3. 2, 8; 5. 2; 10. 18; Neh. 12. 26. See *Josedech*.

JUBAL, son of Lamech, Gen. 4. 21.

JUCAL, *able*, Jer. 38. 1. See *Jehucal*.

JUDA, (1) s. of Joanna, Lk. 3. 26, JODA, s. of JOANAN, R.V.; (2) s. of Joseph, Lk. 3. 30, JUDAS, R.V.; (3) s. of Jacob, and the tribe called from him, Mt. 2. 6; Lk. 3. 33; Heb. 7. 14; Rev. 5. 5; 7. 5, R.V. JUDAH; (4) one of the Lord's brethren, Mk. 6. 3; R.V. JUDAS.

JUDÆA, province of, Ezr. 5. 8; Mt. 24. 16; Mk. 13. 14; Lk. 21. 21; Jn. 4. 3; 7. 3; 11. 7; Ac. 1. 8; 2. 14; 9. 31; 10. 37; 12. 19; 28. 21; Rom. 15. 31; 2 Cor. 1. 16; 1 Thes. 2. 14. See *Jewry*.

JUDAH, Jacob's 4th son, and the tribe called after him, Gen. 29. 35; sons, 38; 46. 12; 1 Ch. 2. 3 f.; 1 Ch. 4. 1; proposed the selling of Joseph, Gen. 37. 26, 27; surety for Benjamin, 43. 3, 8; 44. 16; blessed, 49. 8 f.; Dt. 33. 7 f.; Achan of Judah, Jos. 7. 17; inheritance of, Jos. 15. 1 f.; Ju. 1. 2 f.; Ammon, 10. 9; David of J., Rt. 4. 12, 17—22; David king over J. in Hebron, 2 S. 5. 5; bring back D., 2 K. 19. 11 f.; remained faithful to house of David, 1 K. 12. 20: other references, Gen. 35. 23; 46. 28; Ps. 60. 7; 108. 8; 114. 2; Isa. 7. 13; Jer. 3. 7; 9. 26; 17. 1; 50. 20; Ez. 37. 16; Hos. 4. 15; 5. 13; 6. 4; 10. 11; 11. 12; 12. 2; Am. 2. 4, 5; Mi. 5. 2, and in R.V. of N.T. Mt. 1. 2, 3; 2. 6; Lk. 3. 33; Heb. 7. 14; Rev. 5. 5; 7. 5. See *Juda*, *Judas*, and *Tribes* in Index of Subjects.

JUDAS, Iscariot, (1) one of the twelve, Mt. 10. 4; 26. 14; Mk. 3. 19; 14. 10; Lk. 6. 16; 22. 3. Cf. Jn. 6. 71; 12. 4; 13. 2, 26; Ac. 1. 16, 25; (2) the patriarch, Mt. 1. 2, 3, JUDAH, R.V.; (3) a brother of the Lord, Mt. 13. 55; (4) (not Iscariot) one of the 12, Lk. 6. 16; Jn. 14. 22; Ac. 1. 13; also Judas of James, = *Lebbæus* and *Thaddæus*, q.v.; (5) of Galilee, leader of a revolt, Ac. 5. 37; (6) surnamed

Barsabbas, Ac. 15. 22, 27, 32; (7) a dweller in Damascus, Ac. 9. 11.—Lk. 3. 30, R.V. See *Judah*.
JUDITH, *Jewess*, a wife of Esau, Gen. 26. 34.
JULIA, a Roman Christian, Rom. 16. 15.
JULIUS, conveyed St Paul to Rome, Ac. 27. 1, 3.
JUNIA, a Roman Christian, Rom. 16. 7. **JUNIAS**, R.V.
JUPITER, Ac. 14. 12, 13; 19. 35.
JUSHAB-HESED, son of Zerubbabel, 1 Ch. 3. 20.
JUSTUS, (1) surname of Joseph, Ac. 1. 23; (2) a Corinthian Christian, Ac. 18. 7; (3) a friend of St Paul, Col. 4. 11.
JUTTAH, a town of Judah, Jos. 15. 55 (R.V. as Heb., Jutah); 21. 16.

KABZEEL, Jos. 15. 21; 2 Sam. 23. 20; 1 Ch. 11. 22.
KADESH, Gen. 14. 7; 16. 14; 20. 1; Nu. 13. 26; 20. 1, 14, 16, 22; 27. 14; 33. 36, 37; Dt. 1. 46; 32. 51; Ju. 11. 16, 17; Ps. 29. 8; Ez. 47. 19; 48. 28; probably identical with
KADESH-BARNEA, Nu. 32. 8; 34. 4; Dt. 1. 2, 19; 2. 14; 9. 23; Jos. 10. 41; 14. 6, 7; 15. 3; for Kadesh in Galilee see *Kedesh*.
KADMIEL, Ezr. 2. 40; 3. 9; Neh. 7. 43; 9. 4; 10. 9; 12. 8, 24.
KADMONITES, *Easterns*, Gen. 15. 19.
KAIN, (1) the generic name of the Kenites, Nu. 24. 22, R.V., marg. A.V.; Ju. 4. 11, marg. R.V.; (2) a town of the hill country, Jos. 15. 57, R.V.; **CAIN**, A.V.
KALLAI, Neh. 12. 20.
KAMON, Ju. 10. 5, R.V. See *Camon*.
KANAH, *place of reeds*, (1) a stream dividing the tribes of Ephraim and Manasseh, Jos. 16. 8; 17. 9; (2) a town in Asher, Jos. 19. 28.
KAREAH, Jer. 40. 8, 13, 15, 16; 41. 11, 13, 14, 16; 42. 1, 8; 43. 2, 4, 5. In 2 K. 25. 23 (R.V.), **CAREAH** A.V., q.v.
KARKAA, Jos. 15. 3. **KARKA**, R.V.
KARKOR, *foundation*, Ju. 8. 10.
KARTAH, Jos. 21. 34.
KARTAN, Jos. 21. 32. In 1 Ch. 6. 76 (the parallel list) the name is Kirjathaim, **KIRIATHAIM**, R.V.
KATTATH, Jos. 19. 15. See *Kitron*.
KEDAR, (1) son of Ishmael, Gen. 25. 13; 1 Ch. 1. 29; (2) the tribe which sprung from him, Ps. 120. 5; Song 1. 5; Is. 21. 16, 17; 42. 11; 60. 7; Jer. 2. 10; 49. 28; Ez. 27. 21.
KEDEMAH, *eastward*, Gen. 25. 15; 1 Ch. 1. 31.
KEDEMOTH, (1) a town in the tribe of Reuben, Jos. 13. 18; 21. 37; 1 Ch. 6. 79; (2) the wilderness near thereto, Dt. 2. 26.
KEDESH, (1) a city in south of Judah, Jos. 15. 23; (2) a city of Issachar, 1 Ch. 6. 72. In Jos. 21. 28 (the parallel list) called **KISHON**; (3) the city of refuge, Jos. 12. 22; 19. 37; Ju. 4. 9, 10, 11; 2 K. 15. 29, called sometimes **KADESH IN GALILEE**, Jos. 20. 7; 21. 32; 1 Ch. 6. 76, sometimes **KEDESH NAPHTALI**, Ju. 4. 6.
KEHELATHAH, Nu. 33. 22.
KEILAH, (1) a city in the lowland of Judah, Jos. 15. 44; 1 S. 23. 1—13; Neh. 3. 17, 18; (2) a descendant of Caleb, 1 Ch. 4. 19.
KELA·IAH, a Levite, Ezr. 10. 23, the same as
KELITA, Ezr. 10. 23; Neh. 8. 7; 10. 10.
KEMUEL, (1) s. of Nahor, Gen. 22. 21; (2) a prince of the tribe of Ephraim, Nu. 34. 24; (3) a Levite, 1 Ch. 27. 17.
KENAN, s. of Enosh, 1 Ch. 1. 2, called **CAINAN** Gen. 5. 9, but **KENAN** R.V. and A.V. marg.
KENATH, *possession*, Nu. 32. 42; 1 Ch. 2. 23.
KENAZ, *hunting*, (1) a grandson of Esau, Gen. 36. 11, 15, 42; 1 Ch. 1. 36, 53; (2) f. of Othniel, Jos. 15. 17; Ju. 1. 13; 3. 9, 11; 1 Ch. 4. 13; (2) another person unidentified in 1 Ch. 4. 15, where the text seems faulty, see R.V. and *Uknaz*.
KENEZITE } descendants of Kenaz, Nu. 32. 12;
KENIZZITES } Jos. 14. 6, 14; Gen. 15. 19. In R.V. always **KENIZZITE**.
KENITE(S), Gen. 15. 19; Nu. 24. 21, 22; Ju. 1. 16; 4. 11, 17; 5. 24; 1 S. 15. 6; 27. 10; 30. 29; 1 Ch. 2. 55.
KEREN-HAPPUCH, one of Job's daughters, Job 42. 14.
KERIOTH, *cities*, (1) a town in the south of Judah, Jos. 15. 25, A.V.; in R.V. the word is joined to that which immediately follows, **KERIOTH-HEZRON**; (2) a town of Moab, Jer. 48. 24, 41; Am. 2. 2. In Amos A.V. has Kirioth, and R.V. marg. Jer. 48. 41 translates "the cities."
KEROS, one of the Nethinim, Ezr. 2. 44; Neh. 7. 47.
KETURAH, *incense*, Gen. 25. 1, 4; 1 Ch. 1. 32, 33.
KEZIA, *cassia*, Job 42. 14. **KEZIAH**, R.V.
KEZIZ, a valley in Benjamin, Jos. 18. 21. R.V. couples it with the word for "valley," making *Emek-keziz*, q.v.
KIBROTH-HATTAAVAH, *graves of lust*, Nu. 11. 34, 35; 33. 16, 17; Dt. 9. 22.
KIBZAIM, *two heaps*, Jos. 21. 22. In 1 Ch. 6. 68, the parallel list, **JOKMEAM** is the name given.
KIDRON, the torrent bed between Jerusalem and the Mt. of Olives, 2 S. 15. 23; 1 K. 2. 37; 15. 13; 2 K. 23. 4, 6, 12; 2 Ch. 15. 16; 29. 16; 30. 14; Jer. 31. 40; Jn. 18. 1, R.V. See *Cedron*.
KINAH, *mourning-song*, Jos. 15. 22.
KIR, *citadel* of Moab. One of the Moabite strongholds, Is. 15. 1.
KIR, a region subject to Assyria, 2 K. 16. 9; Is. 22. 6; Am. 1. 5; 9. 7.
KIR-HARASETH (*a*) } various forms of the name
KIR-HARESETH (*b*) } given to Kir of Moab; (*a*) in
KIR-HARESH (*c*) } 2 K. 3. 25; (*b*) 2 K. 3. 25, R.V.;
KIR-HERES (*d*) } Is. 16. 7, A.V. and R.V.; (*c*) Is. 16. 11; (*d*) Is. 16. 11, R.V., and A.V. and R.V. of Jer. 48. 31, 36.
KIRIATHAIM } *double city*, (1) a town in the tribe
KIRJATHAIM } of Reuben, Gen. 14. 5 (R.V. marg.); Nu. 32. 37; Jos. 13. 19; Jer. 48. 1, 23; Ez. 25. 9; (2) in Naphtali, 1 Ch. 6. 76. R.V. gives the first form everywhere; A.V. the second in Nu. 32. 37; Jos. 13. 19.
KIRIOTH. See *Kerioth*.
KIRJATH, for Kirjath-jearim, Jos. 18. 28. **KIRIATH**, R.V. In the following compounds R.V. has **KIRIATH**, pronounced Kir-yath.
KIRJATH-ARBA, *city of Arba*, the old name of Hebron, Gen. 23. 2; 35. 27; Jos. 14. 15; 15. 13, 54; 20. 7; 21. 11; Ju. 1. 10; Neh. 11. 25. In Gen. 35. 27; Jos. 15. 13; 21. 11 A.V. translates "city of Arba," R.V. has always **KIRIATH-ARBA**.
KIRJATH-ARIM, Ezr. 2. 25.
KIRJATH-BAAL, Jos. 15. 60; 18. 14, another name for Kirjath-jearim.
KIRJATH-HUZOTH, *city of streets*, Nu. 22. 39.
KIRJATH-JEARIM, *city of woods*, Jos. 9. 17; 15. 9, 60; 18. 14, 15; Ju. 18. 12; 1 S. 6. 21; 7. 1, 2; 1 Ch. 2. 50, 52, 53; 13. 5, 6; 2 Ch. 1. 4; Neh. 7. 29; Jer. 26. 20.
KIRJATH-SANNAH, *city of the palm*, Jos. 15. 49.
KIRJATH-SEPHER, *city of the book*, Jos. 15. 15, 16; Ju. 1. 11, 12.
KISH, (1) the father of Saul, 1 S. 9. 1, 3; 10. 11, 21; 14. 51; 2 S. 21. 14; 1 Ch. 8. 33; 9. 39; 12. 1; 26. 28 and R.V. Ac. 13. 21; (2) a son of Jehiel, and great-uncle of Saul, 1 Ch. 8. 30; 9. 36; (3) a son (or descendant) of Mahli of the family of Merari, 1 Ch. 23. 21, 22; 24. 29; (4) son of Abdi, 2 Ch. 29. 12; (5) great-grandfather of Mordecai, Est. 2. 5.
KISHI, the father (or ancestor) of Ethan, 1 Ch. 6. 44; same as Kish (3), called also **KUSHA·IAH**, 1 Ch. 15. 17.
KISHION, a town in Issachar, Jos. 19. 20; 21. 28. In the latter passage the A.V. has Kishon. **KISHION**, R.V.
KISHON, Jos. 21. 28; Ju. 4. 7, 13; 5. 21; 1 K. 18. 40, Ps. 83. 9, R.V. (Kison, A.V.)
KISON. See *Kishon*.
KITHLISH, Jos. 15. 40.
KITRON, Ju. 1. 30. In the list of Jos. 19. 15 *Kattath* appears in place of *Kitron*.
KITTIM, Gen. 10. 4; 1 Ch. 1. 7. Also in R.V. of Nu. 24. 24; Is. 23. 1, 12; Jer. 2. 10; Ez. 27. 6; Dan. 11. 30, in which places A.V. has **CHITTIM**, q.v.
KOA, Ez. 23. 23.
KOHATH, *assembly*, f. of Amram, Gen. 46. 11; Ex. 6. 16, 18; Nu. 3. 17, 19, 27, 29; 4. 2, 4, 15; 7. 9; 16. 1; 26. 57, 58; Jos. 21. 5, 20, 26; 1 Ch. 6. 1, 2, 16, 18, 22, 38, 61, 66, 70; 15. 5; 23. 6, 12.

KOHATHITES, Nu. 3. 27, 30; 4. 18, 34, 37; 10. 21; 26. 57; Jos. 21. 4, 10; 1 Ch. 6. 33, 54; 9. 32; 2 Ch. 20. 19; 29. 12; 34. 12.
KOLA·IAH, (1) a Benjamite, s. of Maaseiah, Neh. 11. 7; (2) f. of Ahab the false prophet, Jer. 29. 21.
KORAH, *baldness*, (1) a son of Esau, Gen. 36. 5, 14, 18; 1 Ch. 1. 35; (2) a grandson of Esau, 36. 16; (3) a son of Hebron, 1 Ch. 2. 43; (4) great-grandson of Levi, Ex. 6. 21, 24; Nu. 16. 1, 5, 6, 8, 16, 19, 24, 27, 32, 40, 49; 26. 9, 10, 11; 27. 3; 1 Ch. 6. 22, 37; 9. 19; and Jude 11, R.V. The name occurs in the titles of Psalms 42, 44—49, 84, 85, 87, 88 (see p. 49).
KORAHITES (*a*) **KORATHITES** (*b*) **KORHITES** (*c*) descendants of Korah, (*a*) is found everywhere in R.V., in A.V. 1 Ch. 9. 19, 31; (*b*) in Nu. 26. 58; (*c*) in Ex. 6. 24; 1 Ch. 12. 6; 26. 1; 2 Ch. 20. 19.
KORE, (1) an ancestor of Shallum, 1 Ch. 9. 19; (2) "sons of Kore," 1 Ch. 26. 19, is rendered "sons of the Korahites" R.V.; (3) s. of Imnah a Levite, 2 Ch. 31. 14.
KOZ, Ezr. 2. 61; Neh. 3. 4, 21. **HAKKOZ**, R.V.
KUSHA·IAH, 1 Ch. 15. 17, same as *Kish* or *Kishi*, q.v.

LAADAH, son of Shelah, 1 Ch. 4. 21.
LAADAN, **LADAN** R.V., (1) an Ephraimite, 1 Ch. 7. 26; (2) son of Gershom, 1 Ch. 23. 7, 8; 26. 21; called Libni, 6. 17.
LABAN, son of Bethuel, and brother of Rebekah, Gen. 24. 29, 50; 25. 20; Jacob flees to L., 27. 43; 28. 2, 5; 29. 5—29; 30. 25—42; leaves him, 31. 1—24. L. pursues Jacob and makes a covenant with him, 31. 25—55.
LABAN, a place mentioned Dt. 1. 1; ?=Libnah.
LACHISH, a city of the Amorites, Jos. 10. 3, 5, 23, 31—35; 12. 11; given to Judah, 15. 39; 2 K. 14. 19; 18. 14, 17; 19. 8; 2 Ch. 11. 9; 25. 27; 32. 9; Neh. 11. 30; Is. 36. 2; 37. 8; Jer. 34. 7; Mi. 1. 13.
LAEL, (belonging) *to God*, Nu. 3. 24.
LAHAD, son of Jahath, 1 Ch. 4. 2.
LAHAI-ROI, the well mentioned Gen. 24. 62; 25. 11. The same as **BEER-LAHAI-ROI**, Gen. 16. 14. R.V. has that form in all three places.
LAHMAM, a town of Judah, Jos. 15. 40; called **LAHMAS**, R.V. marg.
LAHMI, brother of Goliath, 1 Ch. 20. 5.
LAISH, *lion*, Ju. 18. 7, 14, 27; named Dan, 29; and Leshem, Jos. 19. 47; Is. 10. 30 **LAISHAH**, R.V.
LAISH, father of Phaltiel, 1 S. 25. 44; 2 S. 3. 15.
LAKUM, Jos. 19. 33; **LAKKUM**, R.V.
LAMECH, (1) 5th in descent from Cain, Gen. 4. 18, 19, 23, 24; (2) father of Noah, Gen. 5. 25, 26, 28, 30, 31; 1 Ch. 1. 3; Lk. 3. 36.
LAODICEA, Col. 2. 1; 4. 13, 15, 16; Rev. 1. 11; 3. 14 (R.V.).
LAODICEANS, Col. 4. 16; Rev. 3. 14.
LAPIDOTH, *torches*, husband of Deborah, Ju. 4. 4.
LASEA, a city near the Fair Havens, Ac. 27. 8.
LASHA, the limit of the Canaanites, Gen. 10. 19.
LASHARON, Jos. 12. 18, **LASSHARON**, R.V.
LAZARUS, (1) L. of Bethany, Jn. 11. 1—43; 12. 1, 2, 9, 10, 17; (2) L. of the parable, Lk. 16. 19—25.
LEAH, *weary*, eldest d. of Laban, Gen. 29. 16, 17, 23—25, 30—32; 30. 9—20; 31. 4, 14, 33; 33. 1, 2, 7; 34. 1; 35. 23, 26; 46. 15, 18; 49. 31; Rt. 4. 11.
LEBANA, one of the Nethinim, Neh. 7. 48; called
LEBANAH, *the moon*, Ezr. 2. 45.
LEBANON, *white*, (1) the range W. of Cœle-Syria, Dt. 1. 7; 3. 25; 11. 24; Jos. 1. 4; 9. 1; 11. 17; 12. 7; 13. 5, 6; Ju. 3. 3; 9. 15; 1 K. 5. 6, 9, 14; 9. 19; 2 Ch. 2. 8, 16; 8. 6; 9. 16, 20; Ezr. 3. 7; the house of the forest of L., 1 K. 7. 2; 10. 17, 21; the thistle that was in L., 2 K. 14. 9; 2 Ch. 25. 18; L. shall skip, Ps. 29. 6; cedars of, Ps. 29. 5; 104. 16; Is. 2. 13; 14. 8; Ez. 27. 5; snow of, Jer. 18. 14; beauty of, Ps. 72. 16; 92. 12; Is. 35. 2; 60. 13; Hos. 14. 5—7; discomfiture of, Is. 10. 34; 33. 9; Jer. 22. 23; Ez. 31. 3, 15, 16; Na. 1. 4; Zec. 11. 1; other places 2 K. 19. 23; Song 3. 9; 4. 8, 11, 15; 5. 15; Is. 29. 17; 37. 24; 40. 16; Jer. 22. 6, 20; Ez. 17. 3; Hab. 2. 17; Zec. 10. 10; (2) L. toward the sunrising, Jos. 13. 5;—Song 7. 4.
LEBAOTH, *lionesses*, a town in S. Judah, Jos. 15. 32.
LEBBÆUS, Mt. 10. 3, L. whose surname was Thaddæus, om. R.V.
LEBONAH, *frankincense*, Ju. 21. 19.
LECAH, a descendant of Shelah, 1 Ch. 4. 21.
LEHABIM, Mizraim begat L., Gen. 10. 13; 1 Ch. 1. 11.
LEHI, *jawbone*, Philistines slain at, Ju. 15. 9, 14, 19.
LEMUEL, Pro. 31. 1.
LESHEM, *a figure*, Jos. 19. 47; = *Laish* and *Dan*, q.v.
LETUSHIM, 2nd of the "sons" of Dedan, Gen. 25. 3.
LEUMMIM, *peoples*, 3rd "son" of D., Gen. 25. 3.
LEVI, *joined*, (1) 3rd son of Jacob by Leah, Gen. 29. 34; 35. 23; Ex. 1. 2; 2. 1; his sons, 46. 11; Ex. 6. 16, 19; Nu. 3. 17; slaughter of the Shechemites, Gen. 34. 25—30; Jacob's curse, 49. 5; (2) son of Melchi, Lk. 3. 24; (3) son of Simeon, Lk. 3. 29; (4) Mk. 2. 14; Lk. 5. 27, 29; probably = Matthew.
LEVI, tribe of, children of, sons of, **LEVITES**; sometimes exclusive of the priests (1 K. 8. 4; Ezr. 2. 70; Jn. 1. 19, &c.); sometimes including them (Ex. 6. 25; Lev. 25. 32; Nu. 35. 2; Jos. 21. 3, 41); sometimes standing for them (the priests the L., Jos. 3. 3; Ez. 44. 15); they slay the people at Sinai, Ex. 32. 28; serve the tabernacle, 38. 21; Nu. 1. 50—53; 3. 5—10; 18. 23; Dt. 10. 8; instead of the firstborn, Nu. 3. 12, 13, 40—45; 8. 16—18; redemption of overplus, 46—51; no inheritance, 18. 20; Dt. 10. 9; 14. 29; 18. 1, 2; Jos. 13. 14, 33; 14. 3; have 48 cities, Nu. 33. 2—5; Jos. 21. 1—42; tithes, Nu. 18. 21, 24; 2 Ch. 31. 4; Neh. 10. 37, 38; 12. 44; 13. 10, 12; Heb. 7. 9; extra tithes every 3 years, Dt. 14. 28, 29; 26. 12; qualified at 30, Nu. 4. 3, 23, 30, 35, 47; 1 Ch. 23. 3; exempt from service at 50, Nu. 28. 24—26; not counted with the rest, 1. 47, 49; 2. 33; 1 Ch. 21. 6; their number, Nu. 3. 15 ff.; 4; 1 Ch. 23; their charge, Nu. 3, 4; 7. 5—9; 18. 2—7; Dt. 16. 11, 14; 26. 11, 13; consecration, Nu. 8. 5—22; a L. that has left his city, Dt. 18. 6—8; they may redeem their cities or houses, Lev. 25. 32; to explain the law, Dt. 17. 9—12; 31. 25, 26; Moses blesses them, Dt. 33. 8—11; priests and L. bear the ark at Jordan, Jos. 3. 3; the L. of Bethlehem-Judah, Ju. 17. 7—13; 18. 3—6, 17—20, 24, 30, 31; another of Bethlehem-Judah, 19. 1 ff.; 20. 4—7; Samuel a L., 1 Ch. 6. 28; take the ark to Beth-shemesh, 1 S. 6. 15; to Zion, 1 Ch. 15. 2—24, 27; in Absalom's rebellion, 2 S. 15. 24; division and charge under David, 1 Ch. 23; the choir, 25; porters &c., 26; carry the ark into the temple, 1 K. 8. 4; 2 Ch. 5. 4—10; Jeroboam's priests which were not of L., 1 K. 12. 31; desert Israel for Judah, 2 Ch. 11. 13, 14; 13. 9—12; 19. 8—11; restore the temple under Joash, 24. 5, 6; and again under Hezekiah, 29. 3—36; keep the passover, 30. 15—27; their courses, 31. 2; titles, 4—6; genealogy, 17; reformation under Josiah, 34. 8—13; 35. 3—19; returned from Babylon, Ezr. 2. 40—42, 70; 3. 10; 6. 16—20; 7. 7; 8. 18; Neh. 3. 17; 8. 7—11; 9. 4 ff., 38; 12. 27—30; had later strange wives, Ezr. 9. 1; 10. 5, 23; Neh. 13. 29; house of L., Ps. 135. 20; sons of L., Mal. 3. 3; the L. of the parable, Lk. 10. 32; Barnabas a L., Ac. 4. 36; of the tribe of L. were sealed, Rev. 7. 7. Other places, Dt. 21. 5; 24. 8; 1 Ch. 24. 6; 2 Ch. 20. 14; 31. 12, 14; Ezr. 10. 15; Neh. 10. 34; 11. 22; Jer. 33. 18, 21, 22; Ez. 40. 46; 44. 10, 15; 48. 11, 31; Zec. 12. 13; Mal. 2. 4, 8. See *Tribes* in Index of Subjects.
LEVIATHAN, who are ready to rouse up L., R.V., their mourning, A.V. text, with marg. a leviathan, Job 3. 8; canst thou draw out L., R.V. and A.V. text, the crocodile, R.V. marg., whale or whirlpool, A.V. marg., Job 41. 1; Ps. 74. 14; 104. 26; Is. 27. 1.
LIBERTINES, *freedmen*, synagogue of, Ac. 6. 9.
LIBNAH, *whiteness*, (1) taken, Jos. 10. 29—32; 15. 42; 21. 13; 1 Ch. 6. 57; revolts from Jehoram, 2 K. 8. 22; 2 Ch. 21. 10; besieged by Nebuchadnezzar, 2 K. 19. 8; Is. 37. 8; mentioned also 2 K. 23. 31; 24. 18; Jer. 52. 1; (2) a station between Sinai and Kadesh, Nu. 33. 20, 21.
LIBNI, *white*, (1) eldest son of Gershom, Ex. 6. 17; Nu. 3. 18; 1 Ch. 6. 17, 20; (2) son of Mahli the son of Merari, 6. 29. The descendants of (1) are called
LIBNITES, Nu. 3. 21; 26. 58.
LIBYA, (1) Ex. 30. 5; 38. 5, **PUT**, R.V., Phut, A.V. marg.; Ac. 2. 10.

LIBYANS, (1) Jer. 46. 9, Put, R.V., and A.V. m.; (2) Dan. 11. 43, R.V. and A.V. Heb. Lubbim.

LIDEBIR, Jos. 13. 26, R.V. marg. See *Lodebar*.

LIKHI, a Manassite, son of Shemida, 1 Ch. 7. 19.

LINUS, sends salutation to Timothy, 2 Tim. 4. 21.

LO-AMMI, *not my people*, Hos. 1. 9. Cf. Hos. 2. 23 and 1 Pet. 2. 10.

LOD, a town of Benjamin, 1 Ch. 8. 12; Ezr. 2. 33; Neh. 7. 37; 11. 35; in N.T. *Lydda*, q.v.

LODEBAR, *pastureless*, a town on E. of Jordan, 2 S. 9. 4, 5; 17. 27; cf. Jos. 13. 26, R.V. marg.

LOIS, grandmother of Timothy, 2 Tim. 1. 5.

LO-RUHAMAH, *uncompassioned*, Hos. 1. 6, 8.

LOT, *a covering*, nephew of Abraham, Gen. 11. 27, 31; 12. 4, 5; 13. 1, 5; goes to the plain of Sodom, 6—13; captured by the 4 kings, 14. 1—12, 13—16; visit of the angels, 19. 1—3, 4—11, 12—23, 29; Lk. 17. 29; 2 Pet. 2. 7; his wife's fate, Gen. 19. 26; Lk. 17. 32; his sojourn in the mountains, Gen. 19. 30—38; I have given Ar unto the children of L., Dt. 2. 9, 19; they have holpen the children of L., Ps. 83. 8; as it was in the days of L., Lk. 17. 28.

LOTAN, Gen. 36. 20, 22, 29; 1 Ch. 1. 38, 39.

LUBIM(S), a nation wh. came against Rehoboam, 2 Ch. 12. 3; against Asa, 16. 8; **LUBIM**, R.V.; Put and L. were thy helpers, Na. 3. 9.

LUCAS, Philem. 24; **LUKE**, R.V., q.v.

LUCIFER, *lightbringer*, Is. 14. 12; day-star, R.V.

LUCIUS, a kinsman, or tribesman, of Paul, Ro. 16. 21.

LUCIUS of Cyrene, a prophet at Antioch, Ac. 13. 1.

LUD, (1) son of Shem, Gen. 10. 22; 1 Ch. 1. 17; (2) the nation, Is. 66. 19; Ez. 27. 10; 30. 5, in which last A.V. Lydia. This nation is also called

LUDIM, Mizraim begat L., Gen. 10. 13; 1 Ch. 1. 11; and the Ludim, Jer. 46. 9, R.V., Lydians, A.V.

LUHITH, the ascent of, Is. 15. 5; Jer. 48. 5.

LUKE, L. the beloved physician, Col. 4. 14; 2 Tim. 4. 11; Philem. 24, R.V.

LUZ, *almond tree*, (1) the scene of Jacob's dream, Gen. 28. 19; 35. 6; 48. 3; the border of the children of Joseph, Jos. 16. 2; 18. 13; Ju. 1. 23; (2) a city in the land of the Hittites, Ju. 1. 26.

LYCAONIA, Ac. 14. 6, 11.

LYCIA, Myra, a city of L., Ac. 27. 5.

LYDDA, where Peter healed Æneas, Ac. 9. 32, 35, 38.

LYDIA, a seller of purple, from Thyatira, Ac. 16. 14, 15, 40.

LYDIA, Ez. 30. 5; **LYDIANS**, Jer. 46. 9. See *Lud*, [*Ludim*.

LYSANIAS, tetrarch of Abilene, Lk. 3. 1.

LYSIAS. Claudius L., Ac. 23. 26—30, sends letter to Felix (called "chief captain" in Ac. 21. 31—33, 37; 22. 26—30; 23. 10, 15, 17).

LYSTRA, a city of Lycaonia, Ac. 14. 6, 8, 21; 16. 1, 2; 2 Tim. 3. 11.

MAACAH, R.V., **MAACHAH**, A.V., except 2 S. 3. 3; (1) d. of Nahor, Gen. 22. 24; (2) father of Achish, 1 K. 2. 39; (3) d., or grand-d., of Absalom, and wife of Rehoboam, 15. 2, 10; 2 Ch. 11. 20—22; called Mic(h)aiah the d. of Uriel, 13. 2; (4) 1 Ch. 2. 48; (5) mother of Absalom, 2 S. 3. 3; 1 Ch. 3. 2; (6) 7. 15, 16; (7) 8. 29; 9. 35; (8) 11. 43; (9) 27. 16.

MAACAH, 2 S. 10. 6, 8; 1 Ch. 19. 7, R.V., **-CHAH**, A.V.

MAACHATHI, Dt. 3. 14, A.V.; **MAACHATHITES**, Dt. 3. 14, R.V. (Maacathites); Jos. 12. 5; 13. 11, 13; 2 S. 23. 34; 2 K. 25. 23; 1 Chr. 4. 19; Jer. 40. 8; inhabitants of above. See *Mecherathite*.

MAADAI, Ezr. 10. 34.

MAAD·IAH, a priest, or family of priests, who returned with Zerubbabel, Neh. 12. 5. See *Moadiah*.

MAAI, of the sons of Asaph, Neh. 12. 36.

MAALEH-ACRABBIM, Jos. 15. 3; ascent of Akrabbim, R.V., and elsewhere A.V. See *Akrabbim*.

MAARATH, a town of Judah, Jos. 15. 59.

MAAREH-GEBA, Ju. 20. 33, R.V.; meadows of Gibeah, A.V. See *Geba*.

MAASE·IAH, *work of Jehovah*, (1) Ezr. 10. 18; (2) 21; (3) 22; (4) 30; (5) Neh. 3. 23; (6) 8. 4; (7) 7; (8) 10. 25; (9) 11. 5; (10) 7; (11) 12. 41, 42 [? one of these = (6)]; (12) Jer. 21. 1; 29. 25; 37. 3; (13) 29. 21; (14) 1 Ch. 15. 18, 20; (15) 2 Ch. 23. 1; (16) 26. 11; (17) 28. 7; (18) governor of Jerusalem under Josiah, 34. 8; (19) Jer. 35. 4; (20) ancestor of Baruch and Seraiah, 32. 12; 51. 59.

MAASIAI, a priest, 1 Ch. 9. 12. **MAASAI**, R.V.

MAATH, son of Mattathias, Lk. 3. 26.

MAAZ, son of Ram, 1 Ch. 2. 27.

MAAZ·IAH, (1) Neh. 10. 8; (2) head of the 24th course of priests, 1 Ch. 24. 18.

MACEDONIA, Paul's vision, Ac. 16. 9, 10, 12; 18. 5; 19. 21, 22, 29; 20. 1, 3; 2 Cor. 7. 5; liberality of, 8. 1; 11. 9; Ro. 15. 26. Other references, 1 Cor. 16. 5; 2 Cor. 1. 16; 2. 13; 9. 2, 4; 1 Thes. 1. 7, 8; 4. 10; Ph. 4. 15; 1 Tim. 1. 3.

MACEDONIAN, Ac. 27. 2.

MACHBANAI, 1 Ch. 12. 13. **-BANNAI**, R.V.

MACHBENAH, 1 Ch. 2. 49. **-NA**, R.V.

MACHI, father of the Gadite spy, Nu. 13. 15.

MACHIR, *sold*, son of Manasseh, Gen. 50. 23; Nu. 26. 29; 27. 1; 36. 1; 1 Ch. 7. 14, 15; children of M., Nu. 32. 39, 40; Dt. 3. 15; Jos. 17. 1; Ju. 5. 14; (2) son of Ammiel, 2 S. 9. 4, 5; 17. 27.

MACHIRITES, Nu. 26. 29.

MACHNADEBAI, Ezr. 10. 40.

MACHPELAH, *doubling*, the field and cave bought by Abraham, Gen. 23. 9, 17; where were buried Sarah, 19; Abraham, 25. 9; Isaac, Rebekah, and Leah, 49. 30, 31; Jacob, 50. 13.

MADAI, third son of Japheth, Gen. 10. 2; 1 Ch. 1. 5.

MADIAN, Ac. 7. 29. **MIDIAN**, R.V.

MADMANNAH, Jos. 15. 31; 1 Chr. 2. 49.

MADMEN, a town of Moab, Jer. 48. 2.

MADMENAH, *dunghill*, a town of Benjamin, Is. [10. 31.

MADON, *height*, a city of Canaan, Jos. 11. 1; 12. 19.

MAGADAN, R.V. } Mt. 15. 39, whither Jesus re-
MAGDALA, A.V. } turned after feeding the 4000.

MAGBISH, children of, Ezr. 2. 30; probably a place.

MAGDALENE, *the woman of Magdala*, i.e. *Mary*, q.v., Mt. 27. 56, 61; 28. 1; Mk. 15. 40, 47; 16. 1; Lk. 8. 2; 24. 10; Jn. 19. 25; 20. 1, 18.

MAGDIEL, a duke of Edom, Gen. 36. 43; 1 Ch. 1. 54.

MAGOG, *covering*, (1) son of Japheth, Gen. 10. 2; 1 Ch. 1. 5; (2) a country or people, Ez. 38. 2; 39. 6; Rev. 20. 8. See *Gog*.

MAGOR-MIS-SABIB, *terror on every side*, name given to Pashhur, Jer. 20. 3.

MAGPIASH, Neh. 10. 20; (?)=Magbish, Ezr. 2. 30.

MAHALAH, nephew of Gilead, 1 Ch. 7. 18. **MAHLAH**, R.V.

MAHALALEEL (**MAHALALEL**, R.V.), *God giveth light*, son of Cainan, Gen. 5. 12, 13, 15—17; 1 Ch. 1. 2; (2) a descendant of Pharez, Neh. 11. 4; Lk. 3. 37 (Maleleel A.V., Mahalaleel R.V.).

MAHALATH, *song*, (1) wife of Esau, Gen. 28. 9; (2) wife of Rehoboam, 2 Ch. 11. 18.

MAHALI, Ex. 6. 19. **MAHLI**, R.V.

MAHANAIM, *two hosts*, Jacob's vision, Gen. 32. 2; —Jos. 13. 26, 30; 21. 38; 2 S. 2. 8, 12, 29; 17. 24, 27; 19. 32; 1 K. 2. 8; 4. 14; 1 Chr. 6. 80; the dance of M., Song 6. 13, R.V., the company of two armies, A.V.

MAHANEH-DAN, abode of Samson, Ju. 13. 25, R.V., camp of Dan, A.V.; Ju. 18. 12.

MAHARAI, one of David's captains, 2 S. 23. 28; 1 Ch. 11. 30; 27. 13.

MAHATH, (1) a Kohathite, 1 Ch. 6. 35; (2) another under Hezekiah, 2 Ch. 29. 12; 31. 13.

MAHAVITE, Eliel the, one of David's guard, 1 Ch. 11. 46.

MAHAZIOTH, son of Heman, 1 Ch. 25. 4, 30.

MAHER-SHALAL-HASH-BAZ, *the spoil speedeth, the prey hasteth*, name of Isaiah's son, Is 8. 1.

MAHLAH, *song*, d. of Zelophehad, Nu. 26. 33; 27. 1; 36. 11; Jos. 17. 3; 1 Ch. 7. 18, R.V.

MAHLI, *my sickness*, (1) son of Merari, Ex. 6. 19, R.V., Mahali, A.V.; Nu. 3. 20, 33; 26. 58; 1 Ch. 6. 19, 29; 23. 21; 24. 26, 28; (2) grandson of Merari, 1 Ch. 6. 47; 23. 23; 24. 30.

MAHLITES, descendants of (1) above, Nu. 3. 33; [26. 58.

MAHLON, husband of Ruth, Rt. 1. 2, 5; 4. 9, 10.

MAHOL, *dance*, father of the four sages, 1 K. 4. 31.

MAKAZ, seat of one of Solomon's commissariat officers, 1 K. 4. 9.

MAKHELOTH, *assemblies*, a desert station, Nu. 33. [25.

MAKKEDAH, *place of shepherds*, Jos. 10. 10, 16, 17, 21, 28, 29; 12. 16; 15. 41.

MAKTESH, *a mortar*, a part of Jerusalem, Zep. 1. 11.

MALACHI, *my messenger*, Mal. 1. 1 only.

MALCAM, R.V., **MALCHAM**, A.V., (1) one of the heads of the fathers of Benjamin, 1 Ch. 8. 9; (2) an idol, 2 S. 12. 30, R.V. marg.; Jer. 49. 1, 3, R.V.; Zep. 1. 5, A.V. and R.V.; rendered "their king," 2 S. 12. 30, text, A.V. and R.V.; Jer. 49. 1, 3, A.V.; Am. 1. 15, A.V. and R.V.

MALCHIAH, *the Lord is king*, (1) a descendant of Gershom, 1 Ch. 6. 40; (2) Ezr. 10. 25, Malchijah R.V.; (3) 10. 31; (4) Neh. 3. 14; (5) 31; (6) 8. 4; (7) father of Pashhur, Neh. 11. 12, Malchijah R.V.; Jer. 21. 1, R.V., Melchiah A.V.; 38. 1; (8) son of Hammelech, Jer. 38. 6.

MALCHIEL, grandson of Asher, Gen. 46. 17; Nu. 26. 45; 1 Ch. 7. 31. His descendants called

MALCHIELITES, Nu. 26. 45.

MALCHIJAH, (1) a priest, father of Pashhur, 1 Ch. 9. 12; Neh. 11. 12, R.V., Malchiah (7), A.V.; (2) head of the fifth course of priests, 1 Ch. 24. 9; (3) Ezr. 10. 25; (4) Neh. 3. 11; (5) 10. 3; (6) 12. 42.

MALCHIRAM, son of Jeconiah, 1 Ch. 3. 18.

MALCHI-SHUA, *my king is a saviour*, son of Saul, 1 S. 14. 49, 31. 2, R.V., Melchi-shua, A.V.; 1 Ch. 8. 33; 9. 39; 10. 2.

MALCHUS, high-priest's servant, Jn. 18. 10.

MALELEEL, Lk. 3. 37. **MAHALALEEL**, R.V.

MALLOTHI, a Kohathite, 1 Ch. 25. 4, 26.

MALLUCH, (1) a Merarite, ancestor of Ethan the singer, 1 Ch. 6. 44: others (2) Ezr. 10. 29; (3) 10. 32; (4) Neh. 10. 4; (5) 27; (6) 12. 2, same as

MALLUCHI, Neh. 12. 14, R.V., **MELICU**, A.V.

MAMMON, personification of riches, Mt. 6. 24; Lk. 16. 9, 11, 13.

MAMRE, an Amorite, Gen. 14. 13, 24; Abram dwelt in the plain of M., Gen. 13. 18; 14. 13; 18. 1; 23. 17, 19; 25. 9; 35. 27; 49. 30; 50. 13.

MANAEN, a teacher at Antioch, Ac. 13. 1.

MANAHATH, a place, 1 Ch. 8. 6.

MANAHATH, son of Shobal, Gen. 36. 23; 1 Ch. 1. 40.

MANAHETHITES, the, 1 Ch. 2. 52, **MENUHOTH** R.V., Manahe (-a, R.V.) -thites, 1 Ch. 2. 54.

MANASSEH, *forgetting*, (1) eldest son of Joseph, Gen. 41. 51; 46. 20; 48. 1—20; 50. 23; 1 Chr. 7. 14, 17; (2) the tribe, called after him, Num. 27. 1; 32. 33, 39—41; 34. 14, 23; 36. 1, 12; Deut. 3. 13, 14; 4. 43; 29. 8; 33. 17; 34. 2; Josh. 1. 12; 12. 6; 13. 29, 31; 14. 4; 16. 4, 9; 17. 2, 5—12, 17; 18. 7; 20. 8; 21. 5, 25, 27; 22. 1, 7, 30, 31; Ju. 1. 27; 6. 15, 35; 7. 23; 11. 29; 12. 4; 18. 30 (R.V. Moses); 1 K. 4. 13; 2 K. 10. 33; 1 Chr. 5. 26; 6. 61, 62, 70, 71; 7. 29; 9. 3; 12. 19, 20, 31, 37; 27. 20, 21; 2 Chr. 15. 9; 30. 1, 10, 11, 18; 31. 1; 34. 6, 9; Ps. 60. 7; 80. 2; 108. 8; Is. 9. 21. See *Tribes* (Ind. of Subj.) and Note under *Gadites*. (3) king of Judah, 2 K. 20. 21—21. 18; 23. 12, 26; 24. 3; 2 Ch. 32. 33—33. 20, 23; Jer. 15; (4) son of Pahath-moab, Ezr. 10. 30; (5) son of Hashum, Ezr. 10. 33.

MANASSES, R.V. **MANASSEH**, (1) Mt. 1. 10=(3) above; (2) Rev. 7. 6=(2) above.

MANASSITES, Dt. 4. 43; Ju. 12. 4, **MANASSEH**, R.V.; 2 K. 10. 33.

MANOAH, *rest*, father of Samson, Ju. 13. 2, 8, 9, 11—13, 15—17, 19—22; 16. 31.

MAOCH, father of Achish, king of Gath, 1 S. 27. 2.

MAON, *habitation*, Jos. 15. 55; 1 S. 23. 24, 25; 25. 2.

MAONITES, Ju. 10. 12; possibly=*Mehunim*, q.v.

MARA, *bitter*, contrasted with Naomi, Rt. 1. 20.

MARAH, *bitterness*, in the wilderness of Shur, Ex. 15. 22—25; Nu. 33. 8, 9.

MARALAH, on boundary of Zebulun, Jos. 19. 11.

MARAN-ATHA, *our Lord cometh*, 1 Cor. 16. 22.

MARCUS, the Evangelist Mark; this form in A.V. only, Col. 4. 10; Philem. 24; 1 Pet. 5. 13.

MARESHAH, (1) a city of Judah, Jos. 15. 44; fortified by Rehoboam, 2 Ch. 11. 8; 14. 9; 20. 37; Mic. 1. 15.

MARESHAH, (1) father of Hebron, 1 Ch. 2. 42; (2) a descendant of Shelah, 1 Ch. 4. 21.

MARK, the Evangelist, Ac. 12. 12; cousin of Barnabas, Col. 4. 10 (R.V.); accompanies Paul and Barnabas from Jerusalem, Ac. 12. 25; 13. 5, 13; 15. 37—39; with Paul at Rome the first time, Col. 4. 10; Philem. 24 (R.V.); with Peter at Babylon, 1 Pet. 5. 13 (R.V.); ? with Timothy at Ephesus, 2 Tim. 4. 11. See *Marcus*.

MAROTH, *sorrows*, a town of Judah, Mi. 1. 12.

MARS' HILL, Ac. 17. 22. **AREOPAGUS**, R.V.

MARSENA, one of the wise men of Persia, Est. 1. 14.

MARTHA, sister of Lazarus and Mary, Lk. 10. 38, 40, 41; Jn. 11. 1—3, 5, 19—47; 12. 2.

MARY the Virgin, cousin of Elisabeth, Lk. 1. 36; betrothed to Joseph, Mt. 1. 18; Lk. 1. 27; the Annunciation, 26—38; visits Elisabeth, 40—45; the Magnificat, 46—55; returns, 56; Joseph not to put her away, Mt. 1. 18—25; goes to Bethlehem, Lk. 2. 4, 5; the Nativity, 7, 16; visit of the shepherds, 16—20; the Purification, 2. 21—38; the Magi, Mt. 2. 11; in Egypt, 13, 14; returns to Nazareth, 19—23; Lk. 2. 39; goes up to the Passover, 41—52; at the wedding at Cana, Jn. 2. 2—5; would speak with Jesus, Mt. 12. 46; Mk. 3. 21, 31; Lk. 8. 19; is not his mother called M., Mt. 13. 54. 55; Mk. 6. 3; entrusted to John, Jn. 19. 25—27; with the App. after the Ascension, Ac. 1. 14.

MARY, [the mother] of James and Joses, at the cross, Mt. 27. 56; Mk. 15. 40; called the wife of Cleophas, A.V., Clopas, R.V., Jn. 19. 25; at the burial, Mt. 27. 61 (the other M.); Mk. 15. 47; at the tomb in the morning, Mt. 28. 1; Mk. 16. 1; Lk. 24. 10.

MARY MAGDALENE, out of whom went seven devils, followed Jesus, Lk. 8. 2; near the cross, Mt. 27. 56; Mk. 15. 40; Jn. 19. 25; at the burial, Mt. 27. 61; Mk. 15. 47; at the tomb in the morning, Mt. 28. 1; Mk. 16. 1; Lk. 24. 10; Jn. 20. 1, 11; Jesus appears to her, Mk. 16. 9; Jn. 20. 14—18.

MARY, mother of Mark, Ac. 12. 12.

MARY, the sister of Lazarus and Martha, sits at Jesus' feet, Lk. 10. 39, 42; sends for Jesus, Jn. 11. 1, 2, 19, 20, 28, 31, 32, 45;—12. 3.

MARY, a Roman Christian, Ro. 16. 6.

MASH, Gen. 10. 23. See *Meshech*.

MASHAL, *proverb*, 1 Ch. 6. 74; =Misheal, Mishal, Jos. 19. 26; 21. 30.

MASREKAH, *plantation of good vines*, Gen. 36. 36; 1 Ch. 1. 47.

MASSA, *burden*, son of Ishmael, Gen. 25. 14; 1 Ch. 1. 30.

MASSAH, *temptation*, Ex. 17. 7; Dt. 6. 16; 9. 22; 33. 8, and Ps. 95. 8, R.V.

MATHUSALA, Lk. 3. 37. **METHUSELAH**, R.V., q.v.

MATRED, mother-in-law of an Edomite king, Gen. 36. 39; 1 Ch. 1. 50.

MATRI, a family of Benjamin, 1 S. 10. 21.

MATTAN, *gift*, (1) a priest of Baal slain by Jehoiada, 2 K. 11. 18; 2 Ch. 23. 17; (2) father of Shephatiah, Jer. 38. 1.

MATTANAH, *gift*, a desert station, Nu. 21. 18, 19.

MATTANIAH, (1) original name of king Zedekiah, 2 K. 24. 17; (2) one of the sons of Asaph, 1 Ch. 9. 15; leader of the Temple choir, Neh. 11. 17; 12. 8; among the keepers of the threshold, 25; also 35; (3) a descendant of Asaph, under Jehoshaphat, 2 Ch. 20. 14; (4) Ezr. 10. 26; (5) 27; (6) 30; (7) 37; (8) Neh. 13. 13; (9) one of the sons of Heman, hornblowers, 1 Ch. 25. 4, 16; (10) 2 Ch. 29. 13.

MATTATHA, grandson of David, Lk. 3. 31.

MATTATHAH, Ezr. 10. 33, **MATTATTAH**, R.V.

MATTATHIAS, *gift of Jehovah*, (1) son of Amos in the genealogy, Lk. 3. 25; (2) son of Semei, or Semein, in the same, 3. 26.

MATTENAI, (1) Ezr. 10. 33; (2) 37; (3) a priest. Neh. 12. 19.

MATTHAN, grandfather of Joseph the husband of Mary, Mt. 1. 15.

MATTHAT, *gift*, son of Levi and grandfather of Joseph, Lk. 3. 24; (2) son of another Levi, 29.

MATTHEW, the Apostle, his call, Mt. 9. 9 [call of Levi, Mk. 2. 14; Lk. 5. 27, 28; who makes a feast, 29]; in lists of the twelve, Mt. 10. 3; Mk. 3. 18; Lk. 6. 15; Ac. 1. 13.

MATTHIAS, *gift of Jehovah*, chosen in place of Judas, Ac. 1. 23, 26.

MATTITHIAH, (1) over things made in pans, 1 Ch. 9. 31; (2) a Levite to minister before the ark with harps, 15. 18, 21; 25. 3, 21; (3) Neh. 8. 4; (4) Ezr. 10. 43.

MAZZAROTH, Job 38. 32; the twelve signs, A.V. marg.; the signs of the Zodiac, R.V. marg.

MEAH, *a hundred*, tower of, rebuilt by Eliashib, Neh. 3. 1; 12. 39. **HAMMEAH**, R.V.

MEARAH, beside the Zidonians, Jos. 13. 4.

MEBUNNAI, 2 S. 23. 27, one of David's guard; called Sibbecai, 2 S. 21. 18 (A.V., -chai); 1 Ch. 11. 29; 20. 4 (A.V., -chai); 27. 11.

MECHERATHITE, 1 Ch. 11. 36; called **MAACHATHITE**, 2 S. 23. 34, **MAACATHITE**, R.V.

MEDAD, an elder who prophesied with Eldad, Nu. 11. 26, 27.

MEDAN, *strife*, son of Abraham and Keturah, Gen. 25. 2; 1 Ch. 1. 32.

MEDE, Dan. 11. 1; and 5. 31, R.V.

MEDEBA, a town E. of Jordan, Nu. 21. 30; Jos. 13. 9, 16; 1 Ch. 19. 7; Is. 15. 2.

MEDES, Israel placed in the cities of, 2 K. 17. 6; 18. 11; shall destroy Babylon, Is. 13. 17; Jer. 51. 11, 28; Babylon taken by, Dan. 5. 28; shall be destroyed, Jer. 25. 25; the provinces of the M., Ezr. 6. 2; the law of the M. and Persians, Est. 1. 19; Dan. 6. 8, 12, 15.

MEDIA, Est. 1. 3, 14, 18; 10. 2; Is. 21. 2; Dan. 8. 20.

MEDIAN, Darius the, Dan. 5. 31. **MEDE**, R.V.

MEGIDDO, king of, Jos. 12. 21; 17. 11; Ju. 1. 27; 1 Ch. 7. 29; Sisera's defeat at, Ju. 5. 19; 1 K. 4. 12; fortified, 9. 15; death of Ahaziah, 2 K. 9. 27; of Josiah, 23. 29, 30; 2 Ch. 35. 22. In Zec. 12. 11

MEGIDDON, valley of. See *Armageddon*.

MEHETABEEL, Neh. 6. 10; **-BEL**, R.V.

MEHETABEL, Gen. 36. 39; 1 Ch. 1. 50, d. of Matred.

MEHIDA, ancestor of a family of Nethinim under Zerubbabel, Ezr. 2. 52; Neh. 7. 54.

MEHIR, *price*, 1 Ch. 4. 11.

MEHOLATHITE, Adriel the, 1 S. 18. 19.

MEHUJAEL, *smitten of God*, Gen. 4. 18.

MEHUMAN, an eunuch of Ahasuerus, Est. 1. 10.

MEHUNIM(S), 2 Ch. 26. 7; Ezr. 2. 50. **MEUNIM**, R.V.

MEJARKON, a town of Dan, Jos. 19. 46.

MEKONAH, a town reinhabited after the captivity, Neh. 11. 28.

MELAT·IAH, a Gibeonite, Neh. 3. 7.

MELCHI, (1) son of Janna (-ai), ancestor of Joseph, Lk. 3. 24; (2) son of Addi, also anc. of Joseph, 28.

MELCH·IAH, a priest, father of Pashhur, Jer. 21. 1, **MALCH·IAH** (7), R.V.

MELCHISEDEC, = Melchizedek; A.V. only, Heb. 5, 6, 7.

MELCHI-SHUA, 1 S. 14. 49; for *Malchi-shua*, q.v.

MELCHIZEDEK, *king of righteousness*, king of Salem, priest of the most high God, Gen. 14. 18—20; Heb. 7. 1—6; Christ a priest after the order of M., Ps. 110. 4; Heb. 5. 6, 10; 6. 20; 7. 11, 15, 17, 21.

MELEA, son of Menan, ancestor of Joseph, Lk. 3. 31.

MELECH, *king*, grandson of Merib-baal (Mephibosheth), 1 Ch. 8. 35; 9. 41.

MELICU, Neh. 12. 14, **MALLUCHI**, R.V. (q.v.), = Malluch (6).

MELITA, scene of Paul's shipwreck, Ac. 28. 1.

MELZAR, Dan. 1. 11, 16, an officer of Nebuchadnezzar; the *steward*, R.V., and A.V. marg.

MEMPHIS, shall destroy Israel, Hos. 9. 6.

MEMUCAN, one of the seven princes of Ahasuerus, Est. 1. 14, 16, 21.

MENAHEM, *comforter*, son of Gadi, 2 K. 15. 14, 16, 19, 20.

MENAN, ancestor of Joseph, Lk. 3. 31. **MENNA**, R.V.

MENI, Is. 65. 11 marg. (both A.V. and R.V.); text, that number, A.V., Destiny, R.V. See p. 163.

MENUCHAH (marg. A.V.) text *with ease* } Ju. 20. 43.
MENUHAH (marg. R.V.) text *at their resting place* }

MEONENIM, *enchanters*, Ju. 9. 37; plain of, A.V., oak of, R.V.; the augurs' oak or terebinth, R.V. marg.

MEONOTHAI, son of Othniel, 1 Ch. 4. 14.

MEPHAATH, a city of Reuben, Jos. 13. 18; a Levitical city, Jos. 21. 37; 1 Ch. 6. 79; Jer. 48. 21.

MEPHIBOSHETH, (1) son of Saul and Rizpah, 2 S. 21. 8; (2) son of Jonathan, lamed, 2 S. 4. 4; with Machir at Lodebar, 9. 4; David's kindness, 5—13; Ziba's slander, 16. 1—4; his defence, 19. 24—28; David spares him, 21. 7; called *Merib-baal*, q.v.

MERAB, eldest d. of Saul, 1 S. 14. 49; promised to David, 17. 25; 18. 17.

MERA·IAH, a priest in the time of Joiakim the son of Jeshua, Neh. 12. 12.

MERAIOTH, (1) son of Ahitub, and father of Zadok, 1 Ch. 9. 11; Neh. 11. 11; (2) head of a priestly house, Neh. 12. 15; (3) 1 Ch. 6. 6, 7.

MERARI, *bitter*, 3rd son of Levi, Gen. 46. 11; Ex. 6. 16; Nu. 3. 17; 1 Ch. 6. 1, 16, 47; 23. 6; descendants, Ex. 6. 19; Nu. 3. 20, 33, 35; 1 Ch. 6. 19, 29, 44, 47; 9. 14; 15. 6, 17; 23. 21—23; 24. 26, 27; 26. 10, 19; 2 Ch. 29. 12; 34. 12; Ezr. 8. 19; number at Sinai, Nu. 3. 33; 4. 29, 30, 42—45; their charge, the boards &c., 3. 36, 37; 4. 31, 32; 10. 17; waggons, 7. 8; encamped N. of the Tabernacle, 3. 35; marched first after Judah, 10. 17, 21; their cities, Jos. 21. 7, 34—40; 1 Ch. 6. 63, 77—81; their divisions under David, 23. 6; 24. 26.

MERARITES, Nu. 26. 57.

MERATHAIM, *double rebellion*, Jer. 50. 21.

MERCURIUS, Ac. 14. 12. **MERCURY**, R.V.

MERED, *rebellion*, son of Ezra, 1 Ch. 4. 17, 18.

MEREMOTH, (1) son of Uriah, head of 7th course of priests, Ezr. 8. 33; Neh. 3. 4, 21; (2) Ezr. 10. 36; (3) Neh. 10. 5; 12. 3.

MERES, a wise man of Ahasuerus', Est. 1. 14.

MERIBAH, *contention*, name given (1) to Rephidim, Ex. 17. 7; (2) to Kadesh, Nu. 20. 13, 24; 27. 14; Dt. 32. 51; 33. 8; Ps. 81. 7; also, Ps. 95. 8, R.V. (provocation, A.V.); 106. 32; **MERIBOTH**, Ez. 47. 19 (strife, A.V.); **MERIBATH**, Ez. 48. 28 (strife, A.V.).

MERIB-BAAL, *Baal contendeth*, 1 Ch. 8. 34; 9. 40; = Mephibosheth (2).

MERODACH, M. is broken, Jer. 50. 2.

MERODACH-BALADAN, the son of Baladan, sends ambassadors to Hezekiah, 2 K. 20. 12 (Berodach-b.); Is. 39. 1; cf. 2 Ch. 32. 31.

MEROM, *elevation*, waters of, Jos. 11. 5—7.

MERONOTHITE, (1) Jedeiah the, 1 Ch. 27. 30; (2) Jadon the, Neh. 3. 7.

MEROZ, refused to help Deborah, cursed, Ju. 5. 23.

MESHA, boundary of Joktanites, Gen. 10. 30.

MESHA, (1) king of Moab, 2 K. 3. 4: others (2) 1 Ch. 2. 42; (3) 8. 9.

MESHACH, name of Mishael, Dan. 1. 7; 3. 12—30.

MESHECH, son of Japheth, Gen. 10. 2; 1 Ch. 1. 5; the race descended from him; denounced, Ez. 32. 26; 38. 2, 3; 39. 1; trades with Tartessus, 27. 13; I sojourn in M. . . , tents of Kedar, R.V., Mesech A.V., Ps. 120. 5; in 1 Ch. 1. 17 Mash the son of Aram is called M.

MESHELEM·IAH, *peace of the Lord*, son of Kore, 1 Ch. 9. 21; 26. 1, 2, 9 = Shelemiah, 26. 14. See *Shallum*.

MESHEZABEEL, (1) Neh. 3. 4; (2) 10. 21; (3) 11. 24.

MESHILLEMITH, a priest, 1 Ch. 9. 12, called **-MOTH**, Neh. 11. 13.

MESHILLEMOTH, (1) an Ephraimite, 2 Ch. 28. 12; (2) Neh. 11. 13; same as preceding.

MESHULLAM, (1) ancestor of Shaphan the scribe, 2 K. 22. 3; (2) son of Zerubbabel, 1 Ch. 3. 19; (3) a chief of Gad under Jotham, 5. 13; (4) a Benjamite, 8. 17; (5) another Benjamite, 9. 7; Neh. 11. 7; (6) another Benjamite, 1 Ch. 9. 8; (7) son of Zadok and father of Hilkiah, 11; Neh. 11. 11; = Shallum (6) the high-priest; (8) a priest, son of Meshillemith, 1 Ch. 9. 12; (9) 2 Ch. 34. 12; (10) Ezr. 8. 16; (11) 10. 15; (12) 29; (13) son of Berechiah, helped to build the wall of Jerusalem, Neh. 3. 4, and the Temple wall, 30; his d. marries the son of Tobiah, 6. 18; (14) 3. 6; (15) 8. 4; (16) a family of priests, 10. 7; (17) 20; (18) 12. 13; (19) 16; (20) head of a family of doorkeepers, 25; called Meshelemiah, 1 Ch. 26. 1, and Shelemiah, 14, and Shallum, Neh. 7. 45; (21) a prince of Judah at the dedication of the wall, 12. 33.

MESHULLEMETH, wife of k. Manasseh, 2 K. 21. 19.

MESOBAITE, Jasiel the, one of David's heroes, 1 Ch. 11. 47; **JAASIEL** the **MEZOBAITE**, R.V.

MESOPOTAMIA, Heb. Aram-naharaim (see Ps. 60, title), i.e. *Aram of the two rivers* (Euphrates and Tigris), Gen. 24. 10; Dt. 23. 4; Ju. 3. 8, 10; 1 Ch. 19. 6; Ac. 2. 9; 7. 2.

MESSIAH, *anointed*, Dan. 9. 25, 26 (the anointed one, R.V.). We have found the M., Jn. 1. 41, R.V.

MESSIAS, Jn. 1. 41; 4. 25. **MESSIAH**, R.V.

METHEG-AMMAH, David took M., 2 S. 8. 1, A.V., and R.V. marg.: the bridle of the mother city, R.V.; the bridle of Ammah, marg. A.V.

METHUSAEL, father of Lamech, Gen. 4. 18. **METHUSHAEL**, R.V.

METHUSELAH, father of Lamech the younger, Gen. 5. 21—27; 1 Ch. 1. 3; Lk. 3. 37, R.V.

MEUNIM. A.V. uses this form only in Neh. 7. 52; R.V. also in 1 Ch. 4. 41 (where A.V. has *habitations*); 2 Ch. 26. 7; Ezr. 2. 50. See *Mehunim*.

MEUZAL, Ezek. 27. 19, marg.; from Uzal, R.V. m.

MEZAHAB, f. of Matred, Gen. 36. 39; 1 Ch. 1. 50.

MEZOBAITE, 1 Ch. 11. 47. See *Mesobaite*.

MIAMIN, (1) Ezr. 10. 25; (2) a priest, Neh. 12. 5;= Mijamin (2) and Miniamin (2).

MIBHAR, *choice*, "son of Haggeri," 1 Ch. 11. 38.

MIBSAM, (1) son of Ishmael, Gen. 25. 13; 1 Ch. 1. 29; (2) son of Simeon, 1 Ch. 4. 25.

MIBZAR, *fortress*, a duke of Edom or Esau, Gen. 36. 42; 1 Ch. 1. 53.

MICA, R.V., Micha, A.V., (1) son of Mephibosheth, 2 S. 9. 12; (2) Neh. 10. 11; (3) son of Zichri, 1 Ch. 9. 15, R.V. (Micah, A.V.); called son of Zabdi, Neh. 11. 17, 22.

MICAH, (1) a man of Mt. Ephraim, Ju. 17. 1, 5, 8—10, 12, 13; 18. 2—4, 13, 15, 18, 22, 23, 26, 27, 31; (2) the Morasthite, the prophet, Jer. 26. 18, A.V., Micaiah R.V., Mi. 1. 1; (3) a descendant of Joel the Reubenite, 1 Ch. 5. 5; (4) son of Merib-baal (Mephibosheth), 8. 34, 35; 9. 40, 41; (5) son of Uzziel, 23. 20; 24. 24, 25, R.V., Michah, A.V.; (6) father of Abdon, under Josiah, 2 Ch. 34. 20; (7) A.V. has Micah in 1 Ch. 9. 15 for *Mica* (3), q.v.

MICA·IAH, *who is like the Lord?* (1) Micah (1) so called in Heb., Ju. 17. 1, 4; (2) the son of Imlah, 1 K. 22. 8, 9, 13—15, 24—26, 28; 2 Ch. 18. 7, 8, 12—14, 23—25, 27: the following all written Michaiah, A.V., Micaiah, R.V.; (3) father of Achbor, 2 K. 22. 12, =Micah (6); (4) son of Zaccur, a descendant of Asaph, Neh. 12. 35,=Mica (3); (5) a priest, Neh. 12. 41; (6) wife of Rehoboam, king of Judah, 2 Ch. 13. 2,=Maacah (3); (7) sent by Jehoshaphat to teach the law, 17. 7; (8) son of Gemariah, Jer. 36. 11, 13; (9) R.V. has Micaiah, Jer. 26. 18, where A.V. has Micah (2).

MICHA. See *Mica*.

MICHAEL, *who is like God?* (1) f. of *Sethur*, q.v., Nu. 13. 13; (2) a Gadite, 1 Ch. 5. 13; (3) another Gadite, 5. 14; (4) a Gershonite, ancestor of Asaph, 6. 40; (5) a man of Issachar, 7. 3; (6) a Benjamite, 8. 16; (7) a captain who joined David at Ziklag, 12. 20; (8) 27. 18; (9) a son of Jehoshaphat, 2 Ch. 21. 2, 4; (10) Ezr. 8. 8; (11) one of the "chief princes," Dan. 10. 13, 21; 12. 1; M. the archangel, Jude 9; Rev. 12. 7.

MICHAH, 1 Ch. 24. 24, 25, A.V. only;=Micah (5).

MICHA·IAH, A.V. only for *Micaiah*, q.v., (3)—(8).

MICHAL, Saul's 2nd daughter, 1 S. 14. 49; 18. 20, 27, 28; 19. 11—13, 17; 25. 44; returns to David, 2 S. 3. 13, 14; 6. 16, 20, 21, 23; 1 Ch. 15. 29 [Michal for Merab in 2 S. 21. 8].

MICHMAS, the men of, Ezr. 2. 27; Neh. 7. 31; =

MICHMASH, occupied by Saul, 1 S. 13. 2, 5, 11, 16, 23; 14. 5, 31; Is. 10. 28; inhabited after the captivity, Ezr. 2. 27; Neh. 7. 31; 11. 31.

MICHMETHAH, a boundary of Ephraim, Jos. 16. 6 and of Manasseh, 17. 7.

MICHRI, *my price*, ancestor of Elah, 1 Ch. 9. 8.

MIDDIN, a city of Judah, Jos. 15. 61.

MIDIAN, *judgement*, **MIDIANITES**. Son of Abraham and Keturah, Gen. 25. 2, 4; 1 Ch. 1. 32, 33; Joseph sold to the M., Gen. 37. 28, 36; Moses in M., Ex. 2. 15; 3. 1; 4. 19; 18. 1; M. and Moab fetch Balaam, Nu. 22. 4, 7; the M. woman, the plague, 25. 1—15; to be vexed, 16—18; defeated by Israel, 31. 1—12; Jos. 13. 21; the spoil, Nu. 31. 13—54; driven out by Gideon, Ju. 6, 7, 8; 9. 17; Ps. 83. 9, 11; Is. 9. 4; 10. 26; smitten in the field of Moab, Gen. 36. 35; 1 Ch. 1. 46. Other places Nu. 10. 29; 1 K. 11. 18; Is. 60. 6; Hab. 3. 7.

MIGDAL-EL, *tower of God*, a fortified town of Naphtali, Jos. 19. 38.

MIGDAL-GAD, a city of Judah, Jos. 15. 37.

MIGDOL, *tower*, (1) encampment at the Exodus, Ex. 14. 2; Nu. 33. 7; (2) the Jews dwelt at M. in Egypt, Jer. 44. 1; Neb. shall destroy it, 46. 14; Egypt shall be desolate from M. to Syene, marg. from the tower of Syene, Ez. 29. 10; 30. 6.

MIGRON, 1 S. 14. 2; Is. 10. 28.

MIJAMIN, (1) head of the 6th course of priests, 1 Ch. 24. 9; (2) a family of priests, Neh. 10. 7;=Miamin (2) and Miniamin (2).

MIKLOTH, *sticks*, (1) a son of Jehiel, 1 Ch. 8. 32; 9. 37, 38; (2) leader in David's army, 27. 4.

MIKNEIAH, a gatekeeper of the ark, 1 Ch. 15. 18, 21.

MILALAI, Neh. 12. 36; probably a Gershonite.

MILCAH, *queen*, (1) d. of Haran, and wife of Nahor, Gen. 11. 29; 22. 20, 23; 24. 15, 24, 47; (2) d. of Zelophehad, Nu. 26. 33; 27. 1; 36. 11; Jos. 17. 3.

MILCOM, *their king*, the abomination of the Ammonites, 1 K. 11. 5, 33; 2 K. 23. 13; elsewhere called *Malcham* and *Molech*, q.v.

MILETUS, visited by Paul, Ac. 20. 15, 17; Trophimus left there sick, 2 Tim. 4. 20, **MILETUM**, A.V.

MILLO, *bulwark*, a part of Jerusalem, existing before David, 2 S. 5. 9; 1 Ch. 11. 8; repaired by Solomon, 1 K. 9. 15, 24; 11. 27; Joash murdered, 2 K. 12. 20; repaired by Hezekiah, 2 Ch. 32. 5.

MILLO, house of, made Abimelech king, Ju. 9. 6, 20.

MINGLED PEOPLE, kings of the, R.V., of Arabia A.V., 1 K. 10. 15; all the m. p., Jer. 25. 20; all the kings of the m. p. that dwell in the desert, 24; the m. p. that are in the midst of Babylon, 50. 37; all the m. p., Ez. 30. 5.

MINIAMIN, (1) a Levite under Hezekiah, 2 Ch. 31. 15; (2) Neh. 12. 17;=Miamin (2) and Mijamin (2); (3) Neh. 12. 41.

MINNI, a kingdom (of *Armenia*, q.v.), Jer. 51. 27.

MINNITH, whither Jephthah drove the Ammonites, Ju. 11. 33; (2) wheat of M., Ez. 27. 17.

MIPHKAD, *appointment*, the gate of, Neh. 3. 31.

MIRIAM, *exalted*, sister of Moses, Nu. 26. 59; watches the ark, Ex. 2. 4; calls his mother, 7, 8; leads the women with tabrets, 15. 20, 21; murmurs against Moses, smitten with leprosy, Nu. 12. 1—15; Dt. 24. 9; dies in Kadesh, 20. 1; Mi. 6. 4.

MIRMA, *deceit*, a Benjamite, 1 Ch. 8. 10. **MIRMAH**, R.V.

MISGAB, *high fort*, M. is put to shame, Jer. 48. 1.

MISHAEL, (1) son of Uzziel, Ex. 6. 22; helps to remove the bodies of Nadab and Abihu, Lev. 10. 4, 5; (2) Neh. 8. 4; (3) one of the 3 children with Daniel, Dan. 1. 6, 7, 11, 19; 2. 17. See *Meshach*.

MISHAL, a town of Asher, Jos. 19. 26, R.V., **MISHEAL**, A.V.; given to the Gershonites, 21. 30.

MISHAM, a Benjamite, 1 Ch. 8. 12.

MISHMA, (1) a son of Ishmael, Gen. 25. 14; 1 Ch. 1. 30; (2) son of Simeon, 1 Ch. 4. 25.

MISHMANNAH, joined David at Ziklag, 1 Ch. 12. 10.

MISHNEH, marg. R.V.: the second quarter, R.V.: the college, A.V., 2 K. 22. 14; 2 Ch. 34. 22.

MISHRAITES, a family of Kirjath-jearim, 1 Ch. 2. 53.

MISPAR, R.V., **MIZPAR**, A.V., Ezr. 2. 2; the same as

MISPERETH, returned with Zerubbabel, Neh. 7. 7.

MISREPHOTH-MAIM, *burnings of waters*, whither Joshua chased Jabin, Jos. 11. 8; from Lebanon unto M. and (even, R.V.) all the Sidonians, 13. 6.

MITHCAH, a desert station, Nu. 33. 28, 29.

MITHNITE, the, Joshaphat, 1 Ch. 11. 43.

MITHREDATH, (1) a treasurer of Cyrus, Ezr. 1. 8; (2) a Persian officer at Samaria, 4. 7.

MITYLENE, chief town of Lesbos, Ac. 20. 14.

MIZAR, *little*, the hill M., Ps. 42. 6, the little hill (mountain, R.V.), marg.

MIZPAH, MIZPEH, *watch-tower*, (1) -ah R.V. except Ju. 11. 29; -eh, A.V. except Gen. 31. 49; the heap of stones raised by Jacob and Laban, Gen. 31. 49; Ju. 10. 17; 11. 11, 29, 34; 20. 1, 3; 21. 1, 5, 8; given to Gad, Jos. 13. 26; (2) Mizpeh of Moab, where David placed his parents, 1 S. 22. 3; (3) the land of Mizpah, R.V., -eh, A.V., where lived the Hivites who joined Jabin, Jos. 11. 3; (4) valley of Mizpeh, whither Jabin was chased, 11. 8; (5) Mizpeh, a city of Judah, Jos. 15. 38; (6) Mizpeh in Joshua, A.V. and R.V., and in Samuel, A.V.; -ah, elsewhere; a city of Benjamin, near Ramah and

Gibeon, Jos. 18. 26; where Samuel assembled Israel, 1 S. 7. 5, 6, 16; 10. 17; fortified by Asa, 1 K. 15. 22; 2 Ch. 16. 6; Jer. 41. 10; residence of Gedaliah, 2 K. 25. 22—25; Jer. 40. 6—41. 18; Neh. 3. 7; Hos. 5. 1.

MIZPAR=*Mispar*, and *Mispereth*, q.v.

MIZRAIM, Gen. 10. 6, 13; 1 Ch. 1. 8, 11; Heb. name of Egypt.

MIZZAH, Gen. 36. 13, 17; 1 Ch. 1. 37.

MNASON, of Cyprus, Ac. 21. 16.

MOAB, son of Lot's eldest daughter, Gen. 19. 37; **MOABITES**, the nation descended from him, Dt. 2. 9—11; Nu. 21. 26—30; Dt. 28. 18; Ju. 11. 18; M. will not let Israel pass, Ju. 11. 17; M. not to be interfered with, Dt. 2. 9;—Nu. 21. 13—20; Ju. 11. 15, 18; Israel pitches in "the plains of M.," Nu. 22. 1; Balak and Balaam, c. 22, 23, 24; a sceptre shall smite the corners of M., 24. 17; they corrupt Israel, c. 25; a M. shall not enter into the congregation, Dt. 23. 3; Eglon king of M., and Ehud, Ju. 3. 12—30; served the gods of M., 10. 6; Elimelech's family in M., Rt. 1. 1—4; Hadad smites Midian in the field of M., Gen. 36. 35; 1 Ch. 1. 46; defeated by Saul, 1 S. 14. 47; David leaves his parents at Mizpeh of M., 22. 3, 4; conquest by David, 2 S. 8. 2; 1 Ch. 18. 2; Ps. 60. 8; 108. 9; Solomon's fondness for M. wives, 1 K. 11. 1; and M. gods, 7, 33; Mesha's tribute to Ahab, 2 K. 3. 4; he rebels against Ahaziah, 1. 1; 3. 5; attacks Judah, 2 Ch. 20. 1; M. and Ammon defeated by Israel, Judah and Edom, 2 K. 3. 6—27; 2 Ch. 20. 1—25; Ps. 83. 6; bands of M. invade Israel, 2 K. 13. 20; M. shall obey the Root of Jesse, Is. 11. 14; punishment of, 15. 16; 25. 10—12; Jer. 9. 26; 25. 9—21; 48; Ez. 25. 8—11; Am. 2. 2; Zep. 2. 8—11; helps Nebuchadnezzar against Judah, 2 K. 24. 2; Jeremiah to send yokes to M., Jer. 27. 1; the Jews that were in M., 40. 11; M. marriages, Ezr. 9. 1, 2; Neh. 13. 23. Other places 2 S. 23. 20; 1 Ch. 4. 22; 11. 46; 18. 11.

MOAD·IAH, a priest, or family of priests, Neh. 12. 17; Maadiah, v. 5.

MOLADAH, in S. Judah, Jos. 15. 26; 19. 2; 1 Ch. 4. 28; Neh. 11. 26.

MOLECH, the fire-god of the Ammonites, Lev. 18. 21; 20. 2, 3, 4; Jer. 32. 35; 1 K. 11. 7; to pass through the fire to M., 2 K. 23. 10.

MOLID, 1 Ch. 2. 29.

MOLOCH, Am. 5. 26, the tabernacle of your Moloch (Siccuth your king, R.V., and A.V. marg.); Ac. 7. 43; =*Molech*, q.v.

MORASTHITE, *inhab. of Moresheth*, **MORASHTITE** R.V. Micah the M., Jer. 26. 18; Mic. 1. 1.

MORDECAI, son of Jair, a Benjamite, Est. 2. 5, 10, 11, 15, 19, 20—22; 3. 2—6; 4. 1, 4—7, 9, 10, 12, 13, 15, 17; 5. 9, 13, 14; 6. 2—4, 10—13; 7. 10; 8. 1, 2, 7, 9, 15; 9. 3, 4, 20, 23, 29, 31; 10. 2, 3; Ezra 2. 2; Neh. 7. 7.

MOREH, *teacher*, (1) plain of, A.V., oak of, R.V., Gen. 12. 6; plains of, A.V., oaks of, R.V., Dt. 11. 30; (2) hill of M., Ju. 7. 1.

MORESHETH-GATH, Mi. 1. 14; in S. Judah.

MORIAH, (1) the land of, Gen. 22. 2; (2) the site of the Temple, 2 Ch. 3. 1.

MOSERA(H), a desert station, Dt. 10. 6; probably=

MOSEROTH, *bonds*, Nu. 33. 30; near Mt. Hor.

MOSES, son of Amram, Ex. 6. 16, 18, 20; 1 Ch. 6. 1—3; family, 23. 14—17; 26. 24, 25; birth, exposure and adoption, Ex. 2. 1—10; Ac. 7. 20, 21; Heb. 11. 23; refused to be called the son of Pharaoh's daughter, Heb. 11. 24; flight into Midian, Ex. 2. 10—20; Ac. 7. 24—29; marriage, birth of Gershom, Ex. 2. 21, 22; Ac. 7. 29; the bush, sent to Egypt, Ex. 3; Ps. 105. 26; Ac. 7. 30—35; the three signs, Ex. 4. 1—9, 21—23; Aaron his spokesman, 10—16; departs, 19, 20; circumcision of Gershom, 24—26; met by Aaron, 27, 28; assembles Israel, 29—31; interview with Pharaoh, 5. 1—5; reproached by the people, 20, 21; his complaint to God, 22, 23; further promise and charge, 6. 1—9, 28—30; 7. 1—9; the signs done, 10, 11; the 10 plagues, 7. 19—11. 10; 12. 29, 30; pursuit and passage of the Red Sea, 14; Ac. 7. 36; they believe M., Ex. 14. 31; Jos. 4. 14; his song, Ex. 15. 1—19; the people murmur against him, at Marah, 15. 24; at Sin, 16. 2, 3; at Rephidim, 17. 2, 3; on the return of the spies, Nu. 14. 2; on the rebellion of Korah, 16. 41; at Kadesh, 20. 2, 3; when compassing Edom, 21. 5; sweetens the waters, Ex. 15. 25; brings water out of the rock, at Horeb, 17. 5, 6; at Kadesh, Nu. 20. 7—11; brings quails, at Sin, Ex. 16. 13; at Kibroth-hattaavah, Nu. 11. 31—34; Ps. 105. 40; manna, Ex. 16. 14—36; Nu. 11. 6—9; Dt. 8. 3; Neh. 9. 15; Ps. 78. 24; 105. 40; Jn. 6. 31, 32; holds the rod while Joshua and Amalek fight, Ex. 17. 9—12; goes up to God, the Law, c. 19; Heb. 12. 21; returns, with the tables, Ex. 31. 18; 32. 7, 15, 16; God will make of him a nation, 9, 10; Nu. 14. 12; his intercessions, Ex. 32. 11—13, 30—34; 34. 8, 9; Ps. 106. 23; also at Taberah, Nu. 11. 2; on the return of the spies, 14. 13—19; on the rebellion of Korah, 16. 22; breaks the tables, Ex. 32. 19; destroys the calf, 20; has the idolaters slain, 25—29; a leader in God's stead, 33. 1—3; speaks with God face to face in the tabernacle, 7—11; sees His glory, 12—23; two new tables, 34. 1—4, 27; with God another 40 days, 28; his face shines, the veil, 29—35; 2 Cor. 3. 7, 13; rears the tabernacle, Ex. 40. 17—38; consecrates Aaron and his sons, Lev. 8; the census, Nu. 1; again, in the plains of Moab, Nu. 26; sends the spies, c. 13; rebellion of Korah, c. 16; Ps. 106. 16; shall not enter Canaan, Nu. 20. 12, 13; Ps. 106. 32; sends to Edom, Nu. 20. 14; the brazen serpent, 21. 8, 9; Jn. 3. 14; song at the well, Nu. 21. 17, 18; views the land, 27. 12—14; Dt. 34. 1—4; appoints Joshua, Nu. 27. 15—23; settles the 2½ tribes, c. 32; a prophet like unto him, Dt. 18. 15—19; Ac. 3. 22; 7. 37; Ebal and Gerizim, Dt. 27, 28; exhortations, c. 29—31; the elders gathered, 31. 28; his song, c. 32; blesses the 12 tribes, c. 33; death and burial, &c., 34. 1—8; his greatness, 10—12; his meekness, Nu. 12. 3; faithfulness, 7; Heb. 3. 2, 5; at the Transfiguration, Mt. 17. 3, 4; Mk. 9. 4, 9; Lk. 9. 30; the Scribes and Pharisees sit in M.'s seat, Mt. 23. 2; had ye believed M. ye would have believed me, Jn. 5. 46; baptized unto M., 1 Cor. 10. 2; Jannes and Jambres withstood M., 2 Tim. 3. 8; dispute about the body of M., Jude 9; the Song of M. and the Lamb, Rev. 15. 3. Other places Ps. 103. 7; Is. 63. 12; Jer. 15. 1; Mal. 4. 4; Lk. 16. 29, 31; Jn. 1. 17.

MOZA, (1) son of Caleb, 1 Ch. 2. 46; (2) son of Zimri, 1 Ch. 8. 36, 37; 9. 42, 43.

MOZAH, a city of Benjamin, Jos. 18. 26.

MUPPIM, a Benjamite in Egypt, Gen. 46. 21; called Shupham, A.V., Shephuphan, R.V., Nu. 26. 39; Shuppim, 1 Ch. 7. 12, 15; 26. 16; Shephuphan, 1 Ch. 8. 5.

MUSHI, son of Merari, Ex. 6. 19; Nu. 3. 20; 1 Ch. 6. 19, 47; 23. 21, 23; 24. 26, 30.

MYRA, a town of Lycia, Ac. 27. 5.

MYSIA, on frontier of the provinces of Asia and Bithynia, Ac. 16. 7, 8.

NAAM, *pleasantness*, son of Caleb, 1 Ch. 4. 15.

NAAMAH, (1) Gen. 4. 22; (2) an Ammonitess, m. of Rehoboam, 1 K. 14. 21, 31=2 Ch. 12. 13; (3) a town in Judah, Jos. 15. 41.

NAAMAN, (1) Gen. 46. 21=1 Ch. 8. 4, 7; (2) Nu. 26. 40; (3) the Syrian noble, cured of leprosy by Elisha, 2 K. 5; Lk. 4. 27.

NAAMATHITE, *of Naamah*, Zophar the N., Job 2. 11; 11. 1; 20. 1; 42. 9.

NAAMITES, family of Naaman (2), Nu. 26. 40.

NAARAH, *girl*, (1) 1 Ch. 4. 5, 6; (2) Jos. 16. 7, R.V., spelt

NAARATH, Jos. 16. 7, A.V., and **NAARAN**, 1 Ch. 7. 28.

NAARAI, 1 Ch. 11. 37, =Paarai, 2 S. 23. 35.

NAASHON, NAASSON, same as **NAHSHON**, q.v.

NABAL, *fool*; the churlish man of Carmel, 1 S. 25; husb. of *Abigail*, q.v., 1 S. 27. 3; 30. 5; 2 S. 2. 2; 3. 3.

NABOTH, the Jezreelite, murdered by Ahab for his vineyard, 1 K. 21; avenged, 2 K. 9. 21, 25, 26.

NACHON, -CON R.V., owner of a threshingfloor near Jerusalem, 2 S. 6. 6; called Chidon, 1 Ch. 13. 9.

NACHOR, Jos. 24. 2, A.V.; Lk. 3. 34, A.V.; elsewhere **NAHOR**, q.v.

NADAB, *liberal*, (1) eldest s. of Aaron, Ex. 6. 23; 24. 1, 9; 28. 1; Nu. 3. 2; 26. 60; 1 Ch. 6. 3; 24. 1; struck dead for offering strange fire, Lev. 10. 1; Nu. 3. 4; 26. 61; 1 Ch. 24. 2; (2) 1 Ch. 2. 28, 30; (3) 1 Ch. 8. 30; 9. 36; (4) k. of Israel, 1 K. 14. 20; 15. 25, 31; killed by Baasha, 15. 27.

NAGGE, **NAGGAI** R.V.; Lk. 3. 25;=? *Nogah*, q.v.

NAHALAL, *sheepwalk*, Jos. 19. 15, R.V.; 21. 35; and **NAHALOL**, Ju. 1. 30; **NAHALLAL** in Jos. 19. 15.

NAHALIEL, *God's torrent*, Nu. 21. 19.

NAHAM, *consolation*, a Judæan, 1 Ch. 4. 19.

NAHAMANI, Neh. 7. 7; omitted in Ezr. 2. 2.

NAHARAI, one of David's captains, 2 S. 23. 37, R.V.; 1 Ch. 11. 39: spelt

NAHARI, 2 S. 23. 37, A.V.

NAHASH, *serpent*, (1) king of Ammon, defeated by Saul, 1 S. 11. 1, 2; 12. 12; kind to David, 2 S. 10. 2 =1 Ch. 19. 1, 2; cp. 2 S. 17. 27; (2) appy. for Jesse, 2 S. 17. 25; (3) 1 Ch. 4. 12, mg., see *Ir-nahash*.

NAHATH, *rest*, (1) Gen. 36. 13, 17; 1 Ch. 1. 37; (2) 1 Ch. 6. 26; called Toah, v. 34, and Tohu, 1 S. 1. 1; (3) 2 Ch. 31. 13.

NAHBI, the spy sent by Naphtali, Nu. 13. 14.

NAHOR, (1) father of Terah, Gen. 11. 22—25; 1 Ch. 1. 26; Lk. 3. 34, R.V.; (2) s. of T. and grandf. of Rebekah, Gen. 11. 26, 27, 29; 22. 20, 23; 24. 10, 15, 24, 47; 29. 5; 31. 53; Jos. 24. 2, R.V.; spelt Nachor in Jos. 24. 2 and Lk. 3. 34, A.V.

NAHSHON, *diviner*, Ex. 6. 23, R.V.; Nu. 1. 7; 2. 3; 7. 12, 17; 10. 14; Rt. 4. 20; 1 Ch. 2. 10, 11; Mt. 1. 4, R.V.; Lk. 3. 32, R.V.; spelt in A.V. Naashon, Ex. 6. 23, and Naasson, Mt. 1. 4; Lk. 3. 32.

NAHUM, *consoler*, (1) the prophet, Na. 1. 1, see p. 59; (2) Lk. 3. 25, R.V.; Naum, A.V.

NAIN, near En-dor, widow's son raised at, Lk. 7. 11.

NAIOTH, in Ramah, where David fled from Saul, 1 S. 19. 18—23; 20. 1.

NAOMI (**NOOMI**, R.V. mg., Rt. 1. 2), *pleasant*, the m.-in-law of *Ruth*, q.v., Rt. 1; 2; 3. 1; 4. See *Mara*.

NAPHATH-DOR, Jos. 12. 23; 1 K. 4. 11, and **NAPHOTH-DOR**, Jos. 11. 2, all in mg. of R.V. for height(s) of D., R.V. Cf. A.V. and see *Dor*.

NAPHISH, Gen. 25. 15; 1 Ch. 1. 31; 5. 19, R.V.

NAPHTALI, ? *wrestlings*, Gen. 30. 8, s. of Jacob and tribe; Gen. 35. 25; 46. 24; 49. 21; Ex. 1. 4; Nu. 1. 15, 42, 43; 2. 29; 7. 78; 10. 27; 13. 14; 26. 48, 50; 34. 28; Dt. 27. 13; 33. 23; Ju. 1. 33; 4. 6, 10; 5. 18; 6. 35; 7. 23; Ps. 68. 27; Ez. 48. 3, 4, 34; Rev. 7. 6, R.V.; land of, Dt. 34. 2; Jos. 19. 32—39; Ju. 7. 23; 1 K. 4. 15; 7. 14; 15. 20; 2 K. 15. 29;—1 Ch. 2. 2; 7. 13; 12. 34, 40; 27. 19; 2 Ch. 16. 4; 34. 6; Is. 9. 1=Mt. 4. 13, 15, R.V. [A.V. in N.T. Nep(h)thalim]; Levite cities in, Jos. 20. 7; 21. 6, 32; 1 Ch. 6. 62, 76. See *Tribes* in Index of Subjects.

NAPHTUHIM, Gen. 10. 13; 1 Ch. 1. 11.

NARCISSUS, *daffodil*, Ro. 16. 11.

NATHAN, *He has given*, (1) 1 Ch. 2. 36; (2) 2 S. 23. 36=1 Ch. 11. 38; (3) s. of David, 2 S. 5. 14; 1 Ch. 3. 5; 14. 4; Zech. 12. 12; Lk. 3. 31; (4) the prophet, forbids David to build a temple, 2 S. 7; rebukes him about Bath-sheba, chap. 12; anoints Solomon king, 1 K. 1; 1 Ch. 17. 1, 2, 3, 15; 29. 29; 2 Ch. 9. 29; 29. 25; Ps. 51, title; (5) 1 K. 4. 5, perhaps=(3) or (4): two others, Ezr. 8. 16; 10. 39.

NATHANAEL, *God has given*, the disciple, "an Israelite indeed," Jn. 1. 45—51; with Peter, 21. 2.

NATHAN-MELECH, *the King (i.e. God) has given*, chamberlain of Josiah, 2 K. 23. 11.

NAUM, Lk. 3. 25 A.V. for Nahum.

NAZARENE, *bel. to Nazareth*, used of Jesus, Mt. 2. 23 and in R.V. of Mt. 26. 71; Mk. 14. 67; 16. 6; Christians called "sect of the Nazarenes," Ac. 24. 5.

NAZARETH, in Galilee, early home of Jesus, Mt. 2. 23; 4. 13; 21. 11; Mk. 1. 9; Lk. 1. 26; 2. 4, 39, 51; 4. 16; Jn. 1. 46; Jesus of N., Mt. 26. 71; Mk. 1. 24; 10. 47; 14. 67; 16. 6; Lk. 4. 34; 18. 37; 24. 19; Jn. 1. 46; 18. 5, 7; 19. 19; Ac. 2. 22; 3. 6; 4. 10; 6. 14; 10. 38; 22. 8; 26. 9. R.V. in Mt. 26. 71; Mk. 14. 67; 16. 6, the Nazarene.

NAZARITE, **NAZIRITE** R.V., *a consecrated man*, law of, Nu. 6; Samson the N., Ju. 13. 5, 7; 16. 17;—Am. 2. 11, 12. In Lam. 4. 7, R.V. nobles.

NEAH, a town in Zebulun, Jos. 19. 13.

NEAPOLIS, *Newtown*, the port of Philippi, Ac. 16. 11.

NEAR·IAH, *servant of the L.*, (1) 1 Ch. 3. 22, 23; (2) 1 Ch. 4. 42.

NEBAI, Neh. 10. 19, A.V., and R.V. mg.; Nobai, R.V.

NEBAIOTH, *heights*, and **NEBAJOTH**, A.V. in Gen. the firstborn of Ishmael, Gen. 25. 13; 28. 9; 36. 3; 1 Ch. 1. 29; his descendants, Is. 60. 7.

NEBALLAT, a town of Benjamin, Neh. 11. 34.

NEBAT, f. of Jeroboam, 1 K. 11. 26; 12. 2, 15; 15. 1; 16. 3, 26, 31; 21. 22; 22. 52; 2 K. 3. 3; 9. 9; 10. 29; 13. 2, 11; 14. 24; 15. 9, 18, 24, 28; 17. 21; 23. 15; 2 Ch. 9. 29; 10. 2, 15; 13. 6.

NEBO, ? *height*, (1) a hill in Moab, Dt. 32. 49; 34. 1; perh. near (2) a town in Moab, Nu. 32. 3, 38; 33. 47; 1 Ch. 5. 8; Is. 15. 2; Jer. 48. 1, 22; (3) a town in Judah, Ezr. 2. 29; 10. 43; Neh. 7. 33.

NEBO, Babylonian god of wisdom,=Mercury, Is. 46. 1. Hence

NEBUCHADNEZZAR, *Nebo, protect the crown!* (or, *the landmark*). the great king of Babylon; subdues Judah, 2 K. 24. 1; besieges Jerusalem, 24. 10, 11; and takes it, carrying away king and people, 25. 1, 8, 22; 1 Ch. 6. 15; 2 Ch. 36; Ezr. 1. 7; 2. 1; 5. 12, 14; 6. 5; Neh. 7. 6; Est. 2. 6; Jer. 27. 6, 8, 20; 28. 3, 11, 14; 29. 1, 3; 34. 1; 39. 5, A.V. Also Dan. 1. 1, 18; chaps. 2—4; 5. 2, 11, 18; for which see *Daniel* and *Azariah*. Spelt more accurately

NEBUCHADREZZAR, Jer. 21. 2, 7; 22. 25; 24. 1; 25. 1, 9; 29. 21; 32. 1, 28; 35. 11; 37. 1; 39. 1, 5 R.V., 11; 43. 10; 44. 30; 46. 2, 13, 26; 49. 28, 30; 50. 17; 51. 34; 52; Ez. 26. 7; 29. 18, 19; 30. 10.

NEBUSHASBAN, *N. delivered me*, Jer. 39. 13.

NEBUZAR·ADAN, *N. has given seed*, captain of the guard to Nebuchadnezzar, 2 K. 25. 8, 11, 20; kind to Jeremiah, Jer. 39. 9, 11, 13; 40. 1; 41. 10; 43. 6; 52. 12, 15, 16, 26, 30.

NECHO, **NECO** R.V., king of Egypt, conquered Josiah, defeated by Nebuchadnezzar (Jer. 46. 2), 2 Ch. 35. 20, 22; 36. 4; called Pharaoh-Necho(h) [Neco(h) R.V.], 2 K. 23. 29—35; Jer. 46. 2.

NEDAB·IAH, *free-gift of the L.*, 1 Ch. 3. 18.

NEGINAH, Ps. 61, title, A.V., and

NEGINOTH, in titles of Ps. 4; 6; 54; 55; 67; 76; all A.V.; Hab. 3. 19, A.V. mg.; *stringed instruments*, R.V., as Hab. 3. 19, A.V. text.

NEGO, Dan. 1. 7; 2. 49; 3. 12 f.; prob. altered from *Nebo*: only in *Abed-nego*, q.v.

NEHELAMITE, Jer. 29. 24, 31, 32. See *Shemaiah*.

NEHEM·IAH, *comfort of the L.*, (1) who rebuilt the wall of Jerusalem, Neh. 1. 1; 8. 9; 10. 1; 12. 26, 47; see p. 46; (2) Ezr. 2. 2=Neh. 7. 7; (3) Neh. 3. 16.

NEHILOTH, Ps. 5, title; *wind instruments*, R.V. mg.

NEHUM, *comfort*, Neh. 7. 7 (but Ezr. 2. 2, Rehum).

NEHUSHTA (? *bronze*), m. of Jeconiah, 2 K. 24. 8.

NEHUSHTAN (mg., *a piece of brass*), name given to the brazen serpent, 2 K. 18. 4.

NEIEL, a place on the borders of Asher, Jos. 19. 27.

NEKEB, Jos. 19. 33; cf. R.V., and see *Adami*.

NEKODA, ? *herdsman*, (1) Ezr. 2. 48=Neh. 7. 50; (2) Ezr. 2. 60=Neh. 7. 62.

NEMUEL, (1) Nu. 26. 9; (2) Nu. 26. 12; 1 Ch. 4. 24 (called Jemuel, Gen. 46. 10; Ex. 6. 15).

NEMUELITES, Nu. 26. 12, family of N. (2).

NEPHEG, *sprout*, (1) Ex. 6. 21; (2) 2 S. 5. 15; 1 Ch. 3. 7; 14. 6.

NEPHILIM, R.V. Gen. 6. 4; Nu. 13. 33; *giants*, A.V.

NEPHISH, 1 Ch. 5. 19, should be *Naphish*, q.v.

NEPHISHESIM, **NEPHUSIM**, cf. text and mg. of A.V. and R.V. in Ezr. 2. 50; Neh. 7. 52.

NEPHUSHESIM, Neh. 7. 52, R.V. text, prob. so written in Heb. for **NEPHUSIM**, or

NEPHISIM, Ezr. 2. 50, R.V. text, a family of *Nethinim*, q.v.

NEPHTHALIM, N.T. form of *Naphtali* in A.V.; Mt. 4. 13, 15; Rev. 7. 6.

NEPHTOAH, *an opening*, fountain near Jerusalem, Jos. 15. 9; 18. 15.

NER, *lamp*, Saul's grandf. and f. of Abner, 1 S. 14 50, 51; 26. 5, 14; 2 S. 2. 8, 12; 3. 23, 25, 28, 37; 1 K. 2. 5, 32; 1 Ch. 8. 33; 9. 36, 39; 26. 28.

NEREUS, a convert, Ro. 16. 15.

NERGAL, Assyrian lion-god, 2 K. 17. 30. See p. 163.

NERGAL-SHAREZER, *N. protect the king!*, a chief

officer of Nebuchadnezzar, Jer. 39. 3, 13. Cp. *Sharezer*, 2 K. 19. 37.

NERI, *lamp of the L.*, Lk. 3. 27, same name as

NER·IAH, f. of Baruch, Jer. 32. 12, 16; 36. 4, 8, 32; 43. 3, 6; 45. 1; 51. 59.

NETAIM, *plantations* (as R.V. mg.), in Judah, near *Gederah*, q.v., 1 Ch. 4. 23, R.V. text. Plants, A.V.

NETHANEEL, A.V., but **NETHANEL**, R.V., same as Nathanael in N.T., *God has given*, captain of Issachar in the wilderness, Nu. 1. 8; 2. 5; 7. 18, 23; 10. 15: and nine others, 1 Ch. 2. 14; 15. 24; 24. 6; 26. 4; 2 Ch. 17. 7; 35. 9; Ezr. 10. 22; Neh. 12. 21, 36.

NETHAN·IAH, *the L. has given*, f. of Ishmael who slew Gedaliah, 2 K. 25. 23, 25; Jer. 40. 8, 14, 15; 41: others, 1 Ch. 25. 2, 12; 2 Ch. 17. 8; Jer. 36. 14.

NETHINIMS (**-NIM** R.V.), *given* (i.e. to the Temple, cp. Num. 3. 9; 1 S. 1. 11), a class of Temple servants, 1 Ch. 9. 2; Ezr. 2. 43, 58, 70; 7. 24; 8. 17, 20; Neh. 3. 26, 31; 7. 46, 60, 73; 10. 28; 11. 3, 21. See p. 156.

NETOPHAH, *dropping*, a place near Bethlehem, Ezr. 2. 22=Neh. 7. 26; whence

NETOPHATHI, Neh. 12. 28, A.V., elsewhere

NETOPHATHITE(S), 2 S. 23. 28, 29=1 Ch. 11. 30; 1 Ch. 27. 13, 15; 2 K. 25. 23=Jer. 40. 8; 1 Ch. 2. 54; 9. 16; Neh. 12. 28, R.V.

NEZ·IAH, Ezr. 2. 54; Neh. 7. 56.

NEZIB, *column*, in lowland of Judah, Jos. 15. 43.

NIBHAZ, idol of the Avites, 2 K. 17. 31. See p. 163.

NIBSHAN, perh. for *Chibshan, a furnace* (cp. Gen. 19. 28), a town near the Dead Sea, Jos. 15. 62.

NICANOR, one of the seven deacons, Ac. 6. 5.

NICODEMUS, a ruler of the Jews, comes to Jesus by night, Jn. 3; defends him to the Pharisees, 7. 50; brings spices to his burial, 19. 39.

NICOLAITANES (**-TANS**, R.V.), a heretical sect in Asia Minor, Rev. 2. 6, 15. Cp. 2. 14.

NICOLAS, a proselyte of Antioch, one of the seven deacons, Ac. 6. 5.

NICOPOLIS, *city of victory* (? in Epirus, ? in Thrace), Tit. 3. 12.

NIGER, *black*, a Christian of Antioch, Ac. 13. 1.

NILE, the, in R.V. Gen. 41. 1 mg.; Is. 19. 7, 8; 23. 3, 10; Jer. 46. 7, 8; Zec. 10. 11, where A.V. river(s), and in Is. brooks: see *Yeor*. Also Jer. 2. 18, R.V. mg.; R.V. text Shihor, A.V. *Sihor*, q.v.

NIMRAH, *leopard*, Nu. 32. 3, called Beth-nimrah, Nu. 32. 36; Jos. 13. 27; a town in Gilead, once belonging to Gad, then to Moab, near the waters of

NIMRIM, Is. 15. 6=Jer. 48. 34.

NIMROD, the Babylonian hunter, builder of Nineveh, Gen. 10. 8, 9; 1 Ch. 1. 10; Assyria called the land of Nimrod, Mi. 5. 6.

NIMSHI, grandf. of Jehu, 1 K. 19. 16; 2 K. 9. 2, 14, 20; 2 Ch. 22. 7.

NINEVE, Lk. 11. 32, A.V., elsewhere

NINEVEH, capital of Assyria, Gen. 10. 11, 12; 2 K. 19. 36=Is. 37. 37. Prophecies, Jonah 1. 2; 3. 2—7; 4. 11; Na. 1. 1; 2. 8; 3. 7; Zep. 2. 13. Repentant N., a sign, Mt. 12. 41=Lk. 11. 32.

NINEVITES, Lk. 11. 30.

NISAN, Babylonian name of the first month, Neh. 2. 1; Est. 3. 7; anciently called Abib, see p. 182.

NISROCH, said to be an Assyrian god, in whose temple at Nineveh Sennacherib was killed by his sons, 2 K. 19. 37=Is. 37. 38. See p. 163.

NO, i.e. Thebes, capital of Upper Egypt, taken by Assurbanipal abt. B.C. 660, Na. 3. 8, A.V. Prophecies agst., Jer. 46. 25; Ez. 30. 14, 15, 16. Called

NO-AMON, Na. 3. 8, R.V.; cp. Jer. 46. 25, R.V.

NOAD·IAH, *met by the L.*, (1) Ezr. 8. 33; (2) Neh. 6. 14.

NOAH, (1) *rest*, the patriarch, s. of Lamech, Gen. 5. 29, 30, 32; saved in the ark from the flood, Gen. 6—8; God makes a covenant with N., Gen. 9. 1—17; N. makes wine, 9. 18 ff.; his descendants, Gen. 10; 1 Ch. 1. 4. References:—waters of N., Is. 54. 9; N., Daniel, and Job, Ez. 14. 14, 20; in N.T., Lk. 3. 36; 17. 26, 27 = Mt. 24. 37, 38; Heb. 11. 7; 1 Pet. 3. 20; 2 Pet. 2. 5. Spelt Noe in the Gospels, A.V.

NOAH (2), *wandering*, d. of *Zelophehad*, q.v.; Nu. 26. 33; 27. 1; 36. 11; Jos. 17. 3.

NOB, north of Jerus., where David ate the shewbread, 1 S. 21. 1; 22. 9, 11, 19; Neh. 11. 32; Is. 10. 32.

NOBAH, *barking*, a Manassite, who took Kenath beyond Jordan, Nu. 32. 42;—Ju. 8. 11.

NOBAI, Neh. 10. 19, R.V.

NOD, *wandering*, where Cain lived, Gen. 4. 16.

NODAB, *nobility*, a s. of Ishmael, 1 Ch. 5. 19.

NOE, in the Gospels 5 times A.V. for *Noah*, q.v.

NOGAH, *splendour*, s. of David, 1 Ch. 3. 7; 14. 6.

NOHAH, *rest*, s. of Benjamin, 1 Ch. 8. 2.

NON, 1 Ch. 7. 27; R.V. *Nun*, q.v.

NOOMI, for Naomi, Rt. 1. 2, R.V. mg.

NOPH, i.e. Memphis (so Is. 19. 13, mg. R.V.), ancient capital of Egypt, Is. 19. 13; Jer. 2. 16; 44. 1; 46. 14, 19; Ez. 30. 13, 16. Cp. Hos. 9. 6.

NOPHAH, *blast*, near Medeba, Nu. 21. 30. ?=Nobah.

NUN, *fish*, Joshua, son of N., Ex. 33. 11; Nu. 11. 28; 13. 8, 16; 14. 6, 30, 38; 26. 65; 27. 18; 32. 12, 28; 34. 17; Dt. 1. 38; 31. 23; 32. 44; 34. 9; Jos. 1. 1; 2. 1, 23; 6. 6; 14. 1; 17. 4; 19. 49, 51; 21. 1; 24. 29; Ju. 2. 8; 1 K. 16. 34; Neh. 8. 17.

NYMPHAS, a Christian of Laodicea, Col. 4. 15, but

NYMPHA, a woman's name, *bride*, R.V. mg.

OBAD·IAH, *servant of the L.*, (1) steward of Ahaz, 1 K. 18, protects prophets from Jezebel; (2) the prophet, Ob. 1, see p. 58; (3) a Levite, 1 Ch. 9. 16, see *Abda*: ten others, 1 Ch. 3. 21; 7. 3; 8. 38=9. 44; 12. 9; 27. 19; 2 Ch. 17. 7; 34. 12; Ezr. 8. 9; Neh. 10. 5; 12. 25.

OBAL, Gen. 10. 28; called Ebal, 1 Ch. 1. 22.

OBED, *servant*, (1) f. of Jesse, Rt. 4. 17, 21, 22; 1 Ch. 2. 12; Mt. 1. 5; Lk. 3. 32: four others, 1 Ch. 2. 37, 38; 11. 47; 26. 7; 2 Ch. 23. 1.

OBED-EDOM, *servant of E.*, of Gath, at whose house the ark was kept three months, 2 S. 6. 10—12; 1 Ch. 13. 13, 14; made doorkeeper of the ark in Zion, 1 Ch. 15; 16. 5, 38; his family keep the Temple storehouse, 1 Ch. 26. 4, 8, 15; 2 Ch. 25. 24.

OBIL, *camel-keeper*, 1 Ch. 27. 30.

OBOTH, *water-skins*, near Moab, Nu. 21. 10, 11; 33. 43, 44.

OCRAN, **OCHRAN** R.V., ? *troublous*, Pagiel s. of O., Nu. 1. 13; 2. 27; 7. 72, 77; 10. 26.

ODED, ? *supporter*, (1) 2 Ch. 15. 1, 8; (2) a prophet in the time of Ahaz, 2 Ch. 28. 9.

OG, king of Bashan, one of the *Rephaim*, q.v.; his bed, Dt. 3. 11; his kingdom conquered by Moses, Nu. 21. 33; 32. 33; Dt. 1. 4; 3. 1 f.; 4. 47; 29. 7; 31. 4; Jos. 2. 10; 9. 10; 12. 4; given to Manasseh, 13. 12, 30, 31; 1 K. 4. 19; Neh. 9. 22; Ps. 135. 11; 136. 20.

OHAD, a Simeonite, Gen. 46. 10; Ex. 6. 15.

OHEL, *tent*, s. of Zerubbabel, 1 Ch. 3. 20.

OHOLAH, *her tent*, and } Ez. 23. 4—44.
OHOLIBAH, *my tent in her* }

OHOLIAB, *father's tent*, Ex. 31. 6; 35. 34; 36. 1, 2; 38. 23.

OHOLIBAMAH, *tent of the high place*, (1) Gen. 36. 2, 5, 14, 18, 25; (2) duke O., 36. 41; 1 Ch. 1. 52. These four words are in R.V.; they are spelt Aho- in A.V. See *Aholah*, &c.

OLYMPAS, a convert, Ro. 16. 15.

OMAR, Gen. 36. 11, 15; 1 Ch. 1. 36.

OMEGA, the Alpha and the O., Rev. 1. 8, 11 A.V.; 21. 6; 22. 13. In Rev. 1. 11, om. R.V.

OMRI, (1) king of Israel, 1 K. 16. 16; overcomes his rivals, 16. 17—23; builds Samaria, 16. 24; his reign, 16. 25—34; 2 K. 8. 26=2 Ch. 22. 2; statutes of O., Mi. 6. 16: three others, 1 Ch. 7. 8; 9. 4; 27. 18.

ON, (1) a Reubenite, Nu. 16. 1; (2) Heliopolis in Egypt, Gen. 41. 45, 50; 46. 20; spelt Aven in Ez. 30. 17, and prob. meant in Is. 19. 18; Jer. 43. 13.

ONAM, (1) Gen. 36. 23; 1 Ch. 1. 40; (2) 1 Ch. 2. 26, 28.

ONAN, s. of Judah, his sin, Gen. 38. 4, 8, 9;—46. 12; Nu. 26. 19; 1 Ch. 2. 3.

ONESIMUS, *profitable*, of Colossæ, Col. 4. 9; slave of *Philemon*, q.v., converted by S. Paul, Philem. 10.

ONESIPHORUS, *profit-bringer*, friend of S. Paul at Rome, 2 Tim. 1. 16; 4. 19.

ONO, in Benj., 1 Ch. 8. 12; Ezr. 2. 33; Neh. 7. 37; 11. 35; plain of O., Neh. 6. 2.

OPHEL, *swelling*, (1) a hill in Jerusalem, 2 Ch. 27. 3; 33. 14; Neh. 3. 26, 27; 11. 21; also Is. 32. 14; Mi. 4. 8, both R.V. mg.; (2) 2 K. 5. 24, R.V. mg.

OPHIR, Gen. 10. 29=1 Ch. 1. 23; a country whence gold was brought, prob. a port of S. Arabia, 1 K. 9. 28; 10. 11; 22. 48; 1 Ch. 29. 4; 2 Ch. 8. 18; 9. 10; Job 22. 24; 28. 16; Ps. 45. 9; Is. 13. 12.

OPHNI, in Benjamin, Jos. 18. 24.
OPHRAH, *fawn*, (1) 1 Ch. 4. 14; (2) in Benjamin, Jos. 18. 23; spoiled by Philistines, 1 S. 13. 17; (3) the city of *Gideon*, q.v., Ju. 6. 11, 24; 8. 27, 32; 9. 5.
OREB, *raven*, prince of Midian, slain at the rock Oreb, Ju. 7. 25; 8. 3; Ps. 83. 11; Is. 10. 26.
OREN, *pine-tree*, s. of Jerahmeel, 1 Ch. 2. 25.
ORION, Job 9. 9; 38. 31; Am. 5. 8; same word translated *constellations*, Is. 13. 10.
ORNAH, 2 S. 24. 16, R.V. mg., and
ORNAN, 1 Ch. 21. 15—28; 2 Ch. 3. 1; the Jebusite, called *Araunah*, q.v., 2 S. 24. 16—24.
ORPAH, ? *mane*, sister-in-law of Ruth, Rt. 1. 4, 14.
OSEE, Ro. 9. 25; *Hosea*, R.V., q.v.
OSHEA, Nu. 13. 8, 16; *Hoshea*, R.V., q.v.
OSNAPPAR, perh. for Assurbanipal, Ezr. 4. 10, R.V.; Asnapper, A.V.
OTHNI, s. of Shemaiah, 1 Ch. 26. 7.
OTHNIEL, ? *lion of God*, b. of Caleb, takes Kirjath-Sepher, Jos. 15. 17 = Ju. 1. 13; delivers Israel from Chushan-rishathaim, Ju. 3. 9—11; 1 Ch. 4. 13; a descendant, 27. 15.
OZEM, ? *strength*, two persons, 1 Ch. 2. 15, 25.
OZIAS, Mt. 1. 8, 9; *Uzziah*, R.V., q.v.
OZNI, *belonging to the ear*, Nu. 26. 16; called Ezbon, Gen. 46. 16. Ancestor of the **OZNITES**, Nu. 26. 16.

PAARAI, 2 S. 23. 35; =Naarai, 1 Ch. 11. 37.
PADAN, **PADDAN** R.V., Gen. 48. 7; elsewhere
PADAN-ARAM, **PADDAN-ARAM** R.V., prob. *plain of A.*, home of Rebekah, Gen. 25. 20, and Rachel, 28. 2, 5—7;—31. 18; 33. 18; 35. 9, 26; 46. 15.
PADON, *redemption*, Nethinim, Ezr. 2. 44 = Neh. 7. 47.
PAGIEL, *intervention of God*, prince of Asher, Nu. 1. 13; 2. 27; 7. 72, 77; 10. 26.
PAHATH-MOAB, *governor of Moab*, a family who return w. Zerubbabel, Ezr. 2. 6; 8. 4; 10. 30; Neh. 3. 11; 7. 11; 10. 14.
PAI, 1 Ch. 1. 50. See *Pau*. **PALAL**, Neh. 3. 25.
PALESTINA, in Ex. 15. 14; Is. 14. 29, 31, and
PALESTINE, Joel 3. 4; always *Philistia*, q.v., in R.V.
PALLU, *distinguished*, Gen. 46. 9, R.V.; Ex. 6. 14; Nu. 26. 5, 8; 1 Ch. 5. 3. See *Phallu*.
PALLUITES, his family, Nu. 26. 5.
PALTI, *deliverance of the L.*, (1) a spy, Nu. 13. 9; (2)=*Paltiel* (2), q.v., 1 S. 25. 44, R.V.
PALTIEL, *deliverance of God*, (1) Nu. 34. 26; (2) =Palti (2), to whom Saul gave Michal, David's wife; D. brings her back, 2 S. 3. 15, R.V. Spelt Phalti(el), A.V.
PALTITE, Helez the P., 2 S. 23. 26. See *Pelonite*.
PAMPHYLIA, in Asia Minor, Ac. 2. 10; 13. 13; 14. 24; 15. 38; 27. 5.
PANNAG, Ez. 27. 17. Perhaps a kind of confection, R.V. marg.
PAPHOS, in Cyprus, Ac. 13. 6, 13.
PARADISE, *a park*, Song 4. 13, R.V. mg. (cp. Neh. 2. 8; Ecc. 2. 5). Used in N.T. of heaven, as the antitype of the Garden of Eden, Lk. 23. 43; 2 Cor. 12. 4; Rev. 2. 7.
PARAH, *cow*, in Benjamin, Jos. 18. 23.
PARAN, ? *cavernous*, between Judæa and Sinai, Gen. 21. 21; Nu. 10. 12; 12. 16; 13. 3, 26; Dt. 1. 1; 33. 2; 1 S. 25. 1; 1 K. 11. 18; Hab. 3. 3. *El-paran*, q.v., Gen. 14. 6.
PARBAR, *open portico*, 1 Ch. 26. 18; translated precincts, 2 K. 23. 11.
PARMASHTA, ? *superior*, Est. 9. 9.
PARMENAS, one of the seven deacons, Ac. 6. 5.
PARNACH, Nu. 34. 25.
PAROSH, *flea*, a family who return w. Zerubbabel, Ezr. 2. 3; 8. 3, R.V.; 10. 25; Neh. 3. 25; 7. 8; 10. 14. See *Pharosh*.
PARSHANDATHA, Est. 9. 7.
PARTHIANS and Medes, Ac. 2. 9.
PARUAH, *flourishing*, 1 K. 4. 17.
PARVAIM, ? *oriental regions*, gold of P., 2 Ch. 3. 6.
PASACH, 1 Ch. 7. 33.
PAS-DAMMIM, 1 Ch. 11. 13; =*Ephes-d.*, q.v.
PASEAH, *limping*, (1) 1 Ch. 4. 12; (2) Nethinim, Ezr. 2. 49; Neh. 3. 6; 7. 51, R.V. See *Phaseah*.
PASHUR, **PASHHUR** R.V., (1) the priest, who put Jeremiah in the stocks, Jer. 20. 1—6; 38. 1; (2) P. son of Melchiah, 1 Ch. 9. 12; Jer. 21. 1; 38. 1; Neh. 11. 12; (3) perh. descendants of (1) or (2), Ezr. 2. 38; 10. 22; Neh. 7. 41; 10. 3.
PASSOVER, law of the Passover, Ex. 12; 34. 25; Lev. 23. 5; Nu. 9. 2—14; 28. 16; Dt. 16. 1—8; Ez. 45. 21; the first Passover, Nu. 33. 3; Heb. 11. 28; Joshua at Gilgal, Jos. 5. 10, 11; Josiah, 2 K. 23. 21—23; 2 Ch. 35. 1—19; Hezekiah, 2 Ch. 30; after the Captivity, Ezr. 6. 19, 20; at the Passion, Mt. 26. 2, 17—19; Mk. 14. 1—16; Lk. 22. 1—15; Jn. 11. 55; 12. 1; 13. 1; 18. 28, 39; 19. 14; 1 Cor. 5. 7: others, Lk. 2. 41; Jn. 2. 13, 23; 6. 4; Ac. 12. 4, R.V. (*Easter*, A.V.). Only spelt with capital P in Lk. 22. 1 and R.V. of Ac. 12. 4.
PATARA, in Lycia, Ac. 21. 1.
PATHROS, Upper Egypt, Is. 11. 11; Jer. 44. 1, 15; Ez. 29. 14; 30. 14.
PATHRUSIM, people of P., Gen. 10. 14 = 1 Ch. 1. 12.
PATMOS, in the Ægean Sea, Rev. 1. 9.
PATROBAS, a convert, Ro. 16. 14.
PAU, *bleating*, in Edom, Gen. 36. 39; called *Pai*, 1 Ch. 1. 50.
PAUL, the apostle, Ac. 13. 9, see also *Saul*; of Tarsus, Ac. 9. 11; pupil of Gamaliel, Ac. 22. 3; at Stephen's death, Ac. 7. 58; 8. 1; a persecutor, Ac. 8. 3; 9. 1; Gal. 1. 13; Ph. 3. 6; conversion, Ac. 9. 4—19; 22. 7; 26. 14; Gal. 1. 15, 16; in Arabia, Gal. 1. 17; in Damascus, Ac. 9. 19—25; 2 Cor. 11. 32; Gal. 1. 17, 18; at Jerusalem, (1) Ac. 9. 26—30; Gal. 1. 18, 19; (2) Ac. 11. 30; 12. 25; (3) Ac. 15. 1—29; Gal. 2. 1—10; Paul goes to Antioch, Ac. 11. 26; first missionary journey, Ac. 13, 14; 2 Tim. 3. 11; second, Ac. 15. 36—18. 22; third, Ac. 18. 23—21. 16; last visit to Jerusalem, Ac. 21. 17—30; Ro. 15. 25; arrest, Ac. 21. 31—34; Paul before Felix, Ac. 24; before Festus and Agrippa, Ac. 25. 23—26; voyage to Rome and shipwreck, Ac. 27—28. 15; in Rome, Ac. 28. 16—31; Ph. 1. 7, 13; 2 Tim. 1. 15—18; 4. 10—17; hardships, 1 Cor. 4. 9—13; 2 Cor. 6. 3—10; 11. 23—28; 12. 7—10; Gal. 4. 13—15; 6. 17; revelations, 1 Cor. 14. 8; 15. 8, 9; 2 Cor. 12. 1—4; Gal. 1. 16; other details in Epistles, (1) 2 Cor. 11. 22; Gal. 1. 13—2. 16; Ph. 3. 5, 6; (2) 2 Cor. 11. 8—10; 12. 13; Ph. 4. 15, 16; (3) Ro. 15. 19, 24; 1 Cor. 15. 32; 16. 5—9; 2 Cor. 2. 12, 13; Tit. 3. 12; (4) Philem. 10—22; S. Paul's epistles, 2 Cor. 10. 9, 10; 2 Pet. 3. 15, 16. See pp. 71 ff.
PAULUS, Sergius P., proconsul of Cyprus, Ac. 13. 7.
PEDAHEL, *God has redeemed*, Nu. 34. 28.
PEDAHZUR, *the Rock has redeemed*, Nu. 1. 10; 2. 20; 7. 54, 59; 10. 23.
PEDA·IAH, *the L. has redeemed*, f. of Zerubbabel, 1 Ch. 3. 18, 19: others, 2 K. 23. 36; 1 Ch. 27. 20; Neh. 3. 25; 8. 4; 11. 7; 13. 13.
PEKAH, *open-eyed*, s. of Remaliah, kills his master Pekahiah and becomes king of Israel, 2 K. 15. 25—32; 16. 1; invades Judah with Rezin, 2 K. 15. 37; 16. 5; 2 Ch. 28. 6; Is. 7. 1; Israel invaded by *Tiglath-Pileser*, q.v., Pekah killed by Hoshea, 2 K. 15. 29, 30.
PEKAH·IAH, *the L. has opened* (the eyes), king of Israel, whom Pekah slew, 2 K. 15. 22—26.
PEKOD, in Babylonia, Jer. 50. 21; Ez. 23. 23.
PELA·IAH, *the L. has distinguished*, (1) 1 Ch. 3. 24; (2) Neh. 8. 7; 10. 10.
PELAL·IAH, *the L. has judged*, Neh. 11. 12.
PELAT·IAH, *the L. has delivered*, (1) prince of the people, Ez. 11. 1, 13: three others, 1 Ch. 3. 21; 4. 42; Neh. 10. 22.
PELEG, *division*, Gen. 10. 25; 11. 16—19; 1 Ch. 1. 19, 25; Lk. 3. 35, R.V.; Phalec, A.V.
PELET, *deliverance*, (1) 1 Ch. 2. 47; (2) 1 Ch. 12. 3.
PELETH, (1) Nu. 16. 1; (2) 1 Ch. 2. 33.
PELETHITES, always with *Cherethites*, q.v., David's body-guard, prob. foreigners, 2 S. 8. 18; 15. 18; 20. 7, 23; 1 K. 1. 38, 44; 1 Ch. 18. 17.
PELONITE, *such a one*, (1) Helez the P., 1 Ch. 11. 27; 27. 10: called *the Paltite*, 2 S. 23. 26; (2) 1 Ch. 11. 36.
PENIEL, *the Face of God*, Gen. 32. 30; elsewhere
PENUEL, (1) by the Jordan, where Jacob wrestled with the Angel, Gen. 32. 31; the town there destroyed by Gideon, Ju. 8. 8, 9, 17; rebuilt by Jeroboam, 1 K. 12. 25; (2) 1 Ch. 4. 4; (3) 1 Ch. 8. 25.
PENINNAH, *coral*, 1 S. 1. 2, 4.

PENTECOST, the feast of the *fifty* days, Ac. 2. 1; 20. 16; 1 Cor. 16. 8. Cp. Dt. 16. 9 ff.

PEOR, ? *cleft*, in Moab, Nu. 23. 28, where there was the sanctuary of *Baal-peor*, q.v.; reff. to the plague, Nu. 25. 18; 31. 16; Jos. 22. 17.

PERAZIM, *breaches*, Is. 28. 21. See *Baal-perazim.*

PERESH, 1 Ch. 7. 16.

PEREZ, *breach*, s. of Tamar and Judah, Gen. 38. 29; 46. 12; Nu. 26. 20, 21; Rt. 4. 12, 18; 1 Ch. 2. 4, 5; 4. 1; his descendants, 1 Ch. 9. 4; 27. 3; Neh. 11. 4, 6; Mt. 1. 3; Lk. 3. 33. All R.V. except 1 Ch. 27. 3; Neh. 11. 4, 6; see *Pharez.*

PEREZITES, *family of Perez*, Nu. 26. 20, R.V.; Pharzites, A.V.

PEREZ-UZZA(H), *breach of U.*, 2 S. 6. 8; 1 Ch. 13. 11.

PERGA, in Pamphylia, where *John* Mark, q.v., left S. Paul, Ac. 13. 13, 14; 14. 25.

PERGAMOS, PERGAMUM R.V., Rev. 1. 11; 2. 12.

PERIDA, ? *a grain*, Neh. 7. 57; same as

PERUDA, Ezr. 2. 55.

PERIZZITE(S), *villager*, a people of Palestine, who lived in the forest country (Jos. 17. 15), Gen. 13. 7; 15. 20; 34. 30; Ex. 3. 8, 17; 23. 23; 33. 2; 34. 11; Dt. 7. 1; 20. 17; Jos. 3. 10; 9. 1; 11. 3; 12. 8; 17. 15; 24. 11; Ju. 1. 4, 5; 3. 5; 1 K. 9. 20; 2 Ch. 8. 7; Ezr. 9. 1; Neh. 9. 8.

PERSIA, 2 Ch. 36. 20, 22, 23; Ezr. 1. 1, 2, 8; 3. 7; 4; 6. 14; 7. 1; 9. 9; Est. 1. 3, 14, 18; 10. 2; Ez. 27. 10; 38. 5; Dan. 8. 20; 10. 1, 13, 20; 11. 2.

PERSIAN, Neh. 12. 22; Dan. 6. 28; Medes and P., Est. 1. 19; Dan. 5. 28; 6. 8, 12, 15.

PERSIS, *a Persian woman*, a convert, Ro. 16. 12.

PETER, *rock*, Greek form of *Cephas*, q.v., brother of Andrew; the calling of P., Mt. 4. 18—20; Mk. 1. 16—18; Lk. 5. 1—11; Jn. 1. 40—42; P. an apostle, Mt. 10. 2; Mk. 3. 16; Lk. 6. 14; Ac. 1. 13; Peter's confession, Mt. 16. 16; Mk. 8. 29; Lk. 9. 20; his denial, Mt. 26. 33—35, 58, 69—75; Mk. 14. 29—31, 54, 66—72; Lk. 22. 31—34, 54—62; Jn. 13. 37, 38; 18. 15—18, 25—27; P. at the resurrection, Mk. 16. 7; Lk. 24. 12, 34 (Simon); Jn. 20. 2—7; 21; 1 Cor. 15. 5 (Cephas); P. at Pentecost, Ac. 2—5; P. and Simon Magus, Ac. 8. 14—24; at Lydda and Joppa, Ac. 9. 32—43; Peter and Cornelius, Ac. 10—11. 18; his imprisonment, Ac. 12. 1—19; at the Jerusalem Council, Ac. 15. 7—11; Gal. 2. 7—9; Peter and Paul at Antioch, Gal. 2. 11 ff. See *Simon*, *Symeon* and *Cephas.* Epistles of Peter, 1 Pet. 1. 1; 2 Pet. 1. 1. See pp. 82, 83.

PETHAHIAH, *the L. has opened*, three (or four) persons, 1 Ch. 24. 16; Ezr. 10. 23; Neh. 9. 5; 11. 24.

PETHOR, on the Euphrates, Balaam's city, Nu. 22. 5; Dt. 23. 4.

PETHUEL, father of Joel, Joel 1. 1.

PEULTHAI, 1 Ch. 26. 5, should be

PEULLETHAI, *recompense of the L.*, as R.V.

PHALEC, Lk. 3. 35; Peleg, R.V.

PHALLU, Gen. 46. 9 for *Pallu*, q.v.

PHALTI, 1 S. 25. 44, and **PHALTIEL**, 2 S. 3. 15. See *Palti.*

PHANUEL, same name as *Penuel*, q.v., Lk. 2. 36.

PHARAOH, name of the kings of Egypt, 1 Ch. 4. 18; Song 1. 9; (1) Abraham and Pharaoh, Gen. 12. 15—20; (2) Joseph and Pharaoh, Gen. 37. 36; 39. 1; 40; 41; 42. 15, 16; 44. 18; 45; 46. 5, 31, 33; 47; 50. 4, 6, 7; Ac. 7. 10, 13: see *Joseph*; (3) Pharaoh of the Exodus, his treasure cities, Ex. 1. 11; afflicts the Israelites, Ex. 1. 19, 22; Moses and P., Ex. 2. 15; 3. 10, 11; 4. 21, 22; 5—11; P. and the Exodus, Ex. 12. 29, 30; 13. 15, 17; 14; 15. 4, 19; 18. 4, 8, 10; Dt. 6. 21, 22; 7. 8, 18; 11. 3; 29. 2; 34. 11; 1 S. 2. 27; 6. 6; 2 K. 17. 7; Neh. 9. 10; Ps. 135. 9; 136. 15; Ro. 9. 17; Pharaoh's daughter, Ex. 2. 5—10; Ac. 7. 21; Heb. 11. 24; (4) Pharaoh and Solomon, 1 K. 3. 1; 7. 8; 9. 16, 24; 11. 1; 2 Ch. 8. 11; (5) another, 1 K. 11. 18—22, = *Shishak*, q.v.; (6) Pharaoh and Isaiah, 2 K. 18. 21; Is. 19. 11; 30. 2, 3; 36. 6; (7) 2 K. 23. 35; Jer. 25. 19; 46. 17, 25; 47. 1: see *Necho*; (8) Jer. 37. 5, 7, 11; 43. 9; 44. 30, R.V.; Ez. 17. 17; 29. 2, 3; 30. 21—25; 31. 2, 18; 32. 2, 31, 32: see *Hophra.*

PHARAOH-HOPHRA, Jer. 44. 30. See *Hophra.*

PHARAOH-NECHO(H), 2 K. 23. 29—35; Jer. 46. 2. See *Necho.*

PHARES, Gk. for *Perez*, q.v.; Mt. 1. 3; Lk. 3. 33.

PHAREZ, Gen. 38. 29; 46. 12; Nu. 26. 20, 21; Rt. 4. 12, 18; 1 Ch. 2. 4, 5; 4. 1; 9. 4. *Perez*, R.V., q.v.

PHARISEE, *separatist*, a party among the Jews, who believed in a resurrection (Ac. 23. 9), and accepted oral traditions as well as the Law (Mt. 15. 1—9); Pharisees and the Baptist, Mt. 3. 7; Jn. 1. 24; Pharisees and Christ, Mt. 5. 20; 9. 11, 14, 34; 12; 15. 1, 12; 16. 1—12; 19. 3; 21. 45; 22. 15, 34, 41; 27. 62; Mk. 2. 16, 18, 24; 3. 6; 7. 1, 3, 5; 8. 11, 15; 10. 2; 12. 13; Lk. 5. 17—33; 6. 2, 7; 7. 30—39; 12. 1; 13. 31; 14. 1, 3; 15. 2; 16. 14; 17. 20; 19. 39; Jn. 4. 1; 7. 32, 45—48; 8. 3, 13; 9. 13—16, 40; 11. 46, 47, 57; 12. 19, 42; 18. 3; the great denunciation, Mt. 23; Lk. 11. 37—54 (om. Mt. 23. 14 R.V. and om. *Pharisees* in Lk. 11. 44); the P. and the publican, Lk. 18. 10, 11; Nicodemus, Jn. 3. 1; Gamaliel, Ac. 5. 34; S. Paul, Ac. 23. 6—9; 26. 5; Ph. 3. 5; Christian Pharisees, Ac. 15. 5. See p. 108.

PHAROSH, so spelt in A.V. Ezr. 8. 3, for *Parosh*, q.v.

PHARPAR, river of Damascus, 2 K. 5. 12.

PHARZITES, Nu. 26. 20; *Perezites*, R.V., q.v.

PHASEAH, so spelt in A.V. Neh. 7. 51, for *Paseah*, q.v.

PHEBE, Ro. 16. 1; *Phœbe*, R.V., q.v.

PHENICE, (1) Ac. 11. 19; 15. 3; *Phœnicia*, R.V., q.v.; (2) Ac. 27. 12; *Phœnix*, R.V., q.v.

PHENICIA, Ac. 21. 2; *Phœnicia*, R.V., q.v.

PHICHOL, PHICOL R.V., captain of the host of Abimelech the Philistine, Gen. 21. 22, 32; 26. 26.

PHILADELPHIA, in Asia Minor, Rev. 1. 11; 3. 7.

PHILEMON, of Colossæ (Col. 4. 9), converted by S. Paul, Philem. 1. See *Onesimus.*

PHILETUS, a heretic, 2 Tim. 2. 17.

PHILIP, *lover of horses*, (1) the apostle, Mt. 10. 3; Mk. 3. 18; Lk. 6. 14; Ac. 1. 13; anecdotes, Jn. 1. 43—48; 6. 5, 7; 12. 21, 22; 14. 8, 9; (2) the deacon, Ac. 6. 5; preaches to Simon Magus, and the Ethiopian eunuch, Ac. 8; entertains S. Paul, Ac. 21. 8; (3) son of Herod the Great and Mariamne (called Herod by Josephus), first husband of *Herodias*, q.v., Mt. 14. 3 = Mk. 6. 17; Lk. 3. 19, A.V. (om. R.V.); (4) another son of Herod, tetrarch of Trachonitis, Lk. 3. 1, founder of *Cæsarea Philippi*, q.v.

PHILIPPI, (1) *Cæsarea Philippi*, q.v.; (2) in Macedonia; S. Paul at Philippi, Ac. 16. 12—40; 20. 6; Ph. 1. 1; 1 Thes. 2. 2.

PHILIPPIANS support S. Paul, Ph. 4. 15.

PHILISTIA, the country of the Philistines, Ps. 60. 8; 87. 4; 108. 9; and in R.V. of Ex. 15. 14; Ps. 83. 7; Is. 14. 29, 31; Joel 3. 4. See *Philistines*; *Palestina*; *Palestine.*

PHILISTIM, Gen. 10. 14, but R.V. *Philistines.*

PHILISTINES, the inhabitants of the country between Judah and the Mediterranean, Ex. 23. 31; their origin, Gen. 10. 14, R.V. (*Philistim*, A.V.); 1 Ch. 1. 12; Jer. 47. 4; Am. 9. 7: see *Caphtor.* Abimelech king of the P., Gen. 21. 32, 34; 26; the land of the P., Ex. 13. 17, not conquered by Israel; the five lords of the P., Jos. 13. 2, 3; Ju. 3. 3; exploits of Shamgar, Ju. 3. 31; of *Samson*, q.v., Ju. 10. 6, 7, 11; 13. 1, 5; 14. 1—4; 15; 16; the P. and the Ark, 1 S. 4—7; Saul and the P., 1 S. 9. 16; 10. 5; 12. 9; 23. 27, 28; 24. 1; at Michmash, 1 S. 13; 14; David's exploits, 1 S. 17; 18; 19. 5, 8; 21. 9; 22. 10; 23. 1—5; 27. 1, 7, 11; 30. 16; 2 S. 3. 14, 18; the P. overthrow Saul on Mt. Gilboa, 1 S. 28; 29; 31; 2 S. 1. 20; 21. 12; David's great victories over the P., 2 S. 5. 17—25 (cp. Is. 28. 21); 8. 1, 12; 19. 9; exploits of David's captains against the P., 2 S. 21. 15—19; 23. 9—16; the siege of *Gibbethon*, q.v., 1 K. 15. 27; 16. 15; Hezekiah's victories over the P., 2 K. 18. 8: also 1 K. 4. 21; 2 K. 8. 2, 3; 1 Ch. 10; 11. 13—18; 12. 19; 14; 18. 1, 11; 20. 4, 5; 2 Ch. 9. 26; 17. 11; 21. 16; 26. 6, 7; 28. 18; Ps. 56, title; Ps. 83. 7; daughters of the P., 2 S. 1. 20; Ez. 16. 27, 57. Prophecies: Is. 11. 14; Obad. 19; Jer. 25. 20; 47. 1, 4; Ez. 25. 15, 16; Am. 1. 8; Zeph. 2. 5; Zec. 9. 6: other references to P. in prophets, Is. 2. 6; 9. 12 (cp. 2 Ch. 28. 18); Am. 6. 2. See *Philistia.*

PHILOLOGUS, a convert, Ro. 16. 15.

PHINEHAS, (1) grandson of Aaron, Ex. 6. 25; kills the two offenders at *Peor*, q.v., Nu. 25. 7, 11; 31. 6; Ps. 106. 30; P. and the trans-Jordanic tribes, Jos.

22. 13, 30—32; his home, Jos. 24. 33; high-priest, Ju. 20. 28; 1 Ch. 6. 4, 50; 9. 20; descendants, Ez. 7. 5; 8. 2, 33; (2) son of *Eli*, q.v., 1 S. 1. 3; 2. 34; 4. 4, 11, 17; father of *Ichabod*, q.v., 1 S. 4. 19; X his grandson, 1 S. 14. 3.

PHLEGON, a convert, Ro. 16. 14.

PHŒBE, deaconess of Cenchreæ, Ro. 16. 1, R.V.; spelt Phebe, A.V.

PHŒNICIA, a district on the sea-coast of Palestine, Ac. 11. 19; 15. 3; 21. 2: all R.V. See *Phenice* and *Phenicia*.

PHŒNIX, in Crete, Ac. 27. 12, R.V.; Phenice, A.V.

PHRYGIA, in Asia Minor, Ac. 2. 10; 16. 6; 18. 23.

PHURAH, Ju. 7. 10, 11, should be *Purah*, as R.V.

PHUT, Gen. 10. 6; Ez. 27. 10, should be *Put*, q.v., as R.V.

PHUVAH, Gen. 46. 13, A.V. text, and A.V. mg. of Nu. 26. 23; 1 Ch. 7. 1. See *Puah*.

PHYGELLUS, PHYGELUS R.V., of Asia, deserts S. Paul, 2 Tim. 1. 15.

PI-BESETH, Bubastis, Ez. 30. 17, and cp. A.V. mg.

PI-HAHIROTH, where the Israelites crossed the Red Sea, Ex. 14. 2, 9; Nu. 33. 7, 8: "before Hahiroth," Nu. 33. 8, R.V.

PILATE, Roman governor of Judæa in the time of Christ, Lk. 3. 1; 13. 1; Christ tried before Pilate (Pilate's wife, Mt. 27. 19; Herod and P., Lk. 23. 6, 11, 12; P. washes his hands, Mt. 27. 24, and then unwillingly condemns Christ to death), Mt. 27. 2—26; Mk. 15. 1—15; Lk. 23. 1—25; Jn. 18. 28—19. 16; P. writes the title for the Cross, Jn. 19. 19—22; gives Christ's body to *Joseph* of Arimathæa, q.v., Mt. 27. 58; Mk. 15. 43, 44; Lk. 23. 52; Jn. 19. 38; sets a guard at the sepulchre, Mt. 27. 62, 65;—Ac. 3. 13; 4. 27; 13. 28; 1 Tim. 6. 13.

PILDASH, s. of Nahor, Gen. 22. 22.

PILEHA, PILHA R.V., ? *millstone*, Neh. 10. 24.

PILTAI, *the L. has delivered*, Neh. 12. 17.

PINON, duke Pinon, Gen. 36. 41; 1 Ch. 1. 52; prob. same as *Punon*, q.v.

PIRAM, ? *wild-ass*, king of Jarmuth, Jos. 10. 3.

PIRATHON, in Ephraim, Ju. 12. 15, whence

PIRATHONITE, Abdon the P., Ju. 12. 13, 15; Benaiah the P., 2 S. 23. 30; 1 Ch. 11. 31; 27. 14.

PISGAH, ? *division*, a hill in Moab, opposite Jericho, Nu. 21. 20, whence Balaam, Nu. 23. 14, and Moses saw the land of Israel, Dt. 3. 27; 34. 1. See also *Ashdoth-Pisgah*.

PISIDIA, in Asia Minor, Ac. 13. 14; 14. 24. See *Antioch* (2).

PISON, PISHON R.V., Gen. 2. 11.

PISPAH, PISPA R.V., 1 Ch. 7. 38.

PITHOM, Egyptian treasure-city, Ex. 1. 11.

PITHON, 1 Ch. 8. 35; 9. 41.

PLEIADES, Job 9. 9; 38. 31; Am. 5. 8, R.V.: the seven stars, Am. 5. 8, A.V.

POCHERETH OF ZEBAIM (-HAZZEBAIM, R.V.), Ezr. 2. 57=Neh. 7. 59.

POLLUX, Castor and P., Ac. 28. 11. See *Castor*, and cp. R.V.

PONTIUS, name of *Pilate*, q.v., Mt. 27. 2, A.V.; Lk. 3. 1; Ac. 4. 27; 1 Tim. 6. 13: om. *Pontius*, Mt. 27. 2, R.V.

PONTUS, on Black Sea, Ac. 2. 9; 18. 2; 1 Pet. 1. 1.

PORATHA, ? *given by lot*, Est. 9. 8.

PORCIUS, name of *Festus*, q.v., Ac. 24. 27.

POTIPHAR, Joseph's master in Egypt, Gen. 37. 36; 39. 1. Perhaps same name as

POTI-PHERAH (-PHERA, R.V.), ? *devoted to the Sun*, priest of On and father-in-law of Joseph, Gen. 41. 45, 50; 46. 20.

PRISCA, 2 Tim. 4. 19, also Ro. 16. 3, R.V., and 1 Cor. 16. 19, R.V.: same as

PRISCILLA, wife of *Aquila*, q.v., Ac. 18. 2, 18, 26; also A.V. in Ro. 16. 3; 1 Cor. 16. 19.

PROCHORUS, a deacon, Ac. 6. 5.

PTOLEMAIS, now Acre, Ac. 21. 7.

PUA, Nu. 26. 23, same as *Phuvah* and *Puah*, q.v.

PUAH, ? *mouth*, (1) s. of Issachar, Gen. 46. 13, A.V. mg.; 1 Ch. 7. 1, see *P(h)uvah*; (2) Ju. 10. 1; (3) ? *splendour*, the midwife, Ex. 1. 15.

PUBASTUM, Ez. 30. 17, A.V. mg., for *Pi-beseth*, q.v.

PUBLIUS, chief man of Malta, S. Paul heals his father, Ac. 28. 7, 8.

PUDENS, a convert, 2 Tim. 4. 21.

PUHITES, 1 Ch. 2. 53; *Puthites*, R.V., q.v.

PUL, (1) king of Assyria, most likely another name of *Tiglath-Pileser*, q.v.; Menahem gives tribute to Pul, 2 K. 15. 19; 1 Ch. 5. 26; (2) prob. for *Put*, q.v., Is. 66. 19.

PUNITES, family of *Puvah*, q.v., Nu. 26. 23.

PUNON, in Edom, Nu. 33. 42, 43. See *Pinon*.

PUR, said to mean *lot*, Est. 3. 7; 9. 26. Hence

PURIM, name of a feast, Est. 9. 26—32. See p. 160.

PURAH, *winepress*, Gideon's servant, Ju. 7. 10, 11, R.V.; Phurah, A.V.

PUT, an African nation, Gen. 10. 6; 1 Ch. 1. 8; Jer. 46. 9; Ez. 27. 10; 30. 5; 38. 5; Na. 3. 9; all R.V.: it is prob. meant in Is. 66. 19. A.V. only 1 Ch. 1. 8; Na. 3. 9; elsewhere *Phut*, *Libya* and *Libyans*, q.v.

PUTEOLI, on the Bay of Naples, Ac. 28. 13.

PUTHITES, a family of Kirjath-jearim, 1 Ch. 2. 53, R.V.; Puhites, A.V.

PUTIEL, father-in-law of Eleazar, Ex. 6. 25.

PUVAH, Gen. 46. 13; Nu. 26. 23; both R.V.; Phuvah and Pua, A.V.: called *Puah*, q.v., 1 Ch. 7. 1.

PYRRHUS, father of Sopater, Ac. 20. 4, R.V.; Pyrrhus is omitted in A.V.

PYTHON, Ac. 16. 16, mg.; text, "a spirit of divination."

QUARTUS, a convert, Ro. 16. 23.

QUIRINIUS, Roman governor of Syria, Lk. 2. 2, R.V.; Cyrenius, A.V.

RAAMA, 1 Ch. 1. 9, R.V., as Heb.: elsewhere

RAAMAH, always mentioned with Sheba, Gen. 10. 7; 1 Ch. 1. 9; Ez. 27. 22.

RAAM·IAH, ? *thundering of the L.*, Neh. 7. 7; =Reelaiah, Ezr. 2. 2.

RAAMSES, Ex. 1. 11; elsewhere *Rameses*, q.v.

RABBAH, *chief (city)*, (1) in Judah, Jos. 15. 60; (2) chief city of the Ammonites, Dt. 3. 11, R.V.; Jos. 13. 25; taken by David, 2 S. 11. 1; 12. 26, 27, 29; 17. 27; 1 Ch. 20. 1; prophecies against, Jer. 49. 2, 3; Ez. 21. 20, R.V.; 25. 5; Am. 1. 14. Translated

RABBATH in A.V. of Dt. 3. 11; Ez. 21. 20.

RABBI, *my master*, Jewish title for a teacher, Mt. 23. 7, 8; given to Christ, Mt. 26. 25, 49; Mk. 9. 5; 11. 21; 14. 45; Jn. 1. 38, 49; 3. 2, 26; 4. 31; 6. 25; 9. 2; 11. 8.

RABBITH, ? *queenly*, Jos. 19. 20.

RABBONI, *my master*, used to Christ, Mk. 10. 51, R.V.; Jn. 20. 16.

RAB-MAG, *chief Magian*, Jer. 39. 3, 13.

RAB-SARIS, *chief eunuch*, 2 K. 18. 17; Jer. 39. 3, 13.

RAB-SHAKEH, *chief commander* (?), an Assyrian military title lower than *Tartan*, q.v., 2 K. 18; 19. 4, 8; Is. 36; 37. 4, 8.

RACA, Mt. 5. 22, an expression of contempt, R.V. mg.

RACHAB, Mt. 1. 5, A.V., =Rahab (2).

RACHAL, RACAL R.V., *traffic*, 1 S. 30. 29.

RACHEL, *ewe*, wife of Jacob, Gen. 29—31; 33. 1, 2, 7; 35. 16; Rt. 4. 11; her children, Gen. 35. 24, 25; 46. 19, 22, 25; her grave, Gen. 35. 19, 20; 48. 7; 1 S. 10. 2; R. weeping for her children, Jer. 31. 15, R.V., =Mt. 2. 18. Spelt *Rahel*, Jer. 31. 15, A.V.

RADDAI, *subduer*, 1 Ch. 2. 14.

RAGAU, Lk. 3. 35, for *Reu*, q.v.

RAGUEL, Nu. 10. 29, for *Reuel*, q.v.

RAHAB (1), *turbulence*, perh. the storm-fiend, Job 9. 13, R.V.; 26. 12, R.V.; Ps. 89. 10; Is. 51. 9; a nickname for Egypt, Is. 30. 7, R.V.; also Ps. 87. 4. R.V. mg. in Psalms, "Egypt": elsewhere, "arrogancy."

RAHAB (2), *broad*, the harlot, who hid the spies, Jos. 2. 1, 3; 6. 17, 23, 25; Mt. 1. 5, R.V.; Heb. 11. 31; Jas. 2. 25.

RAHAM, s. of Shema, 1 Ch. 2. 44.

RAHEL, Jer. 31. 15; Rachel, R.V.

RAKEM=*Rekem*, q.v., 1 Ch. 7. 16.

RAKKATH, *strand*, in Naphtali, Jos. 19. 35.

RAKKON, in Dan, Jos. 19. 46.

RAM, *high*, (1) ancestor of David, Rt. 4. 19; 1 Ch. 2. 9, 10; also Mt. 1. 3, 4, R.V. (Aram, A.V.); (2) Job 32. 2; (3) 1 Ch. 2. 25, 27.

RAMA, Mt. 2. 18; Ramah, R.V., as Jer. 31. 15.

RAMAH, *height*, (1) in Benjamin, on the border of Ephraim, Jos. 18. 25; Ju. 4. 5; 19. 13; the home of Samuel, 1 S. 1. 19; 2. 11; 7. 17; 8. 4; 15. 34; 16. 13; 19. 18—23; 20. 1; 22. 6 (mg. *height*); 25. 1;

28. 3; fortified by Baasha, 1 K. 15. 17, 21, 22; 2 Ch. 16. 1, 5, 6; Ezr. 2. 26; Neh. 7. 30; 11. 33; Is. 10. 29; Jer. 31. 15; 40. 1; Hos. 5. 8; Mt. 2. 18, R.V.; (2) Jos. 19. 36; (3) Jos. 19. 29; (4) R. of the South, Jos. 19. 8, R.V., see *Ramath;* (5) =Ramoth-Gilead, 2 K. 8. 29=2 Ch. 22. 6.

RAMATH, Jos. 19. 8; Ramah, R.V.; prob. same as *South Ramoth*, 1 S. 30. 27.

RAMATH-LEHI, *height of the jaw-bone*, Ju. 15. 17.

RAMATH-MIZPEH, *height of the watch-tower*, Jos. 13. 26.

RAMATHAIM-ZOPHIM, 1 S. 1. 1,=Ramah, 1 S. 1. 19. Cp. *Arimathæa.*

RAMATHITE, Shimei the R., 1 Ch. 27. 27.

RAMESES, Egyptian treasure-city, Gen. 47. 11; Ex. 12. 37; Nu. 33. 3, 5. Spelt Raamses, Ex. 1. 11.

RAM·IAH, *the L. is high*, Ezr. 10. 25.

RAMOTH, *heights*, (1) 1 S. 30. 27, see *Ramath;* (2) 1 Ch. 6. 73; (3) Ezr. 10. 29, but Jeremoth, R.V., cf. marg.; (4) R. in Gilead, Dt. 4. 43; Jos. 20. 8; 21. 38; 1 K. 22. 3, A.V.; 1 Ch. 6. 80; elsewhere written

RAMOTH-GILEAD, *heights of Gilead*, 1 K. 4. 13, where Ahab was slain, 1 K. 22;—2 K. 8. 28; 9. 1, 4, 14; 2 Ch. 18; 22. 5. A city of refuge.

RAPHA, (1) 1 Ch. 8. 2; (2) 1 Ch. 8. 37, see *Raphah* (2); (3) A.V. mg. of 2 S. 21. 16, 18, 20, and mg. of 1 Ch. 20. 4, 6 (also v. 8, R.V. mg.); see *Raphah* (1). In these places the text has *giant;* in 1 Ch. 20. 4, R.V. mg. *Rephaim* and *giants.* See *gigantic races* in Index of Subjects.

RAPHAH, (1) R.V. mg. of 2 S. 21. 16, 18, 20, 22; text, *giant;* see *Rapha* (3); (2) 1 Ch. 8. 37, R.V.; Rephaiah, A.V. marg., as 9. 43.

RAPHU, *healed*, Nu. 13. 9.

REA·IA, 1 Ch. 5. 5, for

REA·IAH, *the L. has seen*, (1) 1 Ch. 4. 2, perh. same as Haroeh, 1 Ch. 2. 52; (2) 1 Ch. 5. 5, R.V.; (3) Ezr. 2. 47=Neh. 7. 50.

REBA, Nu. 31. 8; Jos. 13. 21.

REBECCA, Ro. 9. 10, N.T. form of

REBEKAH, *noose*, wife of Isaac, Gen. 22. 23; 24; mother of Esau and Jacob, 25. 20, 21, 28; R. feigned to be Isaac's sister to Abimelech, 26. 7, 8; R. grieved with Esau, 26. 35; by her help Jacob obtains the blessing, 27; 28. 5; 29. 12; her grave, 49. 31; her nurse, 24. 59; 35. 8.

RECHAB, (1) R. and Baanah, who killed *Ish-bosheth*, q.v., 2 S. 4. 2—9; (2) a Kenite family, 1 Ch. 2. 55; Jonadab, s. of Rechab, 2 K. 10. 15, 23; Jer. 35; (3) Neh. 3. 14, perh. same as (2).

RECHABITES, descendants of Jonadab son of Rechab, Jer. 35. 2, 3, 5, 18.

RECHAH, 1 Ch. 4. 12.

RED SEA (Heb. *weedy sea*, as Jer. 49. 21, A.V. mg.), between Egypt and Arabia, Ex. 10. 19; 23. 31; Jer. 49. 21; the crossing of the Red Sea, Ex. 13. 18; 15. 4, 22; Nu. 33. 10, 11; Dt. 11. 4; Jos. 2. 10; 4. 23; 24. 6; Neh. 9. 9; Ps. 106. 7, 9, 22; 136. 13, 15; Ac. 7. 36; Heb. 11. 29; wanderings of Israelites on the east side, Nu. 14. 25; 21. 4; Dt. 1. 40; Ju. 11. 16; Solomon's fleet on the Red Sea, 1 K. 9. 26; the Red Sea is probably not meant in Nu. 21. 14; Dt. 1. 1. See *Suph*, *Suphah* and *Zuph.*

REELA·IAH, Ezr. 2. 2, called *Raamiah*, q.v., Neh. 7. 7.

REGEM, 1 Ch. 2. 47.

REGEM-MELECH, Zec. 7. 2.

REHAB·IAH, *the L. has enlarged*, 1 Ch. 23. 17; 24. 21; 26. 25.

REHOB, *broad place, boulevard*, (1) Neh. 10. 11; (2) near Hamath, a Syrian district, Nu. 13. 21; Jos. 19. 28, 30; 21. 31; Ju. 1. 31; 2 S. 8. 3, 12; 10. 8; 1 Ch. 6. 75. See *Beth-rehob.*

REHOBOAM, s. of Solomon, 1 K. 11. 43; the ten tribes rebel, 1 K. 12; reign of R., Shishak spoils Jerusalem, 14. 21—31; 15. 6; 1 Ch. 3. 10; 2 Ch. 9. 31; 10—12; 13. 7; Mt. 1. 7, R.V. See *Roboam.*

REHOBOTH, *broad places*, (1) Gen. 10. 11, see *Rehoboth-Ir;* (2) Gen. 26. 22; (3) Gen. 36. 37=1 Ch. 1. 48, prob. same as (1).

REHOBOTH-IR, ? *suburbs of the city*, Gen. 10. 11, R.V.

REHUM, *compassion*, (1) Ezr. 2. 2=Nehum, Neh. 7. 7; (2) R. the chancellor, Ezr. 4. 8, 9, 17, 23: others, Neh. 3. 17; 10. 25; 12. 3.

REI, *friendly*, 1 K. 1. 8.

REKEM, *embroidery*, (1) Nu. 31. 8; Jos. 13. 21; (2) 1 Ch. 2. 43, 44; (3) Jos. 18. 27; (4) 1 Ch. 7. 16; see *Rakem.*

REMAL·IAH, Pekah son of R., 2 K. 15. 25—37; 16. 1, 5; 2 Ch. 28. 6; Is. 7. 1—9; 8. 6.

REMETH, Jos. 19. 21, called Jarmuth, Jos. 21. 29.

REMMON, Jos. 19. 7, should be Rimmon as R.V.

REMMON-METHOAR, Jos. 19. 13; *Rimmon which stretcheth* (unto Neah), R.V., and see A.V. mg.

REMPHAN, Ac. 7. 43. See *Rephan.*

REPHAEL, *God has healed* (cp. Tobit 3. 17), 1 Ch. 26. 7.

REPHAH, 1 Ch. 7. 25.

REPHA·IAH, *the L. has healed*, (1) 1 Ch. 4. 42; (2) 1 Ch. 9. 43,=*Raphah* (2), q.v.; (3) Neh. 3. 9: others, 1 Ch. 3. 21; 7. 2.

REPHAIM (1), *giants*, see *Raphah* (1); a pre-Israelite people in Palestine, Gen. 14. 5; 15. 20; Dt. 2. 11, 20; 3. 11, 13; Jos. 12. 4; 13. 12; 17. 15; valley of R., Jos. 15. 8; 18. 16; 2 S. 5. 18, 22; 23. 13; 1 Ch. 11. 15; Is. 17. 5; all R.V.; A.V. in Gen. and Jos. 17. 15 mg. Rephaims, in Dt. and Jos. giants.

REPHAIM (2), *nerveless folk*, used poet. for the dead, see R.V. mg. in Job 26. 5; Ps. 88. 10; Prov. 2. 18; 9. 18; 21. 16; Is. 14. 9; 26. 14, 19.

REPHAN, Ac. 7. 43, R.V., Remphan, A.V., from the LXX. of Am. 5. 26. See *Chiun.*

REPHIDIM, *supports*, Ex. 17. 1, 8; 19. 2; Nu. 33. 14, 15.

RESEN, *fountain head*, near Nineveh, Gen. 10. 12.

RESHEPH, *lightning flame*, 1 Ch. 7. 25.

REU, *friend*, Gen. 11. 18—21; 1 Ch. 1. 25; Lk. 3. 35, R.V. (Ragau, A.V.).

REUBEN, eldest son of Jacob, Gen. 29. 32; 30. 14; 35. 22, 23; 37. 21, 22, 29; 42. 22, 37; Nu. 26. 5; one of the tribes, 48. 5; 49. 3; Dt. 33. 6; settled east of Jordan, Nu. 32;—Jos. 4. 12; 13. 15—23; 18. 7; 22; Ju. 5. 15, 16; 1 Ch. 5. 1, 3, 18; Ez. 48. 6, 7, 31; Rev. 7. 5; Levite cities in, Jos. 20. 8; 21. 7, 36; 1 Ch. 6. 63, 78; Dathan and Abiram men of R., Nu. 16. 1; Dt. 11. 6; Bohan son of R., Jos. 15. 6; 18. 17. See *Tribes* in Index of Subjects and Note under *Gadites.*

REUBENITES, Nu. 26. 7; 1 Ch. 5. 6; 11. 42; 27. 16; R. and Gadites, Dt. 3. 12, 16; 4. 43; 29. 8; Jos. 1. 12; 12. 6; 13. 8; 22. 1; 1 Ch. 12. 37; 26. 32; captivity of R., 2 K. 10. 33; 1 Ch. 5. 26.

REUEL, *friend of God*, (1) s. of Esau, Gen. 36; 1 Ch. 1. 35, 37; (2) priest of Midian, Moses' father-in-law, also called *Jethro*, q.v., Ex. 2. 18; Nu. 10. 29, R.V. (Raguel, A.V.); (3) for *Deuel*, q.v., Nu. 2. 14; (4) 1 Ch. 9. 8.

REUMAH, *exalted*, Gen. 22. 24.

REZEPH, *flag-stone*, 2 K. 19. 12=Is. 37. 12.

REZIA, 1 Ch. 7. 39, should be Rizia as R.V.

REZIN, ? *firm*, king of Syria, 2 K. 15. 37; attacks Ahaz, 16. 5, 6, 9; Is. 7. 1, 4, 8; 8. 6; 9. 11.

REZON, *prince*, adversary of Solomon, 1 K. 11. 23.

RHEGIUM, near Messina in Italy, Ac. 28. 13.

RHESA, Lk. 3. 27.

RHODA, *rose*, Ac. 12. 13.

RHODES, in the Levant, Ac. 21. 1.

RIBAI, 2 S. 23. 29=1 Ch. 11. 31.

RIBLAH, on the north border of Palestine, Nu. 34. 11; 2 K. 23. 33; Nebuchadnezzar at Riblah, 2 K. 25. 6, 20, 21; Jer. 39. 5, 6; 52. Called *Diblath*, q.v., Ez. 6. 14.

RIMMON, (1) Syrian god, 2 K. 5. 18, cp. Hadadrimmon, Zec. 12. 11, and see p. 163; (2) *pomegranate*, R. the Beerothite, 2 S. 4. 2, 5, 9; (3) in Judah, Jos. 15. 32; 19. 7, R.V.; 1 Ch. 4. 32; Zec. 14. 10; the rock R., Ju. 20. 45, 47; 21. 13; cp. En-rimmon, Neh. 11. 29; (4) in Zebulun, Jos. 19. 13, R.V.; 1 Ch. 6. 77, A.V.; but

RIMMONO, 1 Ch. 6. 77, R.V. For Jos. 19. 7, 13, A.V., see *Remmon* and *Remmon-Methoar.*

RIMMON-PAREZ (**-PEREZ**, R.V.), *pomegranate of the breach*, Nu. 33. 19, 20.

RINNAH, *shout*, 1 Ch. 4. 20.

RIPHATH, Gen. 10. 3; 1 Ch. 1. 6; Diphath, 1 Ch. 1. 6, A.V. mg. and R.V.

RISSAH, *ruin*, Nu. 33. 21, 22.

RITHMAH, *wild-broom*, Nu. 33. 18, 19.

RIVER is used alone for the Euphrates, and so is spelt with capital R in R.V. of Gen. 31. 21; 36. 37; Ex. 23. 31; Nu. 22. 5; Jos. 24. 2, 3, 14, 15; 2 S. 8. 3, *text;* 10. 16; 1 K. 4. 21, 24; 14. 15; 1 Ch. 19. 16; 2 Ch. 9. 26; Ps. 72. 8; 80. 11; Is. 7. 20; 8. 7; 11. 15; 27. 12; Jer. 2. 18; Mi. 7. 12; Zec. 9. 10.

RIZIA, *delight*, 1 Ch. 7. 39, R.V.; Rezia, A.V.

RIZPAH, *live coal*, concubine of Saul, 2 S. 3. 7; protects the bodies of his sons, 21. 8, 10, 11.

ROBOAM, Mt. 1. 7; *Rehoboam*, R.V., q.v.

RODANIM, Gen. 10. 4, A.V. and R.V. mg., same as 1 Ch. 1. 7, A.V. mg. and R.V. text. See *Dodanim*.

ROGELIM, *fullers*, in Gilead, 2 S. 17. 27; 19. 31.

ROHGAH, 1 Ch. 7. 34.

ROMAMTI-EZER, *I have exalted help*, 1 Ch. 25. 4, 31.

ROMAN, the Romans, Jn. 11. 48; Ac. 25. 16; 28. 17; S. Paul a Roman, Ac. 16. 21, 37, 38; 22. 25—27, 29; 23. 27: also 22. 28, R.V., where A.V. has *free*.

ROME, Ac. 2. 10; 18. 2; 19. 21; 23. 11; Ro. 1. 7, 15; S. Paul in Rome, Ac. 28. 14, 16; 2 Tim. 1. 17.

ROSH, (1) *head*, Gen. 46. 21; (2) a northern tribe, Ez. 38. 2, 3; 39. 1, all R.V.; A.V. mg. prince of the chief, R.V. mg. chief prince of.

RUFUS, *red*, Mk. 15. 21; Ro. 16. 13.

RUHAMAH, *compassionated*, Hos. 2. 1; Lo-ruhamah, Hos. 1. 6, 8, and see R.V. mg. of Hos. 2. 23.

RUMAH, *height*, Pedaiah of R., 2 K. 23. 36.

RUTH, the Moabitess, Rt. 1; 2; 3. 9; 4. 5, 10, 13; Mt. 1. 5. See p. 42.

SABAOTH, *hosts*, the Lord of S., Ro. 9. 29; Jas. 5. 4. See *God* in Index of Subjects.

SABEANS, seized Job's cattle, Job 1. 15; merchandise of the S., Is. 45. 14; S. from the wilderness. Ez. 23. 42, drunkards R.V., and A.V. marg.; S., a people far off, Joel 3. 8, men of Sheba, R.V.

SABTA(H), Gen. 10. 7; 1 Ch. 1. 9; son of Cush.

SABTECA, in R.V. of Gen. 10. 7; 1 Ch. 1. 9 } 5th son of
SABTECHA(H), A.V., Gen. 10. 7; 1 Ch. 1. 9 } Cush.

SACAR, *hire*, (1) 1 Ch. 11. 35; see *Sharar;* (2) son of Obed-edom, 1 Ch. 26. 4.

SADDUCEES, see p. 108.

SADOC, Mt. 1. 14; = Zadok.

SALA(H), Gen. 10. 24; 11. 12—15; Lk. 3. 35; *Shelah* (q.v.), R.V. Son of Arphaxad and f. of Eber.

SALAMIS, a city of Cyprus, Ac. 13. 5.

SALATHIEL, *I have asked of God*, Shealtiel (q.v.), R.V.; son of Jeconiah and uncle of Zerubbabel, 1 Ch. 3. 17; in Mt. 1. 12 father of Zerubbabel; Lk. 3. 27, son of Neri, and father of Zerubbabel.

SALC(H)AH, A.V., Dt. 3. 10; Jos. 12. 5; 13. 11; 1 Ch. 5. 11 } a district, or city, in the tribe of Gad.
SALECAH, R.V. in all }

SALEM, *peace*, (1) Melchizedek king of S., Gen. 14. 18; Heb. 7. 1, 2; (2) used for Jerusalem, Ps. 76. 2.

SALIM, Ænon near to S., Jn. 3. 23.

SALLAI, (1) Neh. 11. 8; (2) Neh. 12. 20, = Sallu (2).

SALLU, (1) 1 Ch. 9. 7; Neh. 11. 7; (2) Neh. 12. 7.

SALMA, *garment*, 1 Ch. 2. 11, 51, 54 } son of Nahshon and father of Boaz.
SALMON, Rt. 4. 20, 21; Mt. 1. 4, 5; Lk. 3. 32, Sala R.V. marg. }

SALMON, Ps. 68. 14; Zalmon, R.V.; a hill near Shechem.

SALMONE, the E. point of Crete, Ac. 27. 7.

SALOME, (1) wife of Zebedee, Mt. 27. 56; Mk. 15. 40; 16. 1. Cf. Matth. 20. 20.

SALT, city of, Jos. 15. 62; a city of Judah "in the wilderness."

SALT, Valley of, where the Edomites were defeated (1) by David, 2 S. 8. 13; 1 Ch. 18. 12; (2) by Amaziah, 2 K. 14. 7; 2 Ch. 25. 11. Ps. 60, title.

SALU, Nu. 25. 14.

SAMARIA, (1) the city, 1 K. 16. 24, 32; 18. 2; 20. 1—43; 21. 1, 18; 22. 10—53; 2 K. 1. 2; 2. 25; 3. 6; 5. 3; 6. 19—7. 20; 10; Is. 7. 9; 8. 4; 36. 19; Jer. 23. 13; 41. 5; Ez. 23. 4; Hos. 7. 1; 8. 5; 10. 5, 7; 13. 16; Am. 3. 9, 12; 4. 1; 6. 1; 8. 14; Mi. 1. 5, 6; taken by Shalmaneser, 2 K. 17. 6; 18. 9; the line of S., 21. 13; thine elder sister is S., Ez. 16. 46, 55.
(2) the kingdom or district of S.; 1 K. 13. 32; 2 K. 17. 6, 24; Jesus passed through S., Lk. 17. 11; must needs go through S., Jn. 4. 9; witnesses to me in S., Ac. 1. 8; they preached to them of S., Ac. 8. 1, 5, 14; 9. 31; 15. 3.

SAMARITANS, hinder the building of the temple, Ezr. 4. 1—10. 17; Neh. 4. 2. In N. T. Mt. 10. 5; Lk. 9. 52; 10. 33; 17. 16; Jn. 4. 9, 39; 8. 48.

SAMGAR-NEBO, Jer. 39. 3.

SAMLAH, k. of Edom, Gen. 36. 36, 37; 1 Ch. 1. 47, 48.

SAMOS, an island off Asia Minor, Ac. 20. 15.

SAMOTHRACIA, island in the Ægean, Ac. 16. 11.

SAMSON, *of the sun*, son of Manoah, Ju. 13. 24; 14. 1, 5, 10, 12, 15, 16, 20; 15. 1, 3, 4, 6, 7, 10—12, 16; 16. 3, 6, 7, 9, 10, 12, 13, 14, 20, 23, 25, 26, 28—30; the time would fail me to tell of S., Heb. 11. 32.

SAMUEL, *name of God*, son of Elkanah and Hannah, 1 S. 1. 20; ministers unto the Lord, 2. 11; 3. 1; in favour with the Lord and men, 2. 26; called by God, 3. 4—14; established to be a prophet, 20; gathers the people in Mizpah, 7. 5, 6; sets up the stone Ebenezer, 12; goes in circuit, 16; his sons judges, 8. 1—3; asked to give a king, 4—22; entertains Saul, 9. 14—27; anoints Saul, 10. 1; calls the people to witness, 12; does not come in the seven days, 13. 8; reproves Saul, 13, 14; bids Saul destroy the Amalekites, 15. 1—3; reproves Saul again, 22, 23; anoints David, 16. 13; receives David at Naioth, 19. 18; his death, 25. 1; brought up by the witch, 28. 14: other places, 1 Chr. 6. 28; 9. 22; 11. 3; 26. 28; 29. 29; 2 Chr. 35. 18; Ps. 99. 6; Jer. 15. 1; Ac. 3. 24; 13. 20; Heb. 11. 32.

SANBALLAT, the Horonite, Neh. 2. 10, 19; 4. 1, 7; 6. 1—14, 13. 28.

SANSANNAH, a town in S. Judah, Jos. 15. 31.

SAPH, *threshold*, son of a giant, 2 S. 21. 18; called Sippai, 1 Ch. 20. 4.

SAPHIR, A.V., **SHAPHIR**, R.V., *pleasing;* Mi. 1. 11.

SAPPHIRA, wife of Ananias, Ac. 5. 1.

SARA, Heb. 11. 11; 1 Pet. 3. 6 } (1) wife of Abraham; passes for Abraham's sister, 12. 11-20; 20;
SARAH, *princess*, elsewhere A.V., and R.V. all through except }
SARAI, the form used from Gen. 11. 29—17. 15 }
gives Hagar to Abraham, 16. 2; her name changed, 17. 15; shall have a son, 16; 18. 10; Ro. 9. 9; bears Isaac, Gen. 21. 2; dies, 23. 2; look unto S. that bare you, Is. 51. 2;—Ro. 4. 19; Heb. 11. 11; 1 Pet. 3. 6; (2) Sarah, A.V., Serah, R.V., d. of Asher, Nu. 26. 46.

SARAPH, *burning*, 1 Ch. 4. 22, a descendant of Judah.

SARDIS, the Church in S., Rev. 1. 11; 3. 1, 4.

SARDITES, descendants of Sered, Nu. 26. 26.

SAREPTA, Lk. 4. 26, A.V., Zarephath, R.V.

SARGON, sent Tartan to Ashdod, Is. 20. 1.

SARID, *a remnant*, Jos. 19. 10, 12; a town on the borders of Zebulun.

SARON, Ac. 9. 35, only; = *Sharon*, q.v.

SARSECHIM, Jer. 39. 3.

SARUCH, Lk. 3. 35, only; = *Serug*, q.v.

SATAN. See *Angels, Devil*, in Index of Subjects.

SAUL, *asked*, (1) a king of Edom, Gen. 36. 37; Shaul, R.V. here, and A.V. and R.V. of 1 Ch. 1. 48; (2) Saul, son of Kish, sent to look for the asses, 1 S. 9. 1—27; anointed king, 10. 1; among the prophets, 11; elected, 17—26, 27; leads against Nahash, 11; publicly made king, 11. 15; offers sacrifice, 13. 9; his rash oath and its results, 14. 24—45; his sons, 49; expedition against the Amalekites, 15. 1—9; rejected from being king, 23; an evil spirit troubles him, 16. 14; David plays to him, 23; turns against David, 18. 8; is reconciled to him, 19. 7; seeks his life again, 10; slays the priests at Nob, 22. 6—19; follows David to Ziph, 23. 24; and Maon, 25; in David's power in cave at Engedi, 24; at the hill of Hachilah, 26; gives up the pursuit, 27. 4; seeks to the witch, 28; falls at Gilboa, 31. 1—6; 2 S. 1. 1—12; David's lament over him, 17—27; David buries his bones, 21. 12—14; (3) = Paul the apostle; called Saul up to Ac. 13. 9.

SCEVA, a Jew of Ephesus, Ac. 19. 14—16.

SCYTHIAN, Col. 3. 11.

SEBA, son of Cush, Gen. 10. 7; 1 Ch. 1. 9; the country assigned to him, Ps. 72. 10; Is. 43. 3; the nation descended from him called *Sabeans*, q.v., 45. 14; Ez. 23. 42.

SEBAT, the eleventh month, Zec. 1. 7. See p. 182.

SECACAH, a town "in the wilderness," Jos. 15. 61.

SECHU, **SECU** R.V., 1 S. 19. 22.

SECUNDUS, with Paul on third journey, Ac. 20. 4.

SEGUB, *exalted*, (1) son of Hiel, 1 K. 16. 34; cf. Jos. 6. 26; (2) son of Hezron, 1 Ch. 2. 21, 22.

SEIR, *shaggy*, (1) S. the Horite, Gen. 36. 20, 21; 1 Ch. 1. 38; (2) Mt. S., land of S.; the Horites in their Mt. S., Gen. 14. 6; Esau's possession, Gen. 36. 8, 9, 30; Dt. 2. 5; Jos. 24. 4; passed through by Jacob, Gen. 32. 3; 33. 14, 16; passed by the Israelites, Dt. 1. 44; 2. 1; 2 Ch. 20. 10: other places, Nu. 24. 18; Dt. 1. 2; 33. 2; Jos. 11. 17; 12. 7; Ju. 5. 4; 1 Chr. 4. 42; 2 Ch. 20. 22, 23; 25. 11; Is. 21. 11; predictions against S., Ez. 25. 8; 35; (3) another Mt. S., Jos. 15. 10, between Kirjath-jearim and Bethshemesh.

SEIRATH, A.V., **-RAH**, R.V., *shaggy*, in Mt. Ephraim, Ju. 3. 26, 27.

SELA(H), 2 K. 14. 7; Is. 16. 1, rendered the rock (Sela, R.V. marg.) in Ju. 1. 36; 2 Ch. 25. 12; Ob. 3.

SELA-HAMMAHLEKOTH, in the wilderness of Maon, whence David escaped, 1 S. 23. 28; *the rock of divisions*, marg. (or *escape*, R.V.).

SELED, son of Nadab, 1 Ch. 2. 30.

SELEUCIA, port of Antioch, Ac. 13. 4.

SEM, Lk. 3. 36, A.V.; Shem, R.V.

SEMACH·IAH, *the Lord supports*, a son of Shemaiah, 1 Ch. 26. 7.

SEMEI, Lk. 3. 26, **SEMEIN**, R.V.; the father of Mattathias.

SENAAH, the children of, Ezr. 2. 35; Neh. 7. 38; Hassenaah, Neh. 3. 3.

SENEH, *a thorn*, a rock in the passage of Michmash, 1 S. 14. 4.

SENIR, Dt. 3. 9, R.V.; Song 4. 8, R.V.; 1 Ch. 5. 23; Ez. 27. 5
SHENIR, Dt. 3. 9; Song 4. 8
} the Amorite name for Hermon.

SENNACHERIB, takes the fenced cities of Judah, 2 K. 18. 13; 2 Ch. 32. 1; Is. 36. 1; sends messengers from Lachish, demanding Hezekiah's subjection, 2 K. 18. 17; 2 Ch. 32. 9; Is. 36. 2; sends another letter, 2 K. 19. 9; 2 Ch. 32. 17; Is. 37. 9; his army destroyed by an angel, 2 K. 19. 35; 2 Ch. 32. 21; Is. 37. 36; slain by his sons, 2 K. 19. 37; 2 Ch. 32. 21; Is. 37. 38.

SENUAH, A.V., Hassenuah, R.V., Neh. 11. 9.

SEORIM, *barley*, 1 Ch. 24. 8; chief of the fourth course of priests.

SEPHAR, *enumeration*, Gen. 10. 30; a boundary of the sons of Joktan.

SEPHARAD, the captivity of Jerus. in S., Ob. 20.

SEPHARVAIM, whence the king of Assyria brought men to the cities of Samaria, 2 K. 17. 24, 31; conquered by the Assyrians, 18. 34; 19. 13; Is. 36. 19; 37. 13.

SERAH, d. of Asher, Gen. 46. 17; Nu. 26. 46, R.V., Sarah, A.V.; 1 Ch. 7. 30.

SERA·IAH, *the Lord is my prince*, (1) David's scribe, 2 S. 8. 17; (2) high-priest in the reign of Zedekiah, 2 K. 25. 18; 1 Ch. 6. 14; Jer. 52. 24; (3) 2 K. 25. 23; Jer. 40. 8; (4) son of Kenaz, 1 Ch. 4. 13, 14; (5) 1 Ch. 4. 35; (6) Ezr. 2. 2; (7) Ezr. 7. 1; (8) Neh. 10. 2; (9) Neh. 11. 11; (10) Neh. 12. 1, 12; (11) Jer. 51. 59, 61, son of Neriah, brother of Baruch.

SERED, son of Zebulun, Gen. 46. 14; Nu. 26. 26.

SERGIUS Paulus, proconsul of Cyprus, Ac. 13. 7.

SERUG, great-grandfather of Abraham, Gen. 11. 20—23; Lk. 3. 35, R.V., Saruch, A.V.

SETH, 3rd son of Adam, Gen. 4. 25; 5. 3; 1 Ch. 1. 1; Lk. 3. 38.

SETHUR, *concealed*, the Asherite spy, Nu. 13. 13.

SHAALABBIN, a town of Dan, Jos. 19. 42; same as

SHAALBIM, Ju. 1. 35; 1 K. 4. 9.

SHAALBONITE, the, one of David's heroes, 2 S. 23. 32; 1 Ch. 11. 33; *belonging to Shaalbim.*

SHAAPH, (1) 1 Ch. 2. 47; (2) 1 Ch. 2. 49.

SHAARAIM, *two gates*, (1) in Judah, Jos. 15. 36, R.V., Sharaim, A.V.; 1 S. 17. 52; (2) in Simeon, 1 Ch. 4. 31.

SHAASHGAZ, Est. 2. 14.

SHABBETHAI, Ezr. 10. 15; Neh. 8. 7; 11. 16.

SHACHIA, 1 Ch. 8. 10.

SHADDAI, a name of God, rendered "Almighty" A.V. and R.V.; with El (El-Shaddai, R.V. mg.) in Gen. 17. 1; 28. 3; 35. 11; 43. 14; 48. 3; Ex. 6. 3; Ez. 10. 5; alone, in Gen. 49. 25; Nu. 24. 4, 16; Rt. 1. 20, 21; 31 times in Job; Ps. 68. 14; 91. 1; Is. 13. 6; Ez. 1. 24; Joel 1. 15.

SHADRACH, Aramaic name of Hananiah, Dan. 1. 7; 2. 49; 3. 12—30.

SHAGE, 1 Ch. 11. 34; called Shammah, 2 S. 23. 33.

SHAHARAIM, 1 Ch. 8. 8.

SHAHAZIMAH, Jos. 19. 22.

SHALEM, Jacob came to S. a city of Shechem, Gen. 33. 18, in peace to the city of Shechem, R.V.

SHALIM, land of, passed by Saul when seeking the asses, 1 S. 9. 4.

SHALISHA, land of, 1 S. 9. 4.

SHALLECHETH, one of the gates of "the house of Jehovah," 1 Ch. 26. 16.

SHALLUM, (1) the 15th king of Israel, son of Jabesh, kills Zechariah, 2 K. 15. 10; killed by Menahem, 14; (2) the husband (or son, LXX.) of Huldah the prophetess, 2 K. 22. 14; 2 Ch. 34. 22; (3) 1 Ch. 2. 40, 41; (4) 3rd son of Josiah, king of Judah, 1 Ch. 3. 15; Jer. 22. 11; called Jehoahaz in 2 K. 23. 30; 2 Ch. 36. 1; (5) 1 Ch. 4. 25; (6) high-priest, son of Zadok, 1 Ch. 6. 12, 13; Ezr. 7. 2; (7) 1 Ch. 7. 13; (8) 1 Ch. 9. 17; Ezr. 2. 42; Neh. 7. 45; (9) 1 Ch. 9. 19, 31; = Meshelemiah, 1 Ch. 26. 1, 2, 9; = Shelemiah, 1 Ch. 26. 14; (10) 2 Ch. 28. 12; others Ezr. 10. 24, 42; Neh. 3. 12; Jer. 32. 7; 35. 4.

SHALLUN, Neh. 3. 15.

SHALMAI, Ezr. 2. 46, Shamlai, marg. and R.V.; Neh. 7. 48, Salmai, R.V.; one of the Nethinim.

SHALMAN, Hos. 10. 14; = Shalmaneser.

SHALMANESER, king of Assyria, puts Hoshea under tribute, 2 K. 17. 3; besieges Samaria, which is taken after 3 years, 2 K. 17. 4—6; 18. 9—11.

SHAMA, one of David's guard, 1 Ch. 11. 44.

SHAMAR·IAH, *the Lord is guard*, son of Rehoboam, 2 Ch. 11. 19, A.V.; Shemar·iah, R.V.

SHAMED, 1 Ch. 8. 12; properly Shamer, or Shemer.

SHAMER, (1) a Merarite, 1 Ch. 6. 46; (2) an Asherite, 1 Ch. 7. 34.

SHAMGAR, son of Anath, Ju. 3. 31; 5. 6.

SHAMHUTH, 1 Ch. 27. 8; = Shammoth, 1 Ch. 11. 27.

SHAMIR, (1) a town S. of Hebron, Jos. 15. 48; (2) in Mt. Ephraim, Ju. 10. 1, 2.

SHAMIR, a Kohathite, 1 Ch. 24. 24.

SHAMLAI, Ezr. 2. 46, marg. and R.V. See *Shalmai.*

SHAMMA, an Asherite, 1 Ch. 7. 37.

SHAMMAH, *desolation*, (1) grandson of Esau, Gen. 36. 13, 17; 1 Ch. 1. 37; (2) son of Jesse, 1 S. 16. 9; 17. 13; called Shimea, 1 Ch. 2. 13, R.V.; 20. 7; Shimeah, 2 S. 21. 21; Shimei, 2 S. 21. 21, R.V.; Shimma, 1 Ch. 2. 13; (3) one of David's three chief heroes, 2 S. 23. 11—17; cf. 1 Ch. 11. 12—14; (4) one of David's heroes, 2 S. 23. 25; = *Shamhuth*, q.v.; (5) 2 S. 23. 33; = *Shage*, q.v.

SHAMMAI, (1) 1 Ch. 2. 28, 32; (2) 1 Ch. 2. 44, 45; (3) 1 Ch. 4. 17.

SHAMMOTH, 1 Ch. 11. 27. See *Shamhuth.*

SHAMMUA, (1) the Reubenite spy, Nu. 13. 4; (2) son of David and Bath-sheba, 2 S. 5. 14, R.V., **SHAMMUAH**, A.V.; 1 Ch. 14. 4; called Shimea, 1 Ch. 3. 5; (3) Neh. 11. 17; = Shemaiah (6); (4) Neh. 12. 18.

SHAMSHERAI, 1 Ch. 8. 26.

SHAPHAM, 1 Ch. 5. 12.

SHAPHAN, *jerboa*, scribe of king Josiah, 2 K. 22. 3; 2 Ch. 34. 8; bidden to read the law, 2 K. 22. 8; 2 Ch. 34. 15; father of Ahikam, 2 K. 22. 12; and of Gemariah, Jer. 36. 10; grandf. of Gedaliah, Jer. 39. 14; 41. 2; 43. 6; also of Jaazaniah, Ez. 8. 11.

SHAPHAT, *judge*, (1) the Simeonite spy, Nu. 13. 5; (2) father of Elisha, 1 K. 19. 16, 19; 2 K. 3. 11; 6. 31; (3) 1 Ch. 3. 22; (4) 1 Ch. 5. 12; (5) 1 Ch. 27. 29.

SHAPHER, *pleasing*, Shepher, R.V., Nu. 33. 23, 24.

SHARAI, Ezr. 10. 40.

SHARAIM, Jos. 15. 36; = *Shaaraim*, R.V., q.v.

SHARAR, 2 S. 23. 33; = *Sacar*, q.v., 1 Ch. 11. 35.

SHAREZER, son of Sennacherib, 2 K. 19. 37.

SHARON, (1) the S., 1 Ch. 27. 29; Is. 33. 9; 35. 2;

65. 10; Song 2. 1; Ac. 9. 35, R.V., Saron, A.V.; (2) without the article, 1 Ch. 5. 16.

SHARONITE, 1 Ch. 27. 29, inhabitant of Sharon.

SHARUHEN, Jos. 19. 6.

SHASHAI, Ezr. 10. 40.

SHASHAK, 1 Ch. 8. 14, 25.

SHAUL, *asked*, (1) son of Simeon, Gen. 46. 10; Ex. 6. 15; Nu. 26. 13; 1 Ch. 4. 24; (2) a king of Edom, Gen. 36. 37, R.V., Saul, A.V.; 1 Ch. 1. 48, 49; (3) a Kohathite, 1 Ch. 6. 24; see *Joel*. Descendants of (1) called

SHAULITES, Num. 26. 13.

SHAVEH, *plain*, Gen. 14. 17.

SHAVEH KIRIATHAIM, Gen. 14. 5.

SHAVSHA, David's secretary, 1 Ch. 18. 16; called Seraiah, 2 S. 8. 17, Sheva, 2 S. 20. 25, and Shisha, 1 K. 4. 3.

SHEAL, Ezr. 10. 29.

SHEALTIEL, *I have asked of God*, father of Zerubbabel, Ezr. 3. 2, 8; 5. 2; Neh. 12. 1; Hag. 1. 1, 12, 14; 2. 2, 23; and in R.V. of reff. in *Salathiel* (q. v.).

SHEAR·IAH, 1 Ch. 8. 38; 9. 44.

SHEARING-HOUSE, where Jehu slew 42 of the royal family, 2 K. 10. 12, 14; house of shepherds binding sheep, A.V. marg.; house of gathering, R.V. marg.

SHEAR-JASHUB, *a remnant shall return*, son of Isaiah, Is. 7. 3; cp. Is. 10. 20.

SHEBA, (1) son of Bichri, rebelled against David, 2 S. 20. 1—22; (2) 1 Ch. 5. 13.

SHEBA, (1) grandson of Cush, Gen. 10. 7; 1 Ch. 1. 9; (2) son of Joktan, Gen. 10. 28; 1 Ch. 1. 22; queen of S., 1 K. 10. 1, 4, 10, 13; 2 Ch. 9. 1, 3, 9, 12; also Job 6. 19; Ps. 72. 10, 15; Is. 60. 6; Jer. 6. 20; Joel 3. 8, R.V.; (3) son of Jokshan, Gen. 25. 3; 1 Ch. 1. 32.

SHEBA, a town of Simeon, Jos. 19. 2.

SHEBAH, *an oath*, Gen. 26. 33, **SHIBAH**, R.V., the well dug by Isaac; from it Beer-sheba was named; according to Gen. 21. 32 this was dug by Abraham.

SHEBAM, **SEBAM** R.V., a town E. of the Jordan, Nu. 32. 3; ?=Shibmah, Nu. 32. 38.

SHEBAN·IAH, (1) a Levite, Neh. 9. 4, 5; 10. 10; (2) Neh. 10. 4; 12. 14; called Shechaniah, Neh. 12. 3; (3) Neh. 10. 12; (4) 1 Ch. 15. 24.

SHEBARIM, *breakings*, Jos. 7. 5.

SHEBER, *breaking*, 1 Ch. 2. 48.

SHEBNA, prefect of the palace, Is. 22. 15; scribe, 2 K. 18. 18; 19. 2; Is. 36. 3.

SHEBUEL, (1) ruler of the treasures of the house of God, 1 Ch. 23. 16; 26. 24; called Shubael, 1 Ch. 24. 20; (2) son of Heman the minstrel, 1 Ch. 25. 4; called Shubael, 1 Ch. 25. 20.

SHECAN·IAH, (1) chief of the 10th course of priests, 1 Ch. 24. 11; (2) a priest in the reign of Hezekiah, 2 Ch. 31. 15; and in R.V. throughout for

SHECHAN·IAH, (1) a descendant of Zerubbabel, 1 Ch. 3. 21, 22; (2) Ezr. 8. 3; (3) Ezr. 8. 5; (4) Ezr. 10. 2; (5) father of Shemaiah (2), Neh. 3. 29; (6) Neh. 6. 18; (7) Neh. 12. 3; see *Shebaniah*.

SHECHEM, *shoulder*, visited by Abram, Gen. 12. 6, R.V.; by Jacob, who buys a parcel of ground there, 33. 18; Ac. 7. 16, R.V., Sychem, A.V.; Jacob hides his gods under an oak there, Gen. 35. 4; Joseph goes to S., 37. 14; allotted to Ephraim, Jos. 17. 7; a Levitical city and a city of refuge, 20. 7; 21. 21; 1 Ch. 6. 67; Joshua addresses the people at S., Jos. 24. 1 (Shiloh, LXX.); bones of Joseph buried there, 32; Abimelech elected king there, Ju. 9. 6; destroyed by him, 9. 45; tribes assemble to crown Rehoboam, 1 K. 12. 1; 2 Ch. 10. 1; Jeroboam builds S., 1 K. 12. 25; =Sychar, Jn. 4. 5; I will divide S., Ps. 60. 6; 108. 7: also Ju. 8. 31; 21. 19; 1 Ch. 7. 28; Jer. 41. 5.

SHECHEM, (1) son of Hamor, chieftain of the Hivite settlement, Gen. 33. 19; 34; Jos. 24. 32; Ju. 9. 28; (2) Nu. 26. 31; (3) 1 Ch. 7. 19.

SHECHEMITES, family of (2) above, Nu. 26. 31; cp. Jos. 17. 2.

SHEDEUR, father of Elizur, the chief of Reuben, Nu. 1. 5; 2. 10; 7. 30, 35; 10. 18.

SHEERAH, 1 Ch. 7. 24, R.V. See *Sherah*.

SHEHAR·IAH, *the Lord is my dawn*, 1 Ch. 8. 26.

SHELAH, *request*, (1) son of Judah, Gen. 38. 5, 11, 14, 26; 46. 12; Nu. 26. 20; 1 Ch. 2. 3; 4. 21; (2) 1 Ch. 1. 18, 24; (3) in R.V. for *Salah*, q.v., and *Siloah*, q.v.

SHELANITES, Nu. 26. 20. Descendants of Shelah (1).

SHELEM·IAH, (1) Ezr. 10. 39; (2) Neh. 3. 30; (3) Neh. 13. 13; (4) Jer. 37. 3; (5) Jer. 37. 13; (6) 1 Ch. 26. 14; the same as Meshelemiah, and Shallum (9); (7) Ezr. 10. 41; (8) Jer. 36. 14; (9) Jer. 36. 26.

SHELEPH, son of Joktan, Gen. 10. 26; 1 Ch. 1. 20.

SHELESH, 1 Ch. 7. 35.

SHELOMI, *my peace*, an Asherite, Nu. 34. 27.

SHELOMITH, (1) Lev. 24. 11; (2) d. of Zerubbabel, 1 Ch. 3. 19; (3) 1 Ch. 23. 18; (4) a descendant of Moses, 1 Ch. 26. 25, 26, 28, Shelomoth, R.V.; (5) a Gershonite, 1 Ch. 23. 9, Shelomoth, R.V.; (6) Ezr. 8. 10.

SHELOMOTH, 1 Ch. 24. 22; =(3) above.

SHELUMIEL, prince of the tribe of Simeon, Nu. 1. 6; 2. 12; 7. 36, 41; 10. 19.

SHEM, *name*, eldest son of Noah, Gen. 5. 29—32; 6. 10; in the ark, 7. 8; blessed be the Lord God of S., 9. 26; generations of S., 10. 21—31; 11. 10—32; 1 Ch. 1. 17; Lk. 3. 36, R.V., Sem, A.V.

SHEMA, (1) a town in S. Judah, Jos. 15. 26, =Sheba, Jos. 19. 2; (2) a son of Hebron, 1 Ch. 2. 43, 44.

SHEMA, *report*, (1) a Reubenite, 1 Ch. 5. 8; (2) 1 Ch. 8. 13; probably=Shimhi, A.V., Shimei, R.V., 1 Ch. 8. 21; (3) Neh. 8. 4.

SHEMAAH, a Benjamite of Gibeah, 1 Ch. 12. 3.

SHEMA·IAH, *the Lord heareth*, (1) the prophet, forbids Rehoboam to fight against the 10 tribes, 1 K. 12. 22; 2 Ch. 11. 2; tells how Shishak shall subdue them, 2 Ch. 12. 5, 7; writes the Acts of Rehoboam, 2 Ch. 12. 15; (2) S. who assisted Nehemiah, 1 Ch. 3. 22; Neh. 3. 29; (3) 1 Ch. 4. 37; perhaps the same as Shimei (6); (4) 1 Ch. 5. 4; perhaps=Shema (1); (5) 1 Ch. 9. 14; Neh. 11. 15; (6) 1 Ch. 9. 16; (7) 1 Ch. 15. 8, 11; (8) a scribe in the time of David, 1 Ch. 24. 6; (9) son of Obed-edom, 1 Ch. 26. 4, 6, 7; (10) 2 Ch. 29. 14; (11) Ezr. 8. 13; (12) Ezr. 8. 16; (13) Ezr. 10. 21; (14) Ezr. 10. 31; (15) Neh. 6. 10; (16) Neh. 10. 8; 12. 6, 18; (17) Neh. 12. 34; (18) Neh. 12. 36; (19) Neh. 12. 42; (20) the Nehelamite, a false prophet, Jer. 29. 24—32; (21) 2 Ch. 17. 8; (22) 2 Ch. 31. 15; (23) 2 Ch. 35. 9; (24) Jer. 26. 20; (25) Jer. 36. 12.

SHEMAR·IAH, *the Lord regards*, (1) came to David at Ziklag, 1 Ch. 12. 5; (2) 2 Ch. 11. 19, R.V., Shamariah, A.V., son of Rehoboam; (3) Ezr. 10. 32; (4) Ezr. 10. 41.

SHEMEBER, king of Zeboiim, Gen. 14. 2.

SHEMER, *watch*, sold to Omri the hill on which Samaria was built, 1 K. 16. 24. See *Shomer*.

SHEMIDA(H), son of Gilead, Nu. 26. 32; Jos. 17. 2; 1 Ch. 7. 19. His descendants called

SHEMIDAITES, Nu. 26. 32.

SHEMIRAMOTH, one of David's choir, 1 Ch. 15. 18, 20; 16. 5; (2) 2 Ch. 17. 8.

SHEMUEL, *heard of God*, (1) a Simeonite appointed to divide the land, Nu. 34. 20; (2) 1 Ch. 6. 33, Samuel, R.V.; (3) son of Tola, 1 Ch. 7. 2.

SHEN, *a tooth*, site of the stone Ebenezer, 1 S. 7. 12.

SHENAZAR, **SHENAZZAR** R.V., 1 Ch. 3. 18.

SHENIR, A.V., Dt. 3. 9; Song 4. 8. See *Senir*.

SHEPHAM, on E. of Palestine, Nu. 34. 10, 11.

SHEPHATH·IAH, 1 Ch. 9. 8. In R.V., and ed. 1611,

SHEPHAT·IAH, (1) 5th son of David, 2 S. 3. 4; 1 Ch. 3. 3; (2) a family, Ezr. 2. 4; 8. 8; Neh. 7. 9; (3) another family, Ezr. 2. 57; Neh. 7. 59; (4) Neh. 11. 4; (5) Jer. 38. 1; (6) 1 Ch. 12. 5; (7) 1 Ch. 27. 16; (8) son of Jehoshaphat, 2 Ch. 21. 2.

SHEPHER, R.V., Nu. 33. 23, 24.

SHEPHI, 1 Ch. 1. 40; called **SHEPHO**, Gen. 36. 23.

SHEPHUPHAM, Nu. 26. 39, R.V.
SHEPHUPHAN, 1 Ch. 8. 5
SHUPPIM, 1 Ch. 7. 12, 15; called Muppim, Gen. 46. 21
} grandson of Benjamin, called Shupham, A.V.

SHERAH, A.V., Sheerah, R.V., *remnant*, d. of Ephraim, 1 Ch. 7. 24.

SHEREB·IAH, Ezr. 8. 18, 24; Neh. 8. 7; 9. 4, 5; 10. 12; 12. 8, 24; among the chief of the choir.
SHERESH, 1 Ch. 7. 16.
SHEREZER, A.V., **SHAREZER**, R.V., Zec. 7. 2.
SHESHACH, Jer. 25. 26; 51. 41, for Babel.
SHESHAI, son of Anak, Nu. 13. 22; slain by Caleb, Jos. 15. 14; Ju. 1. 10.
SHESHAN, 1 Ch. 2. 31, 34, 35.
SHESHBAZZAR, the Persian name of Zerubbabel, Ezr. 1. 8, 11; 5. 14, 16.
SHETH, the children of, Nu. 24. 17, sons of tumult, R.V., cp. Jer. 48. 45: 1 Ch. 1. 1, Seth R.V.
SHETHAR, a prince of Persia and Media under Xerxes, Est. 1. 14.
SHETHAR-BOZNAI, an officer in command under Tatnai the satrap, Ezr. 5. 3, 6; 6. 6, 13.
SHEVA, (1) 2 S. 20. 25; David's scribe, called Seraiah, 2 S. 8. 17; see *Shavsha;* (2) 1 Ch. 2. 49.
SHIBBOLETH, Ju. 12. 6.
SHIBMAH, Nu. 32. 38; Sibmah, R.V.
SHICRON, Jos. 15. 11, **SHIKKERON**, R.V.; on W. of N. boundary of Judah.
SHIHON, Jos. 19. 19; **SHION**, R.V.
SHIHOR of Egypt, the S. limit of David's kingdom, 1 Ch. 13. 5; called the river (brook R.V.) of *Egypt*, q.v.; Sihor in Jos. 13. 3; Is. 23. 3; Shihor, R.V.; waters of Sihor (Shihor R.V.) for the Nile in Jer. 2. 18.
SHIHOR-LIBNATH, Jos. 19. 26, boundary of Asher.
SHILHI, 1 K. 22. 42; 2 Ch. 20. 31.
SHILHIM, a city in S. of Judah, near Ain, Jos. 15. 32.
SHILLEM, son of Naphtali, Gen. 46. 24; Nu. 26. 49;=Shallum (7). Descendants called
SHILLEMITES, Nu. 26. 49.
SHILOAH, *sent*, the waters of, Is. 8. 6. See *Siloah.*
SHILOH, until S. come, Gen. 49. 10, till he come to Shiloh, R.V. marg. with other renderings.
SHILOH, in the tribe of Ephraim, Jos. 18. 1; Ju. 18. 31; men sent thence to describe the land, the land divided, Jos. 18. 8—10; 19. 51; 400 virgins brought thither, Ju. 21. 12; the daughters of S. seized, 21. 19—23; Samuel there, 1 S. 1. 24; 3. 21; the ark fetched thence to Ebenezer, 4. 3, 4; destroyed, Ps. 78. 60; Jer. 7. 12—14; 26. 6: mentioned also Jos. 22. 9, 12; 1 S. 14. 3; 1 K. 2. 27; 14. 2, 4; Jer. 41. 5.
SHILONI, Neh. 11. 5; the Shilonite, R.V.
SHILONITE, (1) Ahijah the S., 1 K. 11. 29; 12. 15; 15. 29; 2 Ch. 9. 29; 10. 15; (2) Neh. 11. 5, R.V.
SHILONITES, 1 Ch. 9. 5, descendants of Judah.
SHILSHAH, son of Zophah, 1 Ch. 7. 37.
SHIMEA, (1) son of David, 1 Ch. 3. 5; (2) 1 Ch. 6. 30; (3) 1 Ch. 6. 39;.(4) 1 Ch. 2. 13, R.V., Shimma A.V.; 20. 7;=Shammah (2).
SHIMEAH, (1) 2 S. 13. 3, 32; 21. 21, Shimei, R.V., son of Jesse,=*Shammah* (2), q.v.; (2) 1 Ch. 8. 32; called
SHIMEAM, 1 Ch. 9. 38.
SHIMEATH, 2 K. 12. 21; 2 Ch. 24. 26; one of the murderers of king Joash.
SHIMEATHITES, 1 Ch. 2. 55.
SHIMEI, (1) son of Gershom, Ex. 6. 17, R.V., Shimi, A.V.; Nu. 3. 18; 1 Ch. 6. 17, 29; 23. 7, 9, 10; Zec. 12. 13, the Shimeites, R.V.; (2) son of Gera; curses David on his flight from Absalom, 2 S. 16. 5—13; craves and receives forgiveness on David's return, 19. 18—23; David charges Solomon to punish him, 1 K. 2. 8, 9; is to stay at Jerusalem, 36, 37; is put to death, 46; (3) 1 K. 1. 8, who sided with Solomon against Adonijah; (4) 1 K. 4. 18; (5) brother of Zerubbabel, 1 Ch. 3. 19; (6) 1 Ch. 4. 26, 27; (7) 1 Ch. 5. 4; (8) 1 Ch. 6. 42; (9) son of Jeduthun, chief of the 10th division of singers, 1 Ch. 25. 17: others 1 Ch. 27. 27; 2 Ch. 29. 14; 31. 12, 13; Ezr. 10. 23, 33, 38; Est. 2. 5.
SHIMEON, *that hears*, Ezr. 10. 31.
SHIMHI, 1 Ch. 8. 21, Shimei, R.V. See *Shema* (2).
SHIMI, Ex. 6. 17, Shimei, R.V., ancestor of the
SHIMITES, Nu. 3. 21, Shimeites, R.V.
SHIMMA, 1 Ch. 2. 13, *Shimea*, R.V., q.v.
SHIMON, 1 Ch. 4. 20.
SHIMRATH, 1 Ch. 8. 21.
SHIMRI, (1) 1 Ch. 4. 37; (2) 1 Ch. 11. 45; (3) 2 Ch. 29. 13.
SHIMRITH, 2 Ch. 24. 26; called Shomer, 2 K. 12. 21.
SHIMRON, Gen. 46. 13; Nu. 26. 24; 1 Ch. 7. 1 (-ROM, A.V.), 4th son of Issachar.
SHIMRON, a city of Zebulun, Jos. 11. 1; 19. 15.
SHIMRONITES, family of Shimron, Nu. 26. 24.
SHIMRON-MERON, king of, Jos. 12. 20.
SHIMSHAI, the scribe of Rehum, Ezr. 4. 8, 9, 17, 23.
SHINAB, king of Admah, Gen. 14. 2.
SHINAR, plain of, where was Nimrod's kingdom, Gen. 10. 10; and the tower of Babel, 11. 2; Amraphel king of S., 14. 1; Judah carried captive there, Dan. 1. 2: also Jos. 7. 21 (R.V. marg.); Is. 11. 11; Zec. 5. 11.
SHIPHI, 1 Ch. 4. 37.
SHIPHMITE, 1 Ch. 27. 27.
SHIPHRAH, Ex. 1. 15.
SHIPHTAN, a prince of Ephraim, Nu. 34. 24.
SHISHA, 1 K. 4. 3. See *Shavsha.*
SHISHAK, king of Egypt, 1 K. 11. 40; 14. 25, 26; 2 Ch. 12. 2—9.
SHITRAI, a Sharonite, 1 Ch. 27. 29.
SHITTIM, *acacias*, where the people encamped before crossing the Jordan, Nu. 25. 1 (Abel-shittim, Nu. 33. 49); Jos. 2. 1; 3. 1; Mi. 6. 5; shall water the valley of S., Joel 3. 18.
SHIZA, a Reubenite, 1 Ch. 11. 42.
SHOA, Pekod, Shoa, and Koa, Ez. 23. 23.
SHOBAB, *rebellious*, (1) son of David and Bath-sheba, 2 S. 5. 14; 1 Ch. 3. 5; 14. 4; (2) 1 Ch. 2. 18.
SHOBACH, defeated by David, 2 S. 10. 15—18; called *Shophach* (q.v.) in 1 Ch. 19. 16, 18.
SHOBAI, children of, a family of doorkeepers in the Temple, Ezr. 2. 42; Neh. 7. 45.
SHOBAL, (1) son of Seir the Horite, and one of the dukes of the Horites, Gen. 36. 20, 29; 1 Ch. 1. 38; (2) son of Caleb the son of Hur, founder or prince of Kirjath-jearim, 1 Ch. 2. 50, 52; (3) one of the sons of Judah, 1 Ch. 4. 1, 2; perhaps=(2).
SHOBEK, Neh. 10. 24.
SHOBI, son of Nahash, 2 S. 17. 27.
SHOCO, SHOCHO, SHOCHOH, see *Socoh.*
SHOHAM, *onyx*, a Merarite, 1 Ch. 24. 27.
SHOMER, *a watcher*, (1) an Asherite, 1 Ch. 7. 32; called Shemer, R.V., Shamer, A.V., v. 34; (2) 2 K. 12. 21; called Shimrith, 2 Ch. 24. 26.
SHOPHACH, general of Hadarezer, *Shobach*, q.v.
SHOPHAN, a town E. of Jordan, Nu. 32. 35.
SHUA, father-in-law of Judah, 1 Ch. 2. 3; Bath-shua, R.V.; same as (3) of following.
SHUAH, (1) son of Abraham and Keturah, Gen. 25. 2; 1 Ch. 1. 32; (2) 1 Ch. 4. 11, Shuhah, R.V.; (3) Gen. 38. 2, 12, Shua, R.V.
SHUAL, *a fox*, an Asherite, 1 Ch. 7. 36.
SHUAL, land of, 1 S. 13. 17.
SHUBAEL, (1) 1 Ch. 24. 20; (2) 25. 20. See *Shebuel.*
SHUHAM, son of Dan, his descendants called
SHUHAMITES, Num. 26. 42. See *Hushim.*
SHUHITE, Bildad the, Job 2. 11; 8. 1; 18. 1; 25. 1; 42. 9.
SHULAMITE, Song 6. 13.
SHUMATHITES, one of the four families who came from Kirjath-jearim, 1 Ch. 2. 53.
SHUNAMMITE, native of Shunem, a city of Issachar, (1) Abishag the S., David's nurse, 1 K. 1. 3, 15; 2. 17, 21; (2) the hostess of Elisha, 2 K. 4. 12, 25, 36.
SHUNEM, Jos. 19. 18; 1 S. 28. 4; 2 K. 4. 8.
SHUNI, son of Gad, Gen. 46. 16; Nu. 26. 15.
SHUNITES, Nu. 26. 15.
SHUPHAM, Num. 26. 39,=*Shephupham*, q.v.
SHUPHAMITES, Nu. 26. 39.
SHUPPIM=*Shephupham*, q.v.
SHUR, *wall*, Gen. 16. 7; 20. 1; 25. 18; Ex. 15. 22; 1 S. 15. 7; 27. 8;=wilderness of Etham, Nu. 33. 8.
SHUSHAN, *a lily*, Neh. 1. 1; Est. 1. 2, 5; 2. 3, 5, 8; 3. 15; 4. 16; 8. 14, 15; 9. 6—18; capital of Elam, Dan. 8. 2.
SHUSHANCHITES, Ezr. 4. 9, R.V.
SHUTHALHITES, SHUTHELAHITES R.V., Nu. 26. 35, descendants of
SHUTHELAH, the Ephraimite ancestor of Joshua, 1 Ch. 7. 20—27.
SIA, children of, Neh. 7. 47;=**SIAHA**, Ezr. 2. 44.
SIBBECAI, 2 S. 21. 18, R.V., **SIBBECHAI**, A.V.;

1 Ch. 11. 29; 20. 4 (-chai, A.V.); 27. 11: the Hushathite, one of David's guard. See *Mebunnai*.

SIBBOLETH, Ju. 12. 6.

SIBMAH, *coolness*, a town in the tribe of Reuben, Nu. 32. 38, R.V.; Jos. 13. 19; Is. 16. 8, 9; Jer. 48. 32.

SIBRAIM, on N. boundary of Palestine, Ez. 47. 16.

SICHEM, Gen. 12. 6; Shechem, R.V.

SIDDIM, vale of, which is the salt sea, Gen. 14. 3, 8, 10.

SIDON, Gen. 10. 15, firstborn of Canaan, and name of a city, Gen. 10. 19; Zidon, R.V.; and elsewhere in O.T.: Mt. 11. 21, 22; 15. 21; Mk. 3. 8; 7. 24, 31; Lk. 4. 26; 6. 17; 10. 13, 14; Ac. 12. 20; 27. 3. See *Zidon*.

SIDONIANS, Dt. 3. 9; Zidonians in R.V., of Jos. 13. 4, 6; Ju. 3. 3; 1 K. 5. 6.

SIHON, king of the Amorites, dispossessed the Moabites, Nu. 21. 26—30; conquered by Moses, 21. 21—35; Dt. 1. 4; 2. 26—37; 3. 2; Jos. 9. 10; 12. 2; 13. 10, 21; Ju. 11. 19—22; Neh. 9. 22; Ps. 135. 11; 136. 19; mentioned in Nu. 32. 33; Jos. 2. 10; 1 K. 4. 19; spoken of as the country, Jer. 48. 45.

SIHOR. See *Shihor*.

SILAS, called Silvanus in the Epp., one of the chief men at Jerusalem sent to Antioch, Ac. 15. 22; a "prophet," 32; remains at Antioch, 34 (R.V. omits); accompanies Paul on his 2nd journey, 40; at Philippi, 16. 19; left at Berœa, 17. 14; with Paul at Corinth, 18. 5; 1 Thes. 1. 1; 2 Thes. 1. 1; 1 Pet. 5. 12.

SILLA, which goeth down to S., 2 K. 12. 20; where Joash was murdered.

SILOAH, Shelah, R.V., pool of, Neh. 3. 15; called Shiloah, Is. 8. 6
SILOAM, tower in, Lk. 13. 4; pool of, Jn. 9. 7, 11 } outside the wall of Jerusalem.

SILVANUS, 2 Cor. 1. 19; and reff. in *Silas*, q.v.

SIMEON, *that hears*, Jacob's 2nd son, his birth, Gen. 29. 33; 35. 23; Ex. 1. 2; joins in massacring the Shechemites, 34. 25; bound in Egypt, 42. 24, 36; 43. 23; Reuben and S. are mine, 48. 5; Jacob's prophecy concerning him, 49. 5—7; his descendants, Gen. 46. 10; Ex. 6. 15; Nu. 26. 12—14; 1 Ch. 4. 24—43;—tribe of S.; prince of S., Nu. 1. 6; 7. 36; 10. 19; 34. 20 (to divide the land); number at Sinai, 1. 22, 23; at Shittim, 26. 14; pitched on the south, with Reuben and Gad, 2. 12; Simeonite spy, Nu. 13. 5; shall stand on Gerizim to bless, Dt. 27. 12; the lot of, within Judah, Jos. 19. 1—9; 1 Ch. 4. 28—33; Levitical cities of, Jos. 21. 4; 1 Ch. 6. 65; joins Judah against the Canaanites that are left, Ju. 1. 3, 17; Simeonites who joined David, 1 Ch. 12. 25; still in the South in David's time, 1 Ch. 4. 31; and some in Hezekiah's time, 1 Ch. 4. 41—43; ? some had joined N. kingdom in Asa's day, 2 Ch. 15. 9; and in Josiah's, 2 Ch. 34. 6; the portion of S. after the restoration, Ez. 48. 24, 33;—Rev. 7. 7. In N.T. (1) Lk. 3. 30, Symeon, R.V., son of Judah in genealogy of our Lord; (2) Ac. 15. 14, Symeon, R.V., =Simon Peter; (3) Lk. 2. 25—35, who took the Saviour in his arms at the Presentation; (4) Simeon, Ac. 13. 1, Symeon, R.V., called Niger, a teacher at Antioch. See *Tribes* in Index of Subjects.

SIMON, (1) the brother of Jesus, Mt. 13. 55; Mk. 6. 3; (2) S. the Canaanite, one of the 12, Mt. 10. 4; Mk. 3. 18; called S. Zelotes, Lk. 6. 15; Ac. 1. 13; (3) S. of Cyrene, Mt. 27. 32; Mk. 15. 21; Lk. 23. 26; (4) S. the leper, Mt. 26. 6; Mk. 14. 3; in whose house Mary anointed Jesus; (5) S. Magus, the sorcerer, Ac. 8. 9—24; (6) S. Peter the apostle; see *Peter*; (7) a Pharisee, Lk. 7. 40; (8) S. a tanner, at Joppa, Ac. 9. 43; 10. 6, 17, 32.

SIMRI, 1 Ch. 26. 10; Shimri, R.V.

SIN, a city of Egypt, Ez. 30. 15, 16.

SIN, wilderness of, where the Israelites encamped, Ex. 16. 1; 17. 1; Nu. 33. 11, 12.

SINA, Ac. 7. 30, 38, N.T. form of Sinai, as R.V.

SINAI, "the Mount of God," Ex. 16. 1; 19. 1, 2, 11, 16, 20, 23; 24. 16; 31. 18; 34. 2, 4, 29, 32; Lev. 7. 38; 25. 1; 26. 46; 27. 34; Nu. 1. 1, 19; 3. 1, 4, 14; 9. 1, 5; 26. 64; 28. 6; 33. 15, 16; Dt. 33. 2; Ju. 5. 5; Ps. 68. 8, 17; Neh. 9. 13; Gal. 4. 24, 25.

SINIM, land of, Is. 49. 12.

SINITE, Gen. 10. 17; 1 Ch. 1. 15.

SION, (1) Dt. 4. 48; =Mt. Hermon; (2) the Gk. form of Zion, Mt. 21. 5; Jn. 12. 15; Heb. 12. 22; 1 Pet. 2. 6; Rev. 14. 1. Zion in R.V.

SIPHMOTH, 1 S. 30. 28.

SIPPAI, 1 Ch. 20. 4; =Saph, 2 S. 21. 18.

SIRAH, Joab murdered Abner at well of, 2 S. 3. 26.

SIRION, =Mt. Hermon, Dt. 3. 9; Ps. 29. 6.

SISAMAI, 1 Ch. 2. 40; **SISMAI**, R.V.

SISERA, (1) captain of the army of Jabin, Ju. 4, 5; 1 S. 12. 9; Ps. 83. 9; (2) the children of S., among the Nethinim, Ezr. 2. 53; Neh. 7. 55.

SITNAH, *enmity*, a well dug by Isaac, Gen. 26. 21.

SIVAN, the third month, Est. 8. 9. See p. 182.

SMYRNA, Rev. 1. 11; 2. 8—11.

SO, king of Egypt, 2 K. 17. 4. See pp. 101, 114, 146.

SOCHO, 1 Ch. 4. 18; **SOCO**, R.V.; same as (1) below.

SOCO(H), (1) a town in the Shephelah, Jos. 15. 35; =Shocho, 1 S. 17. 1; Sochoh, 1 K. 4. 10 (Socoh R.V.), =Shoco, 2 Ch. 11. 7; Shocho, 2 Ch. 28. 18 (Soco R.V.); (2) a town in the mountains of Judah, Jos. 15. 48.

SODI. Nu. 13. 10.

SODOM. See *Gomorrha*.

SODOMA, Ro. 9. 29; Sodom, R.V.

SODOMITE(S). Dt. 23. 17; 1 K. 14. 24; 15. 12; 22. 46; 2 K. 23. 7; Job 36. 14, marg.

SOLOMON, *peaceable*, son of David and Bath-sheba, his birth, 2 S. 5. 14; 12. 24; 1 Ch. 3. 5; 14. 4; Mt. 1. 6; crowned on the rebellion of Adonijah, 1 K. 1. 10—53; 1 Ch. 23. 1; is charged by his father, 1 K. 2. 1—9; 1 Ch. 22. 6—19; 28. 9—21; succeeds, 1 K. 2. 12; 1 Ch. 29. 22, 23; makes affinity with Pharaoh, 1 K. 3. 1; sacrifices in the high places, 3; the vision of Gibeon, 5—15; 9. 2; 2 Ch. 1. 7—12; 7. 12; his judgement between two mothers, 1 K. 3. 16—28; his retainers, 4. 1—19; his dominion, 21; his wisdom, 29; 5. 12; his proverbs, 4. 32; his connexion with Hiram, 5; 2 Ch. 2; builds the Temple, 1 K. 6; 7. 13—51; 2 Ch. 3, 4; Ac. 7. 47; his house and the house of the forest of Lebanon, 1 K. 7. 1—8; dedicates the Temple, 8; 2 Ch. 5, 6, 7. 1—11; his 2nd vision at Gibeon, 1 K. 9. 1—9; 2 Ch. 7. 12—22; his yearly offerings, 1 K. 9. 25; 2 Ch. 8. 12; visited by the queen of Sheba, 1 K. 10. 1—13; 2 Ch. 9. 1—12; Mt. 12. 42; Lk. 11. 31; his fondness for foreign wives and foreign gods, 1 K. 11. 1—8; God will rend the kingdom from him, 9—13; his adversaries, 14—28; Ahijah's prophecy, 30—39; the book of the Acts of S., 41; dies, 43; 2 Ch. 9. 31; did not S. sin by these things? Neh. 13. 26; the Proverbs of S., Pro. 1. 1;—Song 1. 1.

Solomon in all his glory, Mt. 6. 29; Lk. 12. 27; a greater than S., Mt. 12. 42; Lk. 11. 31.

SOLOMON'S PORCH, Ac. 3. 11; 5. 12.

SOPATER, son of Pyrrhus of Berœa, Ac. 20. 4.

SOPHERETH, Ezr. 2. 55; Neh. 7. 57.

SOREK, *a vine*, valley of, Ju. 16. 4.

SOSIPATER, S. my kinsman, Ro. 16. 21; ? =Sopater.

SOSTHENES, (1) a Jew of Corinth, Ac. 18. 12—17; (2) 1 Cor. 1. 1.

SOTAI, children of, Ezr. 2. 55; Neh. 7. 57.

SPAIN, Ro. 15. 24, 28.

STACHYS, a Christian at Rome, saluted, Ro. 16. 9.

STEPHANAS, 1 Cor. 1. 16; house of S., firstfruits of Achaia, 16. 15.

STEPHEN, one of the seven deacons, Ac. 6. 5; did great wonders and miracles, 8; disputes with Libertines, &c., 9—14; makes his defence, 7. 2—53; is stoned, 54—60; Paul takes his raiment, 58; 22. 20; is buried, 8. 2; his death scatters the brethren, 11. 19.

STOICS, encountered Paul at Athens, Ac. 17. 18.

SUAH, an Asherite, 1 Ch. 7. 36.

SUCCOTH, *tents*, (1) where Jacob dwelt, Gen. 33. 17; Jos. 13. 27; Ju. 8. 5—16; 1 K. 7. 46; 2 Ch. 4. 17; Ps. 60. 6; 108. 7; (2) the first camping-place of the Israelites, Ex. 12. 37; 13. 20; Nu. 33. 5, 6.

SUCCOTH-BENOTH, 2 K. 17. 30; a goddess. See p. 163.

SUCHATHITES, -CA-, R.V., 1 Ch. 2. 55.

SUKKIIMS, **SUKKIIM** R.V., 2 Ch. 12. 3.

SUPH, Dt. 1. 1, R.V., the Red Sea A.V., marg. ***Zuph***, q.v., and cf. R.V. marg.

SUPHAH, Nu. 21. 14, R.V. and A.V. marg. A.V. text "the Red Sea," R.V. marg. "in storm."
SUSANCHITES, Shushanchites R.V., Ezr. 4. 9.
SUSANNA, ministered to Jesus, Lk. 8. 3.
SUSI, Nu. 13. 11.
SYCHAR, Jn. 4. 5, site of Jacob's well. See *Shechem*.
SYCHEM, Ac. 7. 16; Shechem, R.V.
SYENE, Ez. 29. 10; 30. 6; Seveneh, R.V., a town of Egypt, now called *Assouan*.
SYMEON, see *Simeon*.
SYNTYCHE, salute S., Ph. 4. 2.
SYRACUSE, Ac. 28. 12.
SYRIA, Heb. Aram } Laban, Jacob, the S., Gen. 25.
SYRIAN, SYRIANS } 20; 28. 5; 31. 20, 24; Dt. 26. 5; Hos. 12. 12; Israel served the gods of S., Ju. 10. 6; S. of Zobah, 2 S. 8. 3, 4; 1 Ch. 18. 3, 4; S. of Damascus, 2 S. 8. 5, 6; 1 Ch. 18. 5, 6; S. of Hamath, 2 S. 8. 9, 10; 1 Ch. 18. 9, 10; Hadadezer, with the S. of Bethrehob and Ishtob, helps the Ammonites, 2 S. 10. 6—19; 1 Ch. 19. 6—19; Rezin reigns over the S. of Damascus, 1 K. 11. 23—25; the S. under Benhadad I., 1 K. 15. 18—20; 2 Ch. 16. 2—4; Hazael king, 1 K. 19. 15; the S. of Damascus defeated by Ahab, 1 K. 20; they defeat him at Ramoth-gilead, 22; 2 Ch. 18; Naaman the S., 2 K. 5; Lk. 4. 27; the S. thwarted by Elisha, 2 K. 6. 8—23; they unsuccessfully besiege Samaria, 6. 24—7. 20; Benhadad II. is slain, 8. 7—15; the S., under Hazael, defeat Joram k. of Judah, 2 K. 8. 28, 29; 9. 15; 2 Ch. 22. 5, 6; they oppress Israel under Jehoahaz, 2 K. 13. 3—7, 22—24; they defeat Joash king of Judah, 2 Ch. 24. 23, 24; as Elisha predicts (2 K. 13. 14—19) they are thrice defeated by Joash, 2 K. 13. 5, 25; driven back by Jeroboam II., 14. 25—27; under Rezin they take Elath from Ahaz, 16. 6; but cannot take Jerusalem, Is. 7. 1—9; Ahaz sacrifices to the gods of S., 2 Ch. 28. 23; S. shall go into captivity, Am. 1. 5: other reff. in 1 K. 10. 29; Is. 9. 12; Jer. 35. 11; Ez. 16. 57; 27. 16; Am. 9. 7.

Cyrenius governor of S., Lk. 2. 2; the fame of Jesus went through all S., Mt. 4. 24; Paul goes through S., Ac. 15. 41; 18. 18; 21. 3; Gal. 1. 21.

SYRIACK language, Dan. 2. 4, **SYRIAN**, R.V.
SYRO-PHENICIAN, a S. by nation, Mk. 7. 26.

TAANACH, Jos. 12. 21; 17. 11; 21. 25 R.V., **TANACH**, q.v., A.V.; Ju. 1. 27; 5. 19; 1 K. 4. 12; 1 Ch. 7. 29.
TAANATH-SHILOH, a town of Ephraim, Jos. 16. 6.
TABBAOTH, Ezr. 2. 43; Neh. 7. 46.
TABBATH, Ju. 7. 22.
TABEAL, *God is good*, Is. 7. 6, Tabeel, R.V.; ? a Syrian in the army of Rezin.
TABEEL, an officer of Artaxerxes, Ezr. 4. 7.
TABERAH, *burning*, a place in the wilderness of Paran, Nu. 11. 3; Dt. 9. 22.
TABITHA, Ac. 9. 36, 40. See *Dorcas*.
TABOR, (1) Mt. T., N.E. of plain of Esdraelon, Ju. 4. 6; 8. 18; Ps. 89. 12; Jer. 46. 18; Hos. 5. 1; (2) a city in Zebulun, Jos. 19. 22; 1 Ch. 6. 77; (3) plain of T., 1 S. 10. 3, oak of T., R.V.
TABRIMMON, R.V., *good is Rimmon*, 1 K. 15. 18, **TABRIMON**, A.V., father of Benhadad.
TACHMONITE, the, one of David's captains, 2 S. 23. 8, **TAHCHEMONITE**, R.V.; = Hachmonite, 1 Ch. 11. 11.
TADMOR, *palm-tree*, 1 K. 9. 18, Tamar, R.V., 2 Ch. 8. 4; the city of Palmyra.
TAHAN, Nu. 26. 35; 1 Ch. 7. 25, ancestor of
TAHANITES, Nu. 26. 35.
TAHAPANES, Jer. 2. 16, A.V.
TAHPANHES, Jer. 2. 16, R.V.; 43. 7; 46. 14
TEHAPHNEHES, Ez. 30. 18
} a city of Lower Egypt.
TAHATH, (1) 1 Ch. 6. 24; (2) and (3) 1 Ch. 7. 20.
TAHATH, a station in the desert, Nu. 33. 26.
TAHPENES, an Egyptian queen, who received Hadad the Edomite, 1 K. 11. 19.
TAHREA, grandson of Mephibosheth, 1 Ch. 9. 41; called Tarea, 1 Ch. 8. 35.
TAHTIM-HODSHI, the land of, 2 S. 24. 6.
TALMAI, (1) son of Anak, Nu. 13. 22; Jos. 15. 14; Ju. 1. 10; (2) king of Geshur, 2 S. 3. 3; 13. 37; 1 Ch. 3. 2.
TALMON, a porter in the Temple, 1 Ch. 9. 17; Ezr. 2. 42; Neh. 7. 45; 11. 19; 12. 25.
TAMAH, THAMAH, the children of, Ezr. 2. 53; Neh. 7. 55; = Temah, R.V.
TAMAR, *palm-tree*, (1) wife of Er and Onan, mother, by Judah, of Pharez and Zarah, Gen. 38. 6; Rt. 4. 12; 1 Ch. 2. 4; Mt. 1. 3 (Th-, A.V.); (2) d. of David and Maachah, 2 S. 13. 1; (3) d. of Absalom, 2 S. 14. 27.
TAMAR, (1) a spot in the S.E. of Judah, Ez. 47. 19; 48. 28; (2) 1 K. 9. 18; see *Tadmor*.
TAMMUZ, women weeping for T., Ez. 8. 14. See p. 163.
TANACH, Jos. 21. 25; see *Taanach* and *Aner*.
TANHUMETH, 2 K. 25. 23; Jer. 40. 8.
TAPHATH, d. of Solomon, 1 K. 4. 11.
TAPPUAH, *apple-tree*, (1) a city of Judah, Jos. 15. 34; (2) of the children of Joseph, Jos. 16. 8; 17. 8; ? = En-tappuah, 17. 7; (3) the land of T., Jos. 17. 8.
TAPPUAH, one of the sons of Hebron, 1 Ch. 2. 43.
TARAH, a station in the desert, Nu. 33. 27, A.V.; Terah, R.V.
TARALAH, Jos. 18. 27.
TAREA, 1 Ch. 8. 35; = Tahrea, 1 Ch. 9. 41.
TARPELITES, colonists placed in Samaria, Ezr. 4. 9.
TARSHISH, (1) probably = Tartessus in Spain; ships of T., 1 K. 10. 22, R.V.; Ps. 48. 7; Is. 2. 16; 23. 1; 60. 9; Ez. 27. 25; kings of T., Ps. 72. 10; merchants of T., Ez. 27. 12; 38. 13; also Is. 66. 19; Jer. 10. 9; Jonah 1. 3; 4. 2; (2) a Tarshish in the Indian Ocean, 1 K. 22. 48, R.V.; 2 Ch. 9. 21; 20. 36. See *Tharshish*.
TARSHISH, son of Javan, Gen. 10. 4; 1 Ch. 1. 7.
TARSUS, capital of Cilicia, Saul's city; Ac. 9. 11, 30; 11. 25; 21. 39; 22. 3.
TARTAK, an Avite god, 2 K. 17. 31.
TARTAN, 2 K. 18. 17; Is. 20. 1; a title of the commander in chief.
TATNAI, TATTENAI R.V., Ezr. 5. 3, 6; 6. 6, 13.
TEBAH, son of Nahor, Gen. 22. 24.
TEBALIAH, a Merarite, 1 Ch. 26. 11.
TEBETH, the tenth month, Est. 2. 16. See p. 182.
TEHINNAH, 1 Ch. 4. 12.
TEKOA, a town of Judah, 12 miles from Jerusalem; wise woman of T., 2 S. 14. 2, 4, R.V., Tekoah, A.V.; Rehoboam builds T., 2 Ch. 11. 6; the wilderness of T., 2 Ch. 20. 20; Jer. 6. 1; the herdmen of T., Am. 1. 1.
TEKOA, Ashur the father of T., 1 Ch. 2. 24; 4. 5.
TEKOITE, 2 S. 23. 26; 1 Ch. 11. 28; 27. 9.
TEL-ABIB, *hill of pasture*, a city of Chaldæa, Ez. 3. 15.
TELAH, a descendant of Ephraim, 1 Ch. 7. 25.
TELAIM, *lambs*, Saul's mustering place, 1 S. 15. 4.
TELASSAR, 2 K. 19. 12, R.V., Thelasar, A.V.; Is. 37. 12.
TELEM, a city in S. Judah, Jos. 15. 24.
TELEM, a porter in the Temple, Ezr. 10. 24; probably = Talmon, Neh. 12. 25.
TEL-HARESHA, Neh. 7. 61.
TEL-HARSA, Ezr. 2. 59.
TEL-HARSHA, R.V., Ezr. 2. 59; Neh. 7. 61.
TEL-MELAH, *hill of salt*, Ezr. 2. 59; Neh. 7. 61.
TEMA, (1) son of Ishmael, Gen. 25. 15; 1 Ch. 1. 30; (2) the tribe called after him, Job 6. 19; Jer. 25. 23; (3) the land occupied by that tribe, Is. 21. 14.
TEMAH, Ezr. 2. 53; Neh. 7. 55, R.V. See *Tamah*.
TEMAN, *south*, Gen. 36. 11; 1 Ch. 1. 36;—Jer. 49. 7, 20; Ez. 25. 13; Am. 1. 12;—Ob. 9; Hab. 3. 3.
TEMANI, Gen. 36. 34. R.V. Temanites.
TEMANITE. See *Temani* and *Eliphaz*.
TEMENI, son of Ashur, 1 Ch. 4. 6.
TERAH, father of Abram, Gen. 11. 24, 26, 31; Jos. 24. 2; 1 Ch. 1. 26; Lk. 3. 34, R.V., see *Thara* and *Tarah*.
TERESH plots to kill Ahasuerus, Est. 2. 21; 6. 2.
TERTIUS, Ro. 16. 22, Paul's amanuensis.
TERTULLUS, Ac. 24. 1, a certain orator employed against Paul.
THADDÆUS (A.V. Lebbæus, whose surname was T.), Mt. 10. 3; Mk. 3. 18; called Judas the brother of (A.V., and R.V. marg.; son of, R.V. text) James, Lk. 6. 16; Ac. 1. 13.
THAHASH, TAHASH R.V., son of Nahor, Gen. 22. 24.

THAMAR, Mt. 1. 3, A.V.,=*Tamar*, q.v.

THARA, Lk. 3. 34, A.V.,=*Terah*, q.v.

THARSHISH, (1) 1 K. 10. 22; (2) 1 K. 22. 48; (3) a Benjamite, 1 Ch. 7. 10; Tarshish R.V. in all.

THEBEZ, a place where Abimelech was killed, Ju. 9. 50; 2 S. 11. 21.

THELASAR, children of Eden dwelt in. See *Telassar*.

THEOPHILUS, *friend of God*, Lk. 1. 3; Ac. 1. 1.

THESSALONICA, capital of Macedonia; Paul and Silas preach there, Ac. 17. 1; Aristarchus of T., Ac. 27. 2; Ph. 4. 16; 2 Tim. 4. 10.

THEUDAS, an insurgent, Ac. 5. 36.

THIMNATHAH, Jos. 19. 43; *Timnah*, R.V., q.v.

THOMAS, one of the twelve, Mt. 10. 3; Mk. 3. 18; Lk. 6. 15; Ac. 1. 13; Jn. 11. 16; 14. 5; 20. 24, 28; 21. 2.

THREE TAVERNS, on the Via Appia, Ac. 28. 15.

THYATIRA, on the Lycus; abode of Lydia, Ac. 16. 14; church in T., Rev. 1. 11; 2. 18.

TIBERIAS, a city on the Sea of Galilee, Jn. 6. 23.

TIBERIAS, Sea of, Jn. 6. 1; 21. 1;=Sea of Chinnereth, or Sea of Galilee.

TIBHATH, a city of Hadadezer k. of Zobah, 1 Ch. 18. 8;=Betah, 2 S. 8. 8.

TIBNI, *straw*, rival of Zimri, 1 K. 16. 21, 22.

TIDAL, k. of nations, A.V., k. of Goiim, R.V., Gen. 14. 1, 9.

TIGLATH-PILESER, in Kings } wrested
TILGATH-PILNESER, in Chronicles } from Pekah
Gilead, Galilee, and Naphtali, 2 K. 15. 29; hired by Ahaz against Rezin and Pekah, 2 K. 16. 7; took Damascus, 2 K. 16. 9; other conquests, 1 Ch. 5. 26; distressed Ahaz, 2 Ch. 28. 20.

TIKVAH, *hope*, (1) father-in-law of Huldah the prophetess, 2 K. 22. 14; (2) Ezr. 10. 15.

TIKVATH, 2 Ch. 34. 22, **TOKHATH**, R.V.;=Tikvah (1).

TILON, 1 Ch. 4. 20.

TIMÆUS, Mk. 10. 46. See *Bartimæus*.

TIMNA, m. of Amalek, Gen. 36. 12, 22; 1 Ch. 1. 39.

TIMNAH, (1) Gen. 38. 12, R.V., Timnath, A.V.; may be the same as (2) or (3); (2) a town in the N. of Judah, Jos. 15. 10; ?=19. 43, R.V., Thimnathah, A.V.,=Ju. 14. 1, 2, 5, R.V., Timnath, A.V.; (3) a town in Judah, Jos. 15. 57.

TIMNATH, A.V., Gen. 38. 12, 13, 14; Ju. 14. 1, 2, 5; see preceding.

TIMNATH-HERES, Ju. 2. 9.

TIMNATH-SERAH, Joshua's possession, Jos. 19. 50; 24. 30.

TIMNITE, Ju. 15. 6.

TIMON, one of the seven deacons, Ac. 6. 5.

TIMOTHEUS, *honoured of God*, Paul's own son in the faith, 1 Tim. 1. 2, 18; 2 Tim. 1. 2; his mother a Jewess, Ac. 16. 1; 2 Tim. 1. 5; accompanies Paul, Ac. 16. 3; must have been at Philippi, Ph. 2. 22; stays behind at Berœa, Ac. 17. 14; is sent to Thessalonica, 1 Thes. 3. 2; with Paul at Corinth, 1 Thes. 1. 1; 2 Thes. 1. 1; sent to Macedonia, Ac. 19. 22; and to Corinth, 1 Cor. 16. 10; is with Paul when he writes, 2 Cor. 1. 1, 19; and at Corinth, Ro. 16. 21; follows him to Troas, Ac. 20. 4, 5; at Rome, Ph. 1. 1; 2. 19; Col. 1. 1; Philem. 1; at Ephesus, 1 Tim. 1. 3; Paul wishes him to come to him at Rome, 2 Tim. 4. 9, 21; is set at liberty, Heb. 13. 23.

TIMOTHY, this form for Timotheus used in A.V. 2 Cor. 1. 1; 1 Tim. 1. 2; 2 Tim. 1. 2; only; and in R.V. all through.

TIPHSAH, *passage*, 1 K. 4. 24; 2 K. 15. 16.

TIRAS, son of Japheth, Gen. 10. 2.

TIRATHITES, the, 1 Ch. 2. 55.

TIRHAKAH, king of Ethiopia, 2 K. 19. 9; Is. 37. 9.

TIRHANAH, 1 Ch. 2. 48.

TIRIA, 1 Ch. 4. 16.

TIRSHATHA, title of the Governors of Judæa, Ezr. 2. 63; Neh. 7. 65; 8. 9; 10. 1.

TIRZAH, *well-pleasing*, d. of Zelophehad, Nu. 26. 33; 27. 1; 36. 11; Jos. 17. 3.

TIRZAH, conquered, Jos. 12. 24;—1 K. 14. 17; 15. 21, 33; 16. 8, 15, 17, 23; 2 K. 15. 14—16; Song 6. 4.

TISHBITE, the, 1 K. 17. 1; 21. 17, 28; 2 K. 1. 3, 8; 9. 36.

TITUS, Paul's son after the common faith, Tit. 1. 4; with Paul at Jerusalem, Gal. 2. 1; sent to Corinth, 2 Cor. 2. 13; 7. 6; 8. 16; 12. 18; left in Crete, Tit. 1. 5; 3. 12; 2 Tim. 4. 10.

TIZITE, the, Joha, one of David's heroes, 1 Ch. 11. 45.

TOAH, a Kohathite, 1 Ch. 6. 34.

TOB, *good*, land of, Jephthah fled there, Ju. 11. 3—5; men of T., 2 S. 10. 6, 8, R.V., Ishtob, A.V., near Gilead.

TOB-ADONI·JAH, *good is the Lord Jehovah*, a Levite sent to teach in the cities of Judah, 2 Ch. 17. 8.

TOB·IAH, *the Lord is good*, (1) children of T., Ezr. 2. 60; Neh. 7. 62; (2) T. the Ammonite, Neh. 2. 10, 19; 4. 3, 7; 6. 17; 13. 4, 8.

TOBI·JAH, *the Lord is good*, (1) a Levite sent by Jehoshaphat to teach, 2 Ch. 17. 8; (2) Zec. 6. 10, 14.

TOCHEN, a town of Simeon, 1 Ch. 4. 32.

TOGARMAH, son of Gomer, Gen. 10. 3; 1 Ch. 1. 6; the house of T., Ez. 27. 14; 38. 6.

TOHU, *emptiness*, 1 S. 1. 1; =Toah, 1 Ch. 6. 34.

TOÏ, *wandering*, king of Hamath, 2 S. 8. 9, 10.

TOLA, *a worm*, (1) son of Issachar, Gen. 46. 13; Nu. 26. 23; 1 Ch. 7. 1, 2; (2) a judge, Ju. 10. 1.

TOLAD, a town of Simeon, 1 Ch. 4. 29. See *Eltolad*.

TOLAITES, Nu. 26. 23.

TOPHEL, Dt. 1. 1

TOPHET, A.V., Is. and Jer. } *drum*, defiled
TOPHETH, R.V., and A.V. Kings } by Josiah, 2 K.
23. 10; Is. 30. 33; Jer. 7. 31, 32; 19. 6, 11—14.

TORMAH, Ju. 9. 31, marg., text "privily," A.V., "craftily," R.V.

TOU, 1 Ch. 18. 9,=Toï.

TRACHONITIS, Lk. 3. 1.

TROAS, Alexandreia Troas; Paul sails thence to Macedonia, Ac. 16. 8, 11; Paul again at T., 2 Cor. 2. 12; his companions wait for him there, Ac. 20. 5, 6; 2 Tim. 4. 13.

TROGYLLIUM, Ac. 20. 15; om. R.V.

TROPHIMUS, *educated*, accompanies Paul, Ac. 20. 4; 21. 27—29; left at Miletum sick, 2 Tim. 4. 20.

TRYPHENA, Tryphæna, R.V. } saluted, Ro. 16. 12.
TRYPHOSA }

TUBAL, son of Japheth, Gen. 10. 2; 1 Ch. 1. 5; Is. 66. 19; Ez. 27. 13; 32. 26; 38. 2, 3; 39. 1.

TUBAL-CAIN, son of Lamech, Gen. 4. 22.

TYCHICUS, accompanies Paul to Asia, Ac. 20. 4; to Rome, Eph. 6. 21; Col. 4. 7, 8; to Ephesus, Tit. 3. 12; sent from Rome to Ephesus, 2 Tim. 4. 12.

TYRANNUS, Paul disputed in his school, Ac. 19. 9.

TYRE, *rock*; the strong city Tyre, Jos. 19. 29; king of T. helps David, 2 S. 5. 11; 1 Ch. 14. 1; also Solomon with the Temple, 1 K. 5. 1 ff.; 2 Ch. 2. 3 ff.; Joab, taking the census, reaches T., 2 S. 24. 7; predictions of siege, Is. 23; trades in Hebrew slaves, Joel 3. 4—8; Am. 1. 9; destruction of, Jer. 25. 22; 27. 3; 47. 4; Ez. 26; 27. 2, 3, 8, 32; 28. 2, 12; 29. 18; Zec. 9. 2, 3; supplies men and material to Zerubbabel, Ezr. 3. 7; men of T. trade in Jerusalem on the sabbath, Neh. 13. 16: other reffs. 1 K. 7. 13, 14; 9. 11, 12; Ps. 45. 12; 83. 7; 87. 4; Hos. 9. 13; Zec. 9. 2, 3; Mt. 11. 22; Mk. 3. 8; 7. 24, 31; Lk. 6. 17; 10. 13, 14; Ac. 12. 20; 21. 3, 7. In the form

TYRUS, in A.V. of Jer., Ez., Hos., Am., Zec.

UCAL, Pro. 30. 1.

UEL, Ezr. 10. 34, had married a foreign wife.

UKNAZ, 1 Ch. 4. 15, marg. A.V. See *Kenaz*.

ULAI, Dan. 8. 2, 16, a river near Susa.

ULAM, (1) 1 Ch. 7. 16, 17; (2) 1 Ch. 8. 39, 40.

ULLA, an Asherite, 1 Ch. 7. 39.

UMMAH, a city of Asher, Jos. 19. 30.

UNNI, (1) 1 Ch. 15. 18, 20; (2) Neh. 12. 9, Unno, R.V.

UPHAZ, Jer. 10. 9; Dan. 10. 5.

UR, *light*, U. of the Chaldees, Gen. 11. 28, 31; 15. 7; Neh. 9. 7.

UR, n. of a man, 1 Ch. 11. 35. See *Ahasbai*.

URBANE, A.V., **URBANUS**, R.V., saluted, Ro. 16. 9.

UR·IAH, *fire of the Lord*, (1) one of David's worthies, 2 S. 11. 3, 6, 17; 12. 9; 23. 39; 1 K. 15. 5; 1 Ch. 11. 41; Mt. 1. 6, R.V., Urias, A.V.; (2) high-priest in reign of Ahaz, Is. 8. 2, R.V., Urijah, A.V.; called Urijah, 2 K. 16. 10; (3) a priest, head of seventh course, Ezr. 8. 33; Neh. 3. 4, 21, R.V., Urijah, A.V.

URIAS, Mt. 1. 6; R.V. Uriah.

URIEL, *the fire of God*, (1) a Kohathite, 1 Ch. 6. 24 (cf. ver. 36); (2) a Kohathite in time of David, 1 Ch. 15. 5, 11; (3) father-in-law of Rehoboam, 2 Ch. 13. 2.

URI·JAH, (1) 2 K. 16. 10,=Uriah (2); (2) Neh. 3. 4, 21,=Uriah (3); (3) Neh. 8. 4; (4) Jer. 26. 20, son of Shemaiah, a prophet in the time of Jeremiah.

UTHAI, (1) 1 Ch. 9. 4; (2) Ezr. 8. 14.

UZ, (1) grandson of Shem, Gen. 10. 23; 1 Ch. 1. 17; (2) s. of Nahor, Gen. 22. 21, R.V., Huz, A.V.; (3) s. of Dishan, Gen. 36. 28; 1 Ch. 1. 42.

UZ, land of Job, Job 1. 1; Jer. 25. 20; Lam. 4. 21.

UZAI, helped to build the wall, Neh. 3. 25.

UZAL, son of Joktan, Gen. 10. 27; 1 Ch. 1. 21.

UZZA, *strength*, garden of U., 2 K. 21. 18, 26.

UZZA(H), (1) a Benjamite, 1 Ch. 8. 7; (2) 1 Ch. 13. 7, 9—11; (3) children of U., Ezr. 2. 49; Neh. 7. 51; (4) 1 Ch. 6. 29, A.V., Uzzah, R.V.

UZZAH, *strength*, slain for touching the ark, 2 S. 6. 6; called Uzza, 1 Ch. 13. 9.

UZZEN-SHERAH, *ear of Sherah*, a town, 1 Ch. 7. 24; U.-Sheerah, R.V.

UZZI, 1 Ch. 6. 5, 51; Ezr. 7. 4: others 1 Ch. 7. 2, 3; 9. 8; Neh. 11. 22; 12. 19; 12. 42.

UZZ·IA, one of David's guard, 1 Ch. 11. 44.

UZZ·IAH, *strength of the Lord*, (1) called Azariah, 2 K. 14. 21; king of Judah, 2 Ch. 26. 1; builds Elath, 2 K. 14. 22; 2 Ch. 26. 2; influenced by Zechariah, 2 Ch. 26. 5; defeats the Philistines, 6; fortifies Jerusalem, 9; smitten with leprosy, 2 K. 15. 5; 2 Ch. 26. 19; earthquake in his reign, Am. 1. 1; Zec. 14. 5;—Is. 6. 1; called Ozias, Mt. 1. 8, A.V.; (2) a Kohathite, 1 Ch. 6. 24; cf. R.V. mg.; (3) 1 Ch. 27. 25; (4) a priest, Ezr. 10. 21; (5) Neh. 11. 4.

UZZIEL, *strength of God*, (1) son of Kohath, Ex. 6. 18, 22; Lev. 10. 4; Nu. 3. 19, 30; 1 Ch. 6. 2, 18; 15. 10; 23. 12, 20; 24. 24; (2) 1 Ch. 4. 42; (3) 1 Ch. 7. 7; (4) a musician of the sons of Heman, 1 Ch. 25. 4; (5) of the sons of Jeduthun, 2 Ch. 29. 14; (6) Neh. 3. 8.

UZZIELITES, Num. 3. 27; 1 Chr. 26. 23.

VAHEB, Nu. 21. 14, R.V., and A.V. marg.

VAJEZATHA, son of Haman, Est. 9. 9, A.V.; Vai-, R.V.

VAN·IAH, son of Bani, Ezr. 10. 36.

VASHNI, 1 Ch. 6. 28, son of Samuel, cf. R.V. and 1 S. 8. 2.

VASHTI, queen of Ahasuerus, Est. 1, 2; deposed in favour of Esther, 2. 17.

VOPHSI, father of Nahbi, Nu. 13. 14.

YEOR, name of the Nile, Gen. 41. 1, R.V. marg.

ZAANAIM, Ju. 4. 11; in R.V. **ZAANANNIM**, as in Jos. 19. 33.

ZAANAN, Mi. 1. 11.

ZAAVAN, Gen. 36. 27;=Zavan, 1 Ch. 1. 42; cf. R.V.

ZABAD, *He* (i.e. God) *hath endowed*, (1) 1 Ch. 2. 36; 11. 41; (2) 1 Ch. 7. 21; (3) 2 Ch. 24. 26; called Jozachar, 2 K. 12. 21: three others, Ezr. 10. 27, 33, 43.

ZABBAI, (1) Ezr. 10. 28; (2) Neh. 3. 20.

ZABBUD, Ezr. 8. 14.

ZABDI, (1) Jos. 7. 1, 17; (2) 1 Ch. 8. 19; (3) 1 Ch. 27. 27; Neh. 11. 17;=Zaccur, Neh. 12. 35; and see *Zichri*.

ZABDIEL, *God endoweth*, 1 Ch. 27. 2; Neh. 11. 14.

ZABUD, *endowed*, 1 K. 4. 5.

ZABULON, N.T. form of Zebulun, Mt. 4. 13, 15; Rev. 7. 8.

ZACCAI, *pure*, Ezr. 2. 9; Neh. 7. 14.

ZACCHÆUS, Gk. form of preceding, Lk. 19. 2—8.

ZACCUR, ZACCHUR, (1) Nu. 13. 4; (2) 1 Ch. 4. 26; (3) 1 Ch. 24. 27; (4) 1 Ch. 25. 2, 10; Neh. 12. 35; (5) Neh. 3. 2; 10. 12; 13. 13. See *Zabdi*.

ZACHAR·IAH, *the L. hath remembered*, (1) 2 K. 14. 29; 15. 8—12; see p. 44; (2) 2 K. 18. 2; in 2 Ch. 29. 1, 13 called *Zechariah*, q.v.; R.V. has Zechariah in all.

ZACHARIAS, (1) father of John the B., Lk. 1. 5; his vision, the angel's message, struck dumb for unbelief, 11—23, 40; his tongue loosed, 59—64; his song, 67—79; 3. 2; (2) slain between the temple and the altar, Mt. 23. 35; Lk. 11. 51; cf. 2 Ch. 24. 20; Zachariah, R.V.

ZACHER, *memorial*, 1 Ch. 8. 31; Zecher, R.V., called Zechariah, 1 Ch. 9. 37.

ZADOK, *righteous*, the priest, 2 S. 8. 17; 15. 24—36; 17. 15; 18. 19, 27; 19. 11; 20. 25; faithful to David, 1 K. 1. 8, 26; anointed Solomon, 1. 32—45; put in the room of Abiathar, 2. 35; 4. 2, 4; 1 Ch. 6. 8, 53; 12. 28; 15. 11; 16. 39; 18. 16; 24. 3, 6, 31; 27. 17; 29. 22; 2 Ch. 31. 10; Ezr. 7. 2; Ez. 40. 46; 43. 19; 44. 15; 48. 11; prob. same as in 1 Ch. 6. 12; 9. 11; Neh. 11. 11: others in 2 K. 15. 33; 2 Ch. 27. 1; Neh. 3. 4, 29; 10. 21; 13. 13.

ZAHAM, 2 Ch. 11. 19.

ZAIR, 2 K. 8. 21; cf. 2 Ch. 21. 9; ? same as Zoar, or Seir.

ZALAPH assists in rebuilding wall, Neh. 3. 30.

ZALMON, (1) 2 S. 23. 28; called Ilai, 1 Ch. 11. 29; (2) mount Z., Ju. 9. 48; Ps. 68. 14, R.V.; see *Salmon*.

ZALMONAH, *shady*, Nu. 33. 41.

ZALMUNNA, Zebah and Z., Ju. 8. 5—21; Ps. 83. 11.

ZAMZUMMIM(S), a name of the Rephaim, Dt. 2. 20; cf. R.V.

ZANOAH, (1) 1 Ch. 4. 18; (2) Jos. 15. 34; Neh. 3. 13; 11. 30; (3) Jos. 15. 56.

ZAPHNATH-PAANEAH, meaning uncertain, Gen. 41. 45.

ZAPHON, *hidden*, or *north*, Jos. 13. 27; Ju. 12. 1 R.V. marg.

ZARA, Mt. 1. 3; same as **ZARAH**, Gen. 38. 30; 46. 12. See *Zerah*.

ZAREAH, Neh. 11. 29; *Zorah*, R.V., q.v.

ZAREATHITES, 1 Ch. 2. 53; same as *Zorathites*, q.v.

ZARED, Nu. 21. 12; same as *Zered*, q.v.

ZAREPHATH, Elijah dwelt with a widow at, 1 K. 17. 9;—Ob. 20; Lk. 4. 26, R.V., see *Sarepta*.

ZARETAN, ZARTANAH, ZARTHAN, Jos. 3. 16; 1 K. 4. 12; 7. 46; R.V. has **ZARETHAN** in all.

ZARETH-SHAHAR, Jos. 13. 19; Zereth-shahar, R.V.

ZARHITES, *of the family of Zerah*, Nu. 26. 13, 20; Jos. 7. 17; 1 Ch. 27. 11, 13. Zerahites, R.V.

ZATTU, ZATTHU, Ezr. 2. 8; 10. 27; Neh. 7. 13; 10. 14.

ZAVAN, 1 Ch. 1. 42; same as Zaavan, Gen. 36. 27.

ZAZA, 1 Ch. 2. 33.

ZEBAD·IAH, *the L. hath endowed*, nine persons, 1 Ch. 8. 15, 17; 12. 7; 26. 2; 27. 7; 2 Ch. 17. 8; 19. 11; Ezr. 8. 8; 10. 20.

ZEBAH and Zalmunna, Ju. 8. 5—21; Ps. 83. 11.

ZEBAIM, Ezr. 2. 57; Neh. 7. 59; (?)=Zeboim.

ZEBEDEE, James and John sons of Z., Mt. 4. 21; 10. 2; 20. 20; 26. 37; 27. 56; Mk. 1. 19, 20; 3. 17; 10. 35; Lk. 5. 10; Jn. 21. 2.

ZEBINA, Ezr. 10. 43.

ZEBOIM, ZEBOIIM, (1) Gen. 10. 19; 14. 2, 8; and see reff. in *Admah*; (2) 1 S. 13. 18; Neh. 11. 34.

ZEBUDAH, *endowed*, 2 K. 23. 36.

ZEBUL, ruler of Shechem, Ju. 9. 28—41.

ZEBULUN, son of Jacob and Leah, Gen. 30. 20; inheritance of the tribe, Jos. 19. 10—16, 27, 34; Levitical cities (4) in, 21. 7, 34; Ju. 1. 30; take part with Deborah and Barak, and are commended, Ju. 4. 6, 10; 5. 14, 18; with Gideon, 6. 35;—1 Ch. 12. 40; at Hezekiah's passover, 2 Ch. 30. 10—18;—Ps. 68. 27; Is. 9. 1; Ez. 48. 26, 27, 33. See *Tribes* in Index of Subjects.

ZEBULUNITE(S), -LONITE, Nu. 26. 27; Ju. 12. 11.

ZECHAR·IAH, *the L. hath remembered*, prophesied to the returned Jews, Ezr. 5. 1; 6. 14; Zec. 1. 1, 7; 7. 1, 8; see p. 60: and many others, 1 Ch. 5. 7;—9. 21; 26. 2, 14;—9. 37;—15. 18, 20; 16. 5;—15. 24;—24. 25;—26. 11;—27. 21;—2 Ch. 17. 7;—20. 14;—21. 2;—24. 20;—26. 5;—29. 1, 13;—34. 12;—35. 8;—Ezr. 8. 3;—8. 11, 16;—10. 26;—Neh. 8. 4;—11. 4, 5, 12;—12. 16, 35, 41;—Is. 8. 2. See *Zachariah*.

ZEDAD, Nu. 34. 8; Ez. 47. 15.

ZEDEK·IAH, *the L.* (*is*) *righteousness*, cf. Jer. 23. 6; 33. 16; (1) false prophet, 1 K. 22. 11, 24; 2 Ch. 18. 10, 23; (2) last king of Judah, his name changed from Mattaniah to Z., 2 K. 24. 17—20; 25. 2—7; 1 Ch. 3. 15; 2 Ch. 36. 10; Jer. 1. 3; 21. 1—7; 24. 8; 27. 3, 12; 28. 1; 29. 3; 32. 1—5; 34. 2—8, 21; 37—39; 44. 30; 49. 34; 51. 59: 52: others, 1 Ch. 3. 16;—Jer. 29. 21;—36. 12.

ZEEB, *wolf*, Oreb and Z., Ju. 7. 25; 8. 3; Ps. 83. 11.

ZELAH, Jos. 18. 28; Saul and Jon. buried in, 2 S. 21. 14.
ZELEK, 2 S. 23. 37; 1 Ch. 11. 39.
ZELOPHEHAD, Nu. 26. 33; his five daughters receive the inheritance of their father, Nu. 27. 1—7; on conditions, 36. 2—12; Jos. 17. 3; 1 Ch. 7. 15.
ZELOTES, a name of Simon, Lk. 6. 15; Ac. 1. 13; the Zealot, R.V.
ZELZAH, 1 S. 10. 2. The text is doubtful.
ZEMARAIM, Jos. 18. 22; mount Z., 2 Ch. 13. 4.
ZEMARITE, Gen. 10. 18; 1 Ch. 1. 16.
ZEMIRA, 1 Ch. 7. 8.
ZENAN, Jos. 15. 37.
ZENAS, the lawyer, mentioned by Paul, Tit. 3. 13.
ZEPHAN·IAH, *the L. hides*, (1) the prophet, see p. 60; (2) the "second priest," 2 K. 25. 18; Jer. 21. 1; 29. 25, 29; 37. 3; 52. 24; (3) 1 Ch. 6. 36; (4) Zec. 6. 10, 14.
ZEPHATH, Ju. 1. 17, afterwards called Hormah.
ZEPHATHAH, 2 Ch. 14. 10.
ZEPHI, 1 Ch. 1. 36; called **ZEPHO**, Gen. 36. 11, 15.
ZEPHON, ZEPHONITES, Nu. 26. 15. See *Ziphion*.
ZER, Jos. 19. 35.
ZERAH, (1) descendant of Esau, Gen. 36. 13, 17; 1 Ch. 1. 37;—Gen. 36. 33; 1 Ch. 1. 44; (2) son of Judah, R.V. of Gen. 38. 30; 46. 12; and Mt. 1. 3;—Nu. 26. 20; Jos. 7. 1, 24; 22. 20; 1 Ch. 2. 4, 6; 9. 6; Neh. 11. 24; (3) son of Simeon, Nu. 26. 13; 1 Ch. 4. 24; called Zohar, Gen. 46. 10; (4) Z. the Ethiopian, subdued by Asa, 2 Ch. 14. 9;—1 Ch. 6. 21, 41.
ZERAHITES, R.V., *of the family of Zerah*. See *Zarhites*.
ZERAH·IAH, *the L. hath risen* (cf. Is. 60. 1, 2), (1) 1 Ch. 6. 6, 51; Ezr. 7. 4; (2) Ezr. 8. 4.
ZERED, Nu. 21. 12, R.V.; Dt. 2. 13; limit of 40 years' wandering.
ZEREDA, native place of Jeroboam, 1 K. 11. 26.
ZEREDATHAH, 2 Ch. 4. 17; called Zarthan, 1 K. 7. 46.
ZERERATH, Ju. 7. 22; **ZERERAH**, R.V.
ZERESH, wife of Haman, Est. 5. 10, 14; 6. 13.
ZERETH, 1 Ch. 4. 7.
ZERI, 1 Ch. 25. 3, =Izri, ver. 11.
ZEROR, *a bundle*, 1 S. 9. 1.
ZERUAH, *leprous*, 1 K. 11. 26.
ZERUBBABEL, *dispersed*, or *born, in Babylon*, 1 Ch. 3. 19; leads back Jews, Ezr. 2. 2; Neh. 7. 7; 12. 1, 47; sets up altar and rebuilds temple, Ezr. 3. 2, 8; 4. 2, 3; 5. 2; helped by Haggai, 1. 1—14; 2. 1—23; and Zec. 4. 6—10; in N.T. *Zorobabel*, q.v.
ZERU·IAH, 1 S. 26. 6; 2 S. 2. 13, 18; 3. 39; 8. 16; 14. 1; 16. 9, 10; 17. 25; 18. 2; 19. 21, 22; 21. 17; 23. 18, 37; 1 K. 1. 7; 2. 5, 22; 1 Ch. 2. 16; 11. 6, 39; 18. 12, 15; 26. 28; 27. 24.
ZETHAM, *olive*, 1 Ch. 23. 8; 26. 22.
ZETHAN, 1 Ch. 7. 10.
ZETHAR, Est. 1. 10.
ZIA, 1 Ch. 5. 13.
ZIBA, 2 S. 9. 2—12; 16. 1—4; 19. 17, 29.
ZIBEON, Gen. 36. 2—29; 1 Ch. 1. 38, 40.
ZIB·IA, 1 Ch. 8. 9.
ZIB·IAH, 2 K. 12. 1; 2 Ch. 24. 1.
ZICHRI, (1) Ex. 6. 21, v. *Zithri;* (2) 1 Ch. 9. 15=Zabdi, Neh. 11. 17; (3) 2 Ch. 28. 7;)(Neh. 11. 9; 12. 17; 1 Ch. 8. 19, 23, 27; 26. 25; 27. 16; 2 Ch. 17. 16; 23. 1.
ZIDDIM, Jos. 19. 35.
ZIDKI·JAH, Neh. 10. 1,=Zedekiah as R.V.
ZIDON, Gen. 10. 15, 19; 49. 13; Ju. 1. 31; 10. 6; 18. 28; 2 S. 24. 6; 1 K. 17. 9; 1 Chr. 1. 13; Is. 23. 2, 4, 12; Jer. 25. 22; 27. 3; 47. 4; Ez. 27. 8; 28. 21, 22; Joel 3. 4; Zec. 9. 2. In the two first passages A.V. has Sidon.
ZIDONIANS, Ju. 10. 12. See *Sidonians*.
ZIF, the second month, 1 K. 6. 1, 37. See p. 182. R.V. **ZIV**.
ZIHA, *drought*, Ezr. 2. 43; Neh. 7. 46; 11. 21.
ZIKLAG, Jos. 15. 31; 19. 5; given to David by Achish, 1 S. 27. 6; Amalekites spoil Z., 1 S. 30. 1—26;—2 S. 1. 1; 4. 10; 1 Ch. 4. 30; 12. 1, 20; Neh. 11. 28.
ZILLAH, *shade*, Gen. 4. 19—23.
ZILPAH, *dropping*, Leah's handmaid, Gen. 29. 24; 30. 9—13; 35. 26; 37. 2; 46. 18.
ZILTHAI, two persons, 1 Ch. 8. 20; 12. 20.
ZIMMAH, *(bad) device*, 1 Ch. 6. 20, 42; 2 Ch. 29. 12.
ZIMRAN, Gen. 25. 2; 1 Chr. 1. 32.
ZIMRI, (1) Nu. 25. 14; (2) king of Isr., 1 K. 16. 9—20; 2 K. 9. 31;)(1 Ch. 2. 6; 8. 36; 9. 42; Jer. 25. 25.
ZIN, Nu. 13. 21; 20. 1; 27. 14; 33. 36; 34. 3, 4; Dt. 32. 51; Jos. 15. 1, 3.
ZINA, 1 Ch. 23. 10. See *Zizah*.
ZION, 2 S. 5. 7; 1 K. 8. 1; 2 K. 19. 21, 31; 1 Ch. 11. 5; 2 Ch. 5. 2; Song 3. 11; Joel 2. 1, 15, 23, 32; 3. 16, 17, 21; Am. 1. 2; 6. 1; Ob. 17, 21; Mi. 1. 13; 3. 10, 12; 4. 2, 7, 13; Zeph. 3. 14, 16; Zec. 1. 14, 17; 2. 7, 10; 8. 2; 9. 9, 13, and frequently in Pss., Is., Jer. and Lam.
ZIOR, Jos. 15. 54.
ZIPH and **ZIPHAH**, 1 Ch. 4. 16.
ZIPH, (1) Jos. 15. 24; (2) Jos. 15. 55; 1 S. 23. 14, 15, 24; 26. 2; 1 Ch. 2. 42; 2 Ch. 11. 8.
ZIPHIMS, Ps. 54 (title); **ZIPHITES**, 1 S. 23. 19; 26. 1.
ZIPHION, Gen. 46. 16; cf. Nu. 26. 15, and see *Zephon*.
ZIPHRON, Nu. 34. 9.
ZIPPOR, *bird*, always son of Z., Nu. 22. 2; 23. 18; Jos. 24. 9; Ju. 11. 25.
ZIPPORAH, fem. of preceding, wife of Moses, Ex. 2. 21; 4. 20, 25; 18. 2.
ZITHRI, Ex. 6. 22; **SITHRI**, R.V. In 6. 21 should be Zichri, A.V. 1611 and R.V.
ZIZ (cliff of, ascent of, marg. and R.V.), 2 Ch. 20. 16.
ZIZA, (1) 1 Ch. 4. 37; (2) 2 Ch. 11. 20.
ZIZAH, 1 Ch. 23. 11=Zina, ver. 10.
ZOAN (in Egypt, Tanis), Nu. 13. 22; Ps. 78. 12, 43; Is. 19. 11, 13; 30. 4; Ez. 30. 14.
ZOAR, *little*, Gen. 13. 10 (? Zoan); called Bela, 14. 2, 8; Lot's refuge, 19. 20—30; Dt. 34. 3; Is. 15. 5; Jer. 48. 34.
ZOBA(H), vexed by Saul, 1 S. 14. 47; subdued by David, 2 S. 8. 3, 5, 12;—10. 6, 8; 23. 36; 1 K. 11. 23; 1 Ch. 18. 5, 9; 19. 6; 2 Ch. 8. 3; Ps. 60 (title).
ZOBEBAH, 1 Ch. 4. 8.
ZOHAR, *light*, (1) Gen. 23. 8; 25. 9; (2) Gen. 46. 10; Ex. 6. 15; called *Zerah*, q.v.; (3) 1 Ch. 4. 7, R.V. marg.; *Jezoar*, A.V., q.v.
ZOHELETH, stone of, 1 K. 1. 9.
ZOHETH, 1 Ch. 4. 20.
ZOPHAH, 1 Ch. 7. 35, 36.
ZOPHAI, 1 Ch. 6. 26,=*Zuph*, q.v.
ZOPHAR the Naamathite, one of Job's friends, Job 2. 11; 11. 1; 20. 1; 42. 9.
ZOPHIM, *watchmen?* Balaam sees Isr. fr. the field of Z., Nu. 23. 14.
ZORAH, Jos. 19. 41; birth and burial of Samson near Z., Ju. 13. 2, 25; 16. 31; spies sent fr. Z. by Danites, 18. 2, 8, 11; 2 Ch. 11. 10.
ZORATHITES, and Zareathites, *people of Zorah*, 1 Ch. 2. 53; 4. 2; cf. R.V.
ZOREAH, Jos. 15. 33; and Zareah, Neh. 11. 29; same as Zorah, and so R.V.
ZORITES, 1 Ch. 2. 54.
ZOROBABEL, Mt. 1. 12, 13; Lu. 3. 27; N.T. form of Zerubbabel, which is in R.V.
ZUAR, Nu. 1. 8; 2. 5; 7. 18, 23; 10. 15.
ZUPH, ancestor of Samuel, 1 S. 1. 1; land of Z., 9. 5; 1 Ch. 6. 35=Zophai, 1 Ch. 6. 26; in marg. of A.V., Dt. 1. 1, where the text has "the Red Sea."
ZUR, *rock*, Nu. 25. 15; 31. 8; Jos. 13. 21;)(1 Ch. 8. 30; 9. 36.
ZURIEL, *God is a rock*, Nu. 3. 35.
ZURISHADDAI, *the Almighty is a rock*, Nu. 1. 6; 2. 12; 7. 36, 41; 10. 19.
ZUZIMS, Gen. 14. 5.

XI. INDEX OF SUBJECTS.

By the Rev. J. J. LIAS, M.A., Rector of East Bergholt.

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CARES of life, to be cast on God, Ps. 9. 9, 37. 3—7, 39, 40, 55. 22, 62. 1, Pro. 16. 3, Mt. 6. 25—34, Lk. 12. 6, 7, 22—31, 1 Cor. 7. 32, Phil. 4. 6, 7, 1 Pet. 5. 7; see *Trust* in God, *Waiting* for God; Christians to be superior to the, Mt. 13. 22, Mk. 4. 19, Lk. 8. 14, 10. 38—42, Jn. 6. 27, 1 Tim. 6. 8, 2 Tim. 2. 4. See *Covetousness*, *Riches*, *Wealth*, unsatisfying.

CARNAL mind. See *Flesh*, opposed to spirit.

CATTLE, examples to men, Is. 1. 3, Jer. 8. 7, 2 Pet. 2. 16.

CEDAR used for building purposes, 2 S. 5. 11, 7. 2, 7, 1 K. 5. 6, 10, 6. 15—18, 7. 11, 9. 11, 1 Ch. 14. 1, 17. 1, 22. 4, 2 Ch. 2. 3, 8, Song 1. 17, 8. 9, Jer. 22. 14, 15, Zep. 2. 14.

CELIBACY, when desirable, Mt. 19. 10—12, 29, Mk. 10. 29, Lk. 18. 29, 1 Cor. 7. 6—40, 9. 5, 19, 23.

CENSERS of Korah and his company, consecrated as a memorial, Nu. 16. 36—39.

CENTURIONS, usually men of worth, Mt. 8. 8—10, 27. 54, Mk. 15. 39, Lk. 7. 1—9, 23. 47, Ac. 10. 1—35.

CEREMONIAL, considerations to be subordinated to moral, Is. 1. 10—15, Hos. 6. 6, Mic. 6. 6—8; see *Obedience*; also *Sacrifice*; Mt. 9. 13, 12. 1—13, 23. 25, Mk. 2. 23—28, Lk. 11. 39—42; not binding on Gentiles, see *Law*.

CHANGE, of raiment, see *Apparel*; law of, in earthly things, Gen. 3. 19, Job 14. 14, 18—20, 20. 5—11, Ps. 37. 35, 36, 49. 10—12, 73. 18—20, 90. 5—10, 103. 15, 16, Ecc. 1. 4—7, 3. 19, 20.

CHAOS, Gen. 1. 2, Is. 34. 11, Jer. 4. 23.

CHARGE of God to individuals. See *Commission*, Divine.

CHARIOTS, of fire, 2 K. 2. 11, 6. 17; see Ps. 68. 17, Zec. 6. 1—7; of war, Israelitish fear of, Dt. 20. 1—4, Jos. 18. 16, 18, Ju. 1. 19.

CHARITY. See *Almsgiving*, *Love*.

CHASTISEMENT, value of, Gen. 50. 20, Dt. 8. 5, 15, 16, 2 S. 7. 14, 15, Job 5. 17—20, 23. 10, 36. 8—10, Ps. 50. 15, 66. 10, 78. 34, 94. 12, 119. 67, 71, 75, Pro. 3. 11, 12, 13. 24, 19. 18, 22. 15, 23. 13, 14, 29. 15, 17, Is. 1. 25, 26. 9, 48. 10, Lam. 3. 27, Ez. 20. 26, 38, Dan. 11. 35, 12. 10, Hos. 2. 6, 5. 15, Mic. 6. 9, Zec. 13. 9, Mal. 3. 3, Jn. 15. 2, Ro. 5. 3, 8. 37, 1 Cor. 11. 32, 2 Cor. 4. 8—11, 17, 12. 7, Heb. 12. 1—11, Jas. 1. 12, 5. 10, 11, 1 Pet. 2. 20, 5. 10, Rev. 2. 2, 3, 19, 3. 19, 7. 14. See *Suffering*, *Tribulation*.

CHEERFULNESS, excellence of, Pro. 15. 13—15, 17. 22.

CHERUBIM, keep the way of the tree of life, Gen. 3. 24; in the tabernacle and temple, see p. 153; visions of, Ez. 10; 11. 22.

CHILDLESSNESS, reproach of, Gen. 16. 4, 19. 31, 32, 25. 21, 30. 1, 23, Ju. 11. 37, 38, 1 S. 1. 5—8, 2. 1—11, Ps. 78. 63, Is. 4. 1, 54. 4, Lk. 1. 25.

CHILD-LIKE character recommended, Mt. 18. 3—5, 19. 13—15, 21. 16, Mk. 9. 36, 10. 13—16, Lk. 9. 46—48, 10. 21, 18. 15—17, 1 Cor. 14. 20, 1 Pet. 2. 2. Also Ps. 131. 2.

CHILDREN, amusements of, Zec. 8. 5, Mt. 11. 17, Lk. 7. 32; a blessed gift from God, Gen. 33. 5, 48. 9, Ps. 127. 3—5, 128. 3, 4, 144. 12; wise, a comfort to their parents, Pro. 10. 1, 15. 20, 23. 24, 27. 11, 28. 7, 29. 3; disobedient, Pro. 10. 1, 15. 5, 20, 17. 21, 25, 19. 13, 26, 28. 7, 24, 29. 3, 30. 11, Ez. 22. 7, Lk. 15. 13, 30; education of, Gen. 18. 19, Dt. 4. 9, 6. 7, 20—25, 11. 19, Ps. 78. 4, 5, Pro. 13. 24, 19. 18, 22. 6, 15, 23. 13, 14, 29. 15, 17, Eph. 6. 4, Col. 3. 21; duty of, Ex. 20. 12, 21. 17, Lev. 19. 3, 20. 9, Dt. 5. 16, 27. 16, Pro. 1. 8, 9, 6. 20—22, 10. 1, 13. 1, 15. 5, 20, 19. 26, 20. 20, 23. 22, 28. 7, 24, 29. 3, Jer. 35. 6—10, 18, 19, Mt. 15. 4—6, 19. 19, Mk. 7. 10—13, 10. 19, Lk. 2. 51, 18. 20, Eph. 6. 1—3, Col. 3. 20, 1 Tim. 5. 4, Heb. 12. 9; blessed by Christ, Mt. 19. 13—15, Mk. 10. 13—16, Lk. 18. 15—17; torn by she-bears, 2 K. 2. 23 (R.V. marg. young lads); examples of obedient, Gen. 22. 6, Jn. 11. 36, 1 S. 2. 26, Lk. 2. 51; disobedient, Gen. 26. 34, 35, 34. 30, 31, 1 S. 2. 12—17, 22—25; punishment for disobedience of, Ex. 21. 15, Dt. 21. 18—21, Pro. 30. 17, Mt. 15. 4, Mk. 7. 10.

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CHRIST, the anointed of God, *the Christ*, Mt. 16. 20, 26. 63, Mk. 8. 29, 14. 61, Lk. 3. 15, 9. 20, 22. 67, Jn. 1. 20, 41, 3. 28, 4. 29, 42, 7. 26, 41, 10. 24, 11. 27, 20. 31, 1 Jn. 2. 22, 5. 1, and so in R.V. also Mt. 2. 4, 11. 2, 22. 42, 23. 10, 24. 23, Mk. 12. 35, 13. 21, 15. 32, Lk. 4. 41, 20. 41, 23. 35, 39, 24. 26, 46, Jn. 1. 25, 7. 26, 27, 31, 42, 12. 34, Ac. 2. 31, 3. 20, 5. 42, 8. 5, 9. 22, 17. 3, 18. 5, 26. 23; the Son of God, Mt. 4. 3, 8. 29, 14. 33, 26. 63, 27. 40, 43, 54, Mk. 1. 1, 3. 11, 15. 39, Lk. 1. 35, 3. 38, 4. 3, 9, 41, 8. 28, 11. 27, 22. 70, Jn. 1. 34, 49, 3. 18, 5. 25, 6. 69, 9. 35, 10. 36, 11. 4, 19. 7, 20. 31, Ac. 8. 37, 9. 20, Ro. 1. 4, 2 Cor. 1. 19, Gal. 2. 20, Eph. 4. 13, Heb. 4. 14, 6. 6, 7. 3, 10. 29, 1 Jn. 3. 8, 4. 15, 5. 5, 10, 13, 20, Rev. 2. 18; the Son of man, Mt. 8. 20, 9. 6, 10. 23, 11. 19, 12. 8, 32, 40, 13. 37, 41, 16. 13, 17. 9, 22, 20. 18, 24. 27, 30, 37, 39, 44, 25. 31, 26. 24, Mk. 2. 10, 28, 8. 38, 9. 9, 12, 31, 10. 33, 13. 26, 34, 14. 41, Lk. 5. 24, 6. 5, 22, 7. 34, 9. 22, 26, 44, 56, 58, 11. 30, 12. 8, 10, 40, 17. 22, 24, 26, 18. 8, 19. 10, 21. 27, 36, 22. 22, 48, 24. 7, Jn. 1. 51, 3. 13, 14, 5. 27, 6. 27, 53, 62, 8. 28, 12. 23, 34, 13. 31, Ac. 7. 56, Rev. 1. 13.

Names and Titles of Christ **in O.T.** Seed of the woman, Gen. 3. 15; the Prophet, Dt. 18. 15, 16; Emmanuel, Is. 7. 14, 8. 8, cf. Mt. 1. 23; Wonderful, Counsellor, Mighty God, Is. 9. 6; Everlasting Father, 9. 6; Prince of Peace, 9. 6; Root of Jesse, 11. 10; Mighty One of Jacob, 60. 16; the Lord our Righteousness, Jer. 23. 6, 33. 16, Mal. 4. 2; the Messiah, Dan. 9. 25; the Messenger of the covenant, Mal. 3. 1; Redeemer, Job 19. 25, Is. 59. 20, 60. 16; Holy One, Ps. 16. 10, cf. Is. 41. 14; Blessed of God, Ps. 45. 2.

Names and Titles of Christ **in Gospels and Acts**. The son of David, the son of Abraham, Mt. 1. 1; son of David, 9. 27, 12. 23, 15. 22, 20. 30, 31, 21. 9, 15, Mk. 10. 47, 48, 12. 35, Lk. 18. 38, 39, 20. 41; the son of Mary, Mk. 6. 3; Joseph's son, Lk. 4. 22, Jn. 1. 45, 6. 42; the carpenter's son, Mt. 13. 55; the carpenter, Mk. 6. 3; Jesus of Galilee, Mt. 26. 69; Jesus of Nazareth, 26. 71, Mk. 1. 24, 10. 47, 14. 67, 16. 6, Lk. 4. 34, 18. 37, 24. 19, Jn. 1. 45, 18. 5, 7, 19. 19, Ac. 2. 22, 3. 6, 4. 10, 6. 14, 10. 38, 22. 8, 26. 9; a Nazarene, Mt. 2. 23; the beloved Son of God, Mt. 3. 17, 17. 5, Mk. 9. 7, Lk. 3. 22; the Son of the living God, Mt. 16. 16; Son of the most high God, Mk. 5. 7; the Son of the Blessed, 14. 61; Son of the Highest, Lk. 1. 32; God's holy child [R.V. Servant] Jesus, Ac. 4. 27, 30; only-begotten of the Father, Jn. 1. 14, 18; one with the Father, 10. 30;

the Lord's Christ, Lk. 2. 26; the Christ of God, 9. 20; the chosen of God, 23. 35; the Messias, Jn. 1. 41, 4. 25; God's anointed, Ac. 4. 27; the Lamb of God, Jn. 1. 29, 36; the Bridegroom, see *Bridegroom*; a teacher come from God, 3. 2; He that cometh in the name of the Lord, Mt. 21. 9, Mk. 11. 9; the King that cometh in the name of the Lord, Lk. 19. 38, Jn. 12. 13; meek and lowly, Mt. 21. 5, see Zec. 9. 9, also Mt. 12. 19; the prophet of Nazareth, Mt. 21. 11; a prophet, Jn. 4. 19, 9. 17; the prophet, 7. 40; King of the Jews, Mt. 2. 2, 27. 11, 29. 37, Mk. 15. 9, 12, 18, 26, Lk. 23. 3, 38, Jn. 18. 33, 39, 19. 3, 14, 15, 19, 21; Governor that shall rule Israel, Mt. 2. 6; King of Israel, 27. 42, Mk. 15. 32, Jn. 1. 49, 12. 13; King of Sion, Mt. 21. 5, Jn. 12. 15; Emmanuel, Mt. 1. 23; the consolation of Israel, Lk. 2. 25; Saviour of Israel, Ac. 12. 23; Saviour, Mt. 1. 21, Lk. 2. 11, Ac. 5. 31, 12. 23; the Saviour of the world, Jn. 4. 42; the Lord, Mt. 28. 6, Mk. 16. 19, 20, Lk. 2. 11, 22. 61, 24. 3, 34, Jn. 11. 2, 20. 2, 18, 20, 25, Ac. 2. 36, 8. 24, 25, 36, 39, 9. 5, 6, 10, 11, 15, 17, 31, 35, 42, 10. 48, 11. 21, 23, 13. 12, 48, 49, 14. 3, 23, 15. 35, 16. 10, 32, 18. 8, 9, 25, 20. 19, 21. 20, 22. 10, 16, 23. 11; the Lord Jesus, Lk. 24. 3, Ac. 7. 59, 8. 16, 9. 29, 11. 17, 20, 15. 11, 26, 16. 31, 19. 5, 10, 13, 17, 20. 21, 24, 35, 21. 13, 28. 31; Lord of all, 10. 36; Lord of the sabbath, Mk. 2. 28; Rabbi, Jn. 1. 38, 49, 3. 2, 26, 6. 25; Rabboni, 20. 16; the Word, 1. 1, 14; the Light, 1. 7, 8; the bread of life, 6. 35, 41, 48; the living bread, 6. 51; the light of the world, 8. 12, 9. 5, 12. 46; the door of the sheep, 10. 7, 9; the good shepherd, 10. 11, 14; the resurrection and the life, 11. 25; the way, the truth, and the life, 14. 6; the true vine, 15. 1; the vine, 15. 5; the Holy One and the Just, Ac. 3. 14; the Just One, 7. 52, 22. 14; the Prince of Life, 3. 15; a prince, 5. 31; Judge of quick and dead, 10. 42; a righteous man (by the centurion), Lk. 23. 47; that deceiver (by the Jews), Mt. 27. 63; a sinner (by the Jews), Jn. 9. 24; a Samaritan (by the Jews), 8. 48.

Names and Titles of Christ **in Epistles**. A propitiation through faith, Ro. 3. 25, 1 Jn. 2. 2; the end of the law for righteousness, Ro. 10. 4; the deliverer, 11. 26; Lord both of dead and living, 14. 9; a minister of the circumcision for the truth of God, 15. 8; the power of God and the wisdom of God, 1 Cor. 1. 24; wisdom, righteousness, sanctification and redemption unto us, 1. 30; He sanctifieth the people by His blood, Heb. 13. 12; our passover, 1 Cor. 5. 7; by Whom are all things, and we by Him, 8. 6; by Whom God made the worlds, Heb. 1. 2; the spiritual rock, 1 Cor. 10. 4; the head of every man, 11. 3, cf. Eph. 4. 15; captain of man's salvation, Heb. 2. 10; propitiation for the sins of the whole world, 1 Jn. 2. 2, 4. 10; one body, 1 Cor. 12. 12; the first-fruits of them that slept, 15. 20, 23; the forerunner, Heb. 6. 20; the Lord from heaven, 1 Cor. 15. 47; not yea and nay, but in Him was yea, 2 Cor. 1. 19; the image of God, 4. 4; the express image of God's person, Heb. 1. 3; the only wise God, our Saviour, Jude 25; Who knew no sin, 2 Cor. 5. 21, Heb. 4. 15; separate from sinners, 7. 26; did no sin, 1 Pet. 2. 22; blessed for evermore, 2 Cor. 11. 31; consecrated for evermore, Heb. 7. 28; Who gave Himself for our sins, Gal. 1. 4; suffered for us, 1 Pet. 2. 21; bare our sins in His own body, 2. 24, 3. 18, 4. 1; the seed of Abraham, Gal. 3. 16, Heb. 2. 16; of the seed of David, 2 Tim. 2. 8; made of a woman, made under the law, Gal. 4. 4; our peace, Eph. 2. 14; the chief corner stone, Eph. 2. 20; a living stone, disallowed of men, but chosen of God and precious, 1 Pet. 2. 4, 7; an offering and sacrifice to God for a sweetsmelling savour, Eph. 5. 2; foundation of the Church, 1 Cor. 3. 11; the head of the Church, Eph. 5. 23; the Saviour of the body, 5. 23; the Saviour, Ph. 3. 20; our Saviour, 1 Tim. 2. 3, 2 Tim. 1. 10, Tit. 2. 10, 13, 3. 6; Saviour of the world, 1 Jn. 4. 14; the hope of glory, Col. 1. 27; Who sitteth on the right hand of God, 3. 1, Heb. 1. 3, 10. 12, 12. 2; Who is passed into the heavens, 4. 14, 8. 1, 9. 24, 1 Pet. 3. 22; our life, Col. 3. 4; which delivered us from the wrath to come, 1 Thes. 1. 10; Who died and rose again, 4. 14; Who was raised from the dead, 2 Tim. 2. 8; Who came into the world to save sinners, 1 Tim. 1. 15; Who gave Himself for us, Tit. 2. 14; tasted death for every man, Heb. 1. 9; the mediator between God and men, 1 Tim. 2. 5; appears in the presence of God for us, Heb. 9. 24; God manifest in the flesh, 1 Tim. 3. 16; the great God, Tit. 2. 13; the brightness of God's glory, Heb. 1. 3; in Whom is salvation, 2 Tim. 2. 10; author of eternal salvation, Heb. 5. 9; hath obtained eternal redemption for us, 9. 12; Who shall judge the quick and dead, 2 Tim. 4. 1; is ready to judge the quick and the dead, 1 Pet. 4. 5; the righteous judge, 2 Tim. 4. 8; heir of all things, Heb. 1. 2; upholding all things by the word of His power, 1. 3; by Himself purged our sins, 1. 3; put away sin by the sacrifice of Himself, 9. 26; His blood cleanseth from all sin, 1 Jn. 1. 7; better than the angels, Heb. 1. 4; made lower than the angels for the suffering of death, 2. 7, 9; the first begotten, 1. 6; crowned with glory and honour, 2. 9; made higher than the heavens, 7. 26; a merciful and faithful high priest, 2. 17; apostle and high priest of our profession, 3. 1, 4. 14, 10. 21; able to succour them that are tempted, 2. 18; worthy of more glory than Moses, 3. 3; tempted in all points as we are, 4. 15; a priest for ever after the order of Melchisedec, 5. 6, 6. 20; hath an unchangeable priesthood, 7. 24; learned obedience by the things which He suffered, 5. 8; surety of a better testament, 7. 22; mediator of a better covenant, 8. 6, 12. 24; mediator of the new testament, 9. 15; able to save to the uttermost, 7. 25; ever liveth to make intercession, 7. 25; holy, harmless, undefiled, 7. 26; a minister of the sanctuary and of the true tabernacle, 8. 2; a high priest of good things to come, 9. 11; offered Himself without spot, 9. 14; a lamb without blemish and without spot, 1 Pet. 1. 19; shall appear the second time without sin unto salvation, Heb. 9. 28; He hath perfected for ever them that are sanctified, 10. 14; He hath consecrated a new and living way, 10. 20; the author and finisher of our faith, 12. 2; the same yesterday, to day, and for ever, 13. 8; suffered without the gate, 13. 12; the great shepherd of the sheep, 13. 20, 1 Pet. 5. 4; the shepherd and bishop of souls, 2. 25; the Lord of glory, Jas. 2. 1; angels, authorities and powers being made subject to Him, 1 Pet. 3. 22; left us an example, 2. 21; the word of life, 1 Jn. 1. 1; sent that we may live through Him, 4. 9; in Him is eternal life, 5. 11, 20; an advocate (Gk. Paraclete) with the Father, 2. 1; the propitiation for our sins, 2. 2, 4. 10; He that came by water and blood, 5. 6; hath given us understanding that we may know Him that is true, 5. 20.

Names and Titles of Christ **in the Apocalypse**. The faithful witness, Rev. 1. 5, 3. 14; the first begotten of the dead, 1. 5; He that liveth and was dead, 1. 18, 2. 8; the prince of the kings of the earth, 1. 5; Alpha and Omega, the beginning and the ending, 1. 8, 11, 21. 6, 22. 13; which is, and which was, and which is to come, 1. 8, 4. 8, 11. 17, 16. 5; the Almighty, 1. 8, 4. 8, 16. 7; the first and the last, 1. 17, 2. 8, 22. 13; He that is holy, He that is true, He that hath the key of David, 3. 7; the Amen, 3. 14; the beginning of the creation of God, 3. 14; that liveth for ever and ever, 4. 9; the Lion of the tribe of Judah, 5. 5; the root of David, 5. 5; root and offspring of David, 22. 16; the Lamb, 5. 6, 8, 12, 13, 6. 16, 7. 9, 14, 17, 12. 11, 14. 1, 4, 10, 15. 3, 17. 14, 19. 7, 9, 21. 9, 14, 22, 27, 22. 1, 3; King of saints, 15. 3; King of Kings, and Lord of Lords, 17. 14, 19. 16; faithful and true, 19. 11; the word of God, 19. 13; the bright and morning star, 22. 16.

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CHRISTS, false, Mt. 24. 4, 5, 24, Mk. 13. 21, Lk. 21. 8, Jn. 5. 43. See 1 Tim. 4. 1—7, 2 Pet. 2; Jude 4—19, also *Antichrist*, *Prophets*, false.

CHURCH, first commencement of, Ac. 2. 37—41; foundation of, Ps. 118. 22, Is. 28. 16, Mt. 16. 16—18, 21. 42, Mk. 12. 10, Lk. 20. 17, Ac. 4. 11, 1 Cor. 3. 11, Eph. 2. 20—22, 1 Pet. 2. 4—8, Rev. 21. 14, 19, 20; see Is. 54. 11—14, 1 Cor. 3. 9, 12. 28, Eph. 4. 11, Col. 2. 7; the support of the truth, 1 Tim. 3. 15; has the mind of Christ, 1 Cor. 2. 16; see Jn. 13. 14, Ph. 2. 5, 1 Pet. 2. 21, 1 Jn. 2. 6; unity of, in Christ, Jn. 10. 16, 17. 20, 23, Ro. 12. 4, 5, 1 Cor. 1. 10, 12. 12—27, Eph. 1. 10, 23, 2. 5, 6, 13—22, 4. 3, 4, 16, 5. 25—30, Ph. 1. 27, 3. 16, Col. 3. 15; the Bride of God and Christ, Ps. 45. 10—17, Song of Solomon (throughout), Is. 54. 5, Jer. 2. 2, 3. 8, 14, 20, Ez. 16. 8, 23. 4, Hos. 2. 19, 20, Mt. 9. 15, 25. 1—13, Jn. 3. 29, 2 Cor. 11. 2, Rev. 19. 7—9, 21. 1—9, 22. 17; also Eph. 5. 23—32; nature of membership in, Ro. 1. 6, 7, 1 Cor. 1. 2, 26—28, 12. 14—26, Gal. 1. 4, Eph. 1. 3—7, 2. 6, 19, Ph. 3. 20, Col. 1. 12—14; diversity of gifts in, Ro. 12. 6—8, 1 Cor. 12. 4—11, 1 Pet. 4. 10, 11; called Christ's Body, 1 Cor. 12. 27. Eph. 1. 23, Col. 1. 18; see Rom. 12. 5, 1 Cor. 12. 12, Eph. 4. 12, 5. 23, 30, Col. 2. 19; likened to a vine, see *Vine*; likened to an olive, Jer. 11. 16, Ro. 11. 17, see Ps. 52. 8; likened to a house, 1 Tim. 3. 15, 2 Tim. 2. 20, Heb. 3. 3; glory of God's, Ps. 45; Is. 26. 1, 35. 10, 49. 22, 23, 51. 11, 52. 1; 60; Heb. 12. 22—25, Rev. 19. 8, 21. 10—27; sufferings of the, Rev. 12; power of the keys in, Mt. 16. 19, 18. 18, Jn. 20. 23, 1 Cor. 5. 3—5, 2 Cor. 2. 6—9, 1 Tim. 1. 20; orders of ministers in, Ac. 14. 23, 20. 17, 1 Cor. 12. 28, Eph. 4. 11, Ph. 1. 1, 1 Tim. 3. 1—13, Tit. 1. 5—9; general organization of, 1 Tim. 2; 5. 1—21, Tit. 2. 1—10, 3. 11; good and bad in the, Mt. 13. 24—30, 47—50, 22. 10, 25. 1—13, 2 Tim. 2. 20; not all members of, called to the ministry, 1 Cor. 12. 28—30; priesthood of its members, 1 Pet. 2. 9, Rev. 1. 6, 5. 10; Jewish, divorced from her Lord, Jer. 3. 8, Ez. 16. 38.

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CHURCH rules, duty of obeying, Mal. 2. 7, Mt. 23. 2, 1 Cor. 11. 2, 16, 2 Thes. 2. 15, 3. 6.

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WITNESSES, two or three required to prove an offence, Nu. 35. 30, Dt. 17. 6, 19. 15; see Mt. 18. 16, Jn. 8. 17, 2 Cor. 13. 1, 1 Tim. 5. 19, Heb. 10. 28; the two mystic, Rev. 11. 3—5. See Zec. 4.

WIVES, laws concerning, Ex. 21.

4, 10, Lev. 18. 18, 21. 7, 14, Dt. 25. 5; plurality of, Gen. 4. 19, 16. 3, 26. 34, 28. 9, 29. 21—30, 30. 4, 9; forbidden, Lev. 18. 18 (?), see R.V.; no unfair preference to be shewn among, Dt. 21. 15—17; position and duty of, Gen. 3. 16, 20. 16, 1 Cor. 7. 3—5. Eph. 5. 22—24, 33, Col. 3. 18, Tit. 2. 4, 5, 1 Pet. 3. 1—6; see also Est. 1. 19—22; see *Adultery*, *Marriage*, *Women*; of the clergy, 1 Tim. 3. 11; praise of good, Pro. 12. 4, 18. 22, 19. 14, 31. 10—31; type of the Church, 2 Cor. 11. 2, Eph. 5. 23—33, Rev. 19. 7, 21. 2, 22. 17. See Ps. 72; Mt. 22. 1—10, 25. 1—13.

WIZARD. See *Superstitions*.

WOES denounced, see Concordance; by Christ, Mt. 11. 21, 18. 7, 23. 13—29, 26. 24, Mk. 14. 21, Lk. 6. 24—26, 10. 13, 11. 42—52, 17. 1, 22. 22.

WOMAN, creation of, Gen. 2. 18—25; her part in the Fall, Gen. 3. 1—6; forbidden to wear a man's clothes, Dt. 22. 5; punishment of immodesty in, Dt. 25. 11, 12; disgrace of being slain by, Ju. 4. 9, 9. 54; strange, Pro. 2. 16, 5. 3—20, 6. 24—26, 7. 5—27; the virtuous, Rt. 3. 11, Pro. 14. 1, see *Wives*, praise of good; contentious, Pro. 9. 13, 19. 13, 21. 9, 19, 25. 24, 27. 15; the haughty, Is. 3. 16—24; may forget her own child, Is. 49. 15.

WOMEN, their behaviour and dress in the public assemblies and general subordination to man, 1 Cor. 11. 3—16, 14. 34—36, 1 Tim. 2. 9—12; duty of aged, Tit. 2. 3—5; younger, 1 Tim. 5. 11—14, Tit. 2. 4, 5; see *Wives*, *Widows*; luxurious, Is. 32. 9—12; minister to Christ, Mt. 26. 6—13, Mk. 14. 3—9, Lk. 7. 37—50, 8. 2, 3, Jn. 12. 1—3; first at the sepulchre, Mt. 28. 1, Mk. 16. 1, Lk. 24. 1, Jn. 20. 1.

WONDERFUL, name applied to Christ, Is. 9. 6. See Ex. 15. 11, Ju. 13. 18, Is. 25. 1.

WORD of God, a title applied to Christ, see *Christ*; praises of, Ps. 56. 4, 10; 119; Jer. 15. 16; perfection of God's, Nu. 11. 23, Dt. 4. 2, Is. 55. 11, Mt. 24. 35, Heb. 1. 3, 4. 12; the idle, Mt. 12. 36.

WORDS, vain, folly of, Job 15. 2—6, Ez. 35. 13, Mal. 2. 17; opportune, Pro. 15. 23, 25. 11, Ecc. 12. 11, Is. 50. 4; hasty, should be forgiven, Ecc. 7. 21, 22; our responsibility for our, Ps. 141. 3, Ecc. 5. 2, Mt. 12. 37, Eph. 4. 29, Col. 4. 6, Jas. 1. 26, 3. 2—12, see *Tongue*; of the Lord, see *Commandments*.

WORK, disappointment in, Nu. 11. 10—15, 1 K. 19. 4—14, Is. 49. 4, Jer. 15. 10, 20. 7—10; forbidden on the day of atonement, Lev. 23. 28.

WORKS, God rewards us according to our, Gen. 4. 7, Job 34. 11, Ps. 62. 12, Pro. 24. 12, Jer. 17. 10, 32. 19, Ez. 33. 20, Mt. 16. 27, Ro. 2. 6, 1 Cor. 3. 8, 2 Cor. 5. 10, 11. 15, 1 Pet. 1. 17, Rev. 2. 23, 20. 12, 22. 12, &c.; good, the fruit of our union with Christ, Mt. 6. 22, 23, 7. 16—18, 12. 33—35, Lk. 6. 43—45, 11. 34—36, Jn. 15. 8—16, Ro. 6. 22, 2 Cor. 9. 8, Gal. 5. 22, Ph. 1. 11, Col. 1. 10, 2 Thes. 2. 17; necessary, Mt. 7. 21—27, Lk. 6. 46—49, Ro. 8. 1, 13, 1 Cor. 15. 58, Eph. 2. 10, 4. 24, Tit. 3. 8, 14, Jas. 1. 22—27, 2. 14—26, 1 Jn. 2. 3—6, 3. 6—10, 17—24; see also Heb. 10. 24, 1 Pet. 2. 12, also *Holiness*; precious in God's sight, Ps. 19. 11, Is. 58. 10—12; impossibility of salvation by, Lk. 17. 7—10, Jn. 6. 44, 65, Ro. 9. 32, 10. 3, 11. 6, 1 Cor. 4. 4, Gal. 3. 10—12, Eph. 2. 9, Tit. 3. 5. See also *Justification*, *Law*.

WORLD, creation of, see *Creation*; our duty to renounce the, Mt. 4. 10, Lk. 4. 8, Ro. 12. 2, 2 Cor. 6. 14—17, Gal. 6. 14, 2 Tim. 2. 4, Tit. 2. 12, 1 Jn. 2. 15, also Jas. 1. 27; in antagonism to Christ and His servants, Mt. 10. 21—25, 35—39, Jn. 15. 18—24, 16. 2, 3, 33, 17. 14, 2 Tim. 3. 12, Jas. 4. 4, 1 Jn. 3. 13, 4. 5, 6, 5. 19; see also *Affliction*, *Rejection* of Christ; must pass away, 1 Cor. 7. 31, 2 Thes. 1. 8, 2 Pet. 3. 7, 10, 1 Jn. 2. 17, Rev. 20. 11, also Mt. 13. 40, 24. 3, &c.; see also *Earth*, new, *Heaven*, new; not evil in itself, Gen. 1. 31, Ps. 24. 1, 104. 24, Ro. 14. 14, 20, 1 Cor. 10. 26, 1 Tim. 4. 4, Tit. 1. 15. See also Job 38. 7, Pro. 8. 22—31, Jn. 3. 17, 12. 47.

WORLDLY things unsatisfying, Ecc. throughout, Is. 55. 2.

WORLDLY GAIN. See *Temporal* things.

WORSHIP, to be given to God alone, see *God*, names of, *Jealous*, also Mt. 4. 10, Lk. 4. 8; not to be paid to false gods, see *Gods*, *false*, *Idolatry*; not to be paid to men or angels, Ac. 10. 26, 14. 14, Col. 2. 18, Rev. 19. 10, 22. 9; public, institution of, Gen. 4. 26; under the Law, see pp. 151—162; how conducted under the kings, 1 Ch. 29; 2 Ch. 5; 6; 8. 14; 13. 11, 20. 3—19, 29. 20—35; after the return from captivity, Neh. 9. 3—38, 12. 24—47, see also Ps. 68. 24, 25, 81. 1—4; value of, Ps. 42. 4, 63. 2, 84. 2, 10. 96. 8, 99. 9, 100. 2—4, 132. 6—8, Heb. 10. 25; see also *House* of God, *Sanctuary*, *Temple*; neglect of, Is. 43. 22—24; when useless, Is. 1. 10—15; how conducted in the synagogue, Lk. 4. 16, Ac. 13. 15, 27, 15. 21; how conducted in the Christian Church, 1 Cor. 14; 1 Tim. 2. 1—3; not to be carried on in an unknown tongue, 1 Cor. 14. 13—25; to be orderly, 1 Cor. 14. 23—40; presence of Christ at our, Mt. 18. 20; spiritual, not confined to special localities, Jn. 4. 20—24; see Ac. 7. 48, 17. 24, also 1 K. 8. 27, 2 Ch. 2. 6, 6. 18, Is. 66. 1; in heaven, Is. 6. 1—6, Rev. 4. 9—11, 5. 7—14, 7. 9—12, 8. 3, 4, 11. 16—19, 14. 1—5, 15. 2—8, 19. 1—7; command to, Dt. 4. 10, 2 K. 17. 36, 1 Ch. 16. 29, Ps. 29. 2, 45. 11, 95. 6, 96. 9, 99. 5, 9, 100. 4, 132. 7.

WOUNDED, slaying of the, Ju. 9. 54, 1 S. 31. 4, 2 S. 1. 6—10.

WRATH of God against sin, Ex. 22. 24, 32. 10, Dt. 9. 7, Is. 60. 10, Ez. 22. 19—22, Ro. 1. 18, 2. 5, 8, 4. 15, Eph. 5. 6, Col. 3. 6, Rev. 6. 16; need of deliverance from, Mt. 3. 7, Lk. 3. 7, Ro. 5. 9, 1 Thes. 1. 10, 5. 9.

YOKE of Christ, easy, Mt. 11. 30, 1 Jn. 5. 3. See Mic. 6. 8.

YOUNG men, duties of, Pro. 1. 8, 5. 18, 19, 6. 20, Ecc. 11. 9, 12. 1, Tit. 2. 6—8, 1 Jn. 2. 13, see 1 Pet. 5. 5; women, duties of, 1 Tim. 5. 11—14, Tit. 2. 4; see *Age*, reverence for, *Parents*, *Obedience*.

YOUTH, rashness of, 1 K. 12. 8—20, 2 Ch. 10. 8—19; modesty becoming in, Job 32. 6; sometimes wiser than age, Job 32. 9, Ps. 119. 100; duty of self-recollection in, Ecc. 11. 9, 12. 1, 2 Tim. 2. 22; danger of over-modesty in, 1 Cor. 16. 11, 1 Tim. 4. 12, Tit. 2. 15.

ZEAL, for God, Nu. 25. 7—13, 2 S. 6. 14, 7. 1—3, 1 K. 19. 10, 14, 2 K. 10. 16, 1 Ch. 17. 1, 2, Ps. 119. 136, 158, Ez. 9. 4, 2 Cor. 9. 2; inculcated, Ro. 12. 11, Gal. 4. 18, Rev. 3. 19; fanatical, Ac. 7. 54, 8. 1—3, 9. 1, 2, 13. 45, 14. 2, 19, 17. 5, 13, 18. 12, 19. 34, 21. 27, 22. 3—5, 23. 7, 12, 26. 9—11, Gal. 1. 14, Ph. 3. 6, 1 Thes. 2. 14—16; to be kept under control, Mt. 8. 4, 9. 30, 12. 16, 16. 20, Mk. 1. 42, 43, 5. 19, Lk. 8. 39, 9. 21, 1 Cor. 14. 26—33; results of indiscreet, Mk. 1. 45; the result of godly sorrow, 2 Cor. 7. 11; uninstructed, Ro. 10. 2.

XII. CONCORDANCE.

By the Rev. M. F. LORD, B.A., Rector of Leaden Roding.

Some words included in the Glossary are omitted from this Concordance, and also some which have found a place in the Index of Subjects.

ABASE, Dan. 4. 37 is able to *a.*; Mt. 23. 12 whosoever shall exalt himself shall be *a.*; Ph. 4. 12 I know how to be *a.* + 2 Cor. 11. 7.

ABATED, Gen. 8. 3 the waters were *a.*; Dt. 34. 7 nor was Moses' natural force *a.* + Judg. 8. 3.

ABBA, Ro. 8. 15 whereby we cry, *A.* Father + Mk. 14. 36; Gal. 4. 6.

ABHOR, 1 S. 2. 17 men *a.* the offering of the Lord; Job 42. 6 I *a.* myself; Ro. 12. 9 *a.* that which is evil + Ps. 78. 59; 106. 40; 119. 163.

ABHORRING (*n.*), Is. 66. 24.

ABIDE, Gen. 49. 24 his bow *a.* in strength; Ex. 24. 16 the glory of the Lord *a.* on Sinai; Ps. 15. 1 Lord, who shall *a.* in thy tabernacle; 91. 1 shall *a.* under the shadow of the Almighty; Mal. 3. 2 but who may *a.* the day of his coming; Lk. 24. 29 *a.* with us, for it is toward evening; Jn. 1. 32 I saw the Spirit, and it *a.* upon him; 12. 24 except a corn of wheat die, it *a.* alone; 14. 16 Comforter that he may *a.*; 15. 4 *a.* in me and I in you; 1 Cor. 3. 14 if any man's work *a.*; 13. 13 now *a.* faith; Gal. 1. 18 I went and *a.* with Peter fifteen days; 1 Jn. 2. 27 ye shall *a.* in him + Ju. 5. 17; 2 S. 16. 18; Na. 1. 6; Ac. 14. 3; 18. 3; 20. 23; 1 Cor. 7. 8.

ABILITY, Ezr. 2. 69 they gave after their *a.* to the work; Mt. 25. 15 he gave to every man according to his *a.* + Ac. 11. 29; 1 Pet. 4. 11.

ABLE, 1 S. 6. 20 who is *a.* to stand before this holy God; 1 Cor. 10. 13 not suffer you to be tempted above that ye are *a.*; 2 Cor. 3. 6 made us *a.* ministers + 1 K. 3. 9; Mk. 4. 33; Ro. 4. 21; 14. 4; 1 Cor. 3. 2; Heb. 2. 18.

ABODE (*n.*), 2 K. 19. 27; Jn. 14. 23.

ABOLISH, Is. 2. 18 idols he shall utterly *a.*; 2 Cor. 3. 13 end of that which is *a.* + Is. 51. 6; Eph. 2. 15.

ABOMINABLE, 1 Ch. 21. 6 the king's word was *a.* to Joab; Ps. 14. 1 they have done *a.* works, 53. 1; Rev. 21. 8 fearful, and unbelieving, and the *a.* + Is. 14. 19.

ABOMINATION, Gen. 46. 34 every shepherd is an *a.* to the Egyptians; 1 S. 13. 4 Israel was had in *a.* with Philistines; Pro. 28. 9 his prayer shall be *a.*; Is. 1. 13 incense is an *a.* to me; 44. 19 make the residue an *a.*; Dan. 11. 31 the *a.* that maketh desolate; Mt. 24. 15 *a.* of desolation, Mk. 13. 14 + Pro. 11. 1; Is. 66. 17; Rev. 21. 27.

ABOMINATION *to the Lord* (*or, to God*). Of persons. Dt. 18. 12; 22. 5; 25. 16; Pro. 3. 32; 11. 20; 16. 5; 17. 15. Of things. Dt. 7. 25; 17. 1; 23. 18; 27. 15; Pro. 6. 16; 11. 1; 12. 22; 20. 10, 23. Of acts. Dt. 24. 4; Pro. 15. 9, 26; Lk. 16. 15.

ABOUND, Ro. 5. 15 grace by Jesus Christ hath *a.* to many; 6. 1 shall we continue in sin, that grace may *a.*; Ph. 4. 12 I know how to *a.*; 1 Cor. 15. 58 always *a.* in the work of the Lord + Mt. 24. 12; Ro. 15. 13; 2 Cor. 8. 7; 1 Thes. 3. 12; 2 Thes. 1. 3; 2 Pet. 1. 8.

ABROAD, Ac. 2. 6 when this was noised *a.*; Ro. 5. 5 the love of God is shed *a.* + Ex. 12. 46; Mk. 4. 22; Lk. 1. 65.

ABSENCE, Lk. 22. 6; Ph. 2. 12.

ABSENT, Gen. 31. 49 when we are *a.* one from another; 1 Cor. 5. 3 as *a.* in body + Ph. 1. 27; Col. 2. 5.

ABSTAIN, 1 Thes. 5. 22 *a.* from all appearance of evil; 1 Pet. 2. 11 *a.* from fleshly lusts + Ac. 15. 20.

ABSTINENCE, Ac. 27. 21.

ABUNDANCE, 1 S. 1. 16 out of the *a.* of my complaint; 1 K. 18. 41 for there is a sound of *a.* of rain; Ps. 72. 7 *a.* of peace; Is. 60. 5 the *a.* of the sea; Mt. 12. 34 out of the *a.* of the heart, Lk. 6. 45; 12. 15 man's life consisteth not in *a.* + Jer. 33. 6; Lk. 21. 4; 2 Cor. 8. 2.

ABUNDANT, Ex. 34. 6 Lord God, *a.* in goodness and truth; 2 Cor. 11. 23 in labours more *a.* + Is. 56. 12; 1 Pet. 1. 3.

ABUNDANTLY, Is. 55. 7 for he will *a.* pardon; 1 Cor. 15. 10 I laboured more *a.* than they all; Eph. 3. 20 able to do exceeding *a.*

ABUSE, 1 Cor. 7. 31 use this world as not *a.* it; 9. 18 that I *a.* not my power + Ju. 19. 25; 1 S. 31. 4.

ACCEPT, Gen. 4. 7 if thou doest well, shalt thou not be *a.*; Lk. 4. 24 no prophet is *a.* in his own country; 2 Cor. 6. 2 heard thee in a time *a.*; Gal. 2. 6 God *a.* no man's person; Eph. 1. 6 he hath made us *a.* in the beloved + 2 S. 24. 23; Est. 10. 3.

ACCEPTABLE, Ps. 19. 14 let the meditation of my heart be *a.*; Is. 61. 2 the *a.* year of the Lord, Lk. 4. 19; Ro. 12. 1 holy, *a.* unto God + Ecc. 12. 10; Is. 49. 8; 58. 5; Ro. 14. 18; Eph. 5. 10.

ACCEPTANCE, Is. 60. 7.

ACCESS, Ro. 5. 2; Eph. 2. 18; 3. 12.

ACCOMPLISH, Is. 55. 11 it shall *a.* that which I please; 1 Pet. 5. 9 same afflictions are *a.* in your brethren + Is. 40. 2; Jn. 19. 28.

ACCORD, Ac. 1. 14 continued with one *a.*; Ph. 2. 2 being of one *a.* + Lev. 25. 5; 2 Cor. 8. 17.

ACCOUNT (*n.*), Mt. 12. 36 give *a.* thereof in the day of judgement; Lk. 16. 2 *a.* of thy stewardship; Ro. 14. 12 give *a.* of himself to God; Heb. 13. 17 as they that must give *a.* + Dan. 6. 2; Mt. 18. 23; Ph. 4. 17; 1 Pet. 4. 5.

ACCOUNT (*v.*), Is. 2. 22 wherein is he to be *a.* of; 1 Cor. 4. 1 let a man so *a.* of us + Lk. 20. 35; Ro. 8. 36; Gal. 3. 6.

ACCURSED, Jos. 6. 18 keep from the *a.* thing; Ro. 9. 3 could wish myself *a.* from Christ + Is. 65. 20; 1 Cor. 12. 3.

ACCUSATION, Mt. 27. 37 set over his head his *a.*; Ac. 25. 18 they brought no *a.* as I supposed + Mk. 15. 26; Jn. 18. 29; 1 Tim. 5. 19.

ACCUSE, Lk. 3. 14 neither *a.* any falsely; Jn. 5. 45 that I will *a.* you to the Father + Rev. 12. 10.

ACCUSERS, Jn. 8. 10 where are those thine *a.*; Ac. 23. 30 I gave commandment to his *a.* + 2 Tim. 3. 3.

ACKNOWLEDGE, Ps. 32. 5 I *a.* my sin; 51. 3 I *a.* my transgression; Pro. 3. 6 in all thy ways *a.* him; Is. 63. 16 though Israel *a.* us not + 2 Cor. 1. 13; 2 Tim. 2. 25.

ACQUAINT, Job 22. 21 *a.* thyself with him; Is. 53. 3 *a.* with grief + Ps. 139. 3; Ecc. 2. 3.

ACQUAINTANCE, Ps. 55. 13 mine equal, and mine *a.*; Lk. 2. 44 sought him among their *a.* + 2 K. 12. 5; Ac. 24. 23.

ACQUIT, Job 10. 14; Na. 1. 3.

ACT, Dt. 11. 7 have seen the great *a.* of the Lord; Jn. 8. 4 in the very *a.* + Ju. 5. 11; 1 S. 12. 7.

ADAMANT, Ez. 3. 9; Zec. 7. 12.

ADD, Gen. 30. 24 the Lord shall *a.* to me another son; Dt. 4. 2 ye shall not *a.* to the word, 12. 32; Pro. 10. 22 and he *a.* no sorrow with it; Ac. 2. 47 and the Lord *a.* to the church daily; Gal. 3. 19 the law was *a.* + Pro. 3. 2; Gal. 3. 15; 2 Pet. 1. 5.

ADJURE, Mt. 26. 63 I *a.* thee by the living God + 1 K. 22. 16; Mk. 5. 7; Ac. 19. 13.

ADMINISTER, 2 Cor. 8. 19.

ADMINISTRATION, 1 Cor. 12. 5; 2 Cor. 9. 12.

ADMIRATION, Jude 16; Rev. 17. 6.

ADMIRE, 2 Thes. 1. 10.

ADMONISH, Col. 3. 16 *a.* one another in psalms and hymns; 2 Thes. 3. 15 *a.* him as a brother + Ecc. 12. 12; Ro. 15. 14; 1 Thes. 5. 12.

ADMONITION, 1 Cor. 10. 11 written for our *a.*; Eph. 6. 4 bring them up in the *a.* of the Lord + Tit. 3. 10.

ADOPTION, Ro. 8. 15 the Spirit of *a.* + Ro. 9. 4; Gal. 4. 5; Eph. 1. 5.

ADORN, 1 Tim. 2. 9 *a.* in modest apparel; Tit. 2. 10 *a.* the doctrine + Lk. 21. 5; Rev. 21. 2.

ADORNING (*n.*), 1 Pet. 3. 3.

ADULTERER, Lev. 20. 10 the *a.* shall surely be put to death; Ps. 50. 18 partaker with *a.*; Lk. 18. 11 extortioners, *a.*; Heb. 13. 4 *a.* God will judge + Hos. 7. 4; Mal. 3. 5; 1 Cor. 6. 9; Jas. 4. 4.

ADULTEROUS, Prov. 30. 20; Mt. 12. 39.

ADVANCED, 1 S. 12. 6; Est. 10. 2.

ADVANTAGE (*v.*), Lk. 9. 25 what is a man *a.* if he gain the world; 1 Cor. 15. 32 what *a.* it me if the dead rise not.

ADVANTAGE (*n.*), Ro. 3. 1; 2 Cor. 2. 11.

ADVENTURE, Ju. 9. 17; Ac. 19. 31.

ADVERSARY, Ex. 23. 22 I will be

an *a.* to thine *a.*; Is. 1. 24 I will ease me of mine *a.*; Mt. 5. 25 agree with thine *a.* quickly; Lk. 18. 3 avenge me of mine *a.*; 1 Cor. 16. 9 there are many *a.*; 1 Tim. 5. 14 give none occasion to the *a.*; 1 Pet. 5. 8 your *a.* the devil + Is. 50. 8; Lam. 1. 10; Am. 3. 11; Lk. 12. 58.

ADVERSITY, Pro. 17. 17 a brother is born for *a.*; Is. 30. 20 tho' the Lord give you the bread of *a.* + 1 S. 10. 19; Ecc. 7. 14.

ADVERTISE, Nu. 24. 14; Rt. 4. 4.

ADVICE, 2 Ch. 10. 9; 2 Cor. 8. 10.

ADVISE, 1 K. 12. 6 how do ye *a.* that I may answer; Pro. 13. 10 but with the well *a.* is wisdom + 2 S. 24. 13; 1 Ch. 21. 12; Ac. 27. 12.

ADVOCATE, 1 Jn. 2. 1.

AFFAIRS, Ps. 112. 5 guide his *a.* with discretion; Eph. 6. 21 but that ye also may know my *a.* + 1 Ch. 26. 32; Ph. 1. 27.

AFFECT, Ac. 14. 2; Gal. 4. 17.

AFFECTION, Gal. 5. 24 the flesh with the *a.*; Col. 3. 2 set your *a.* on things above + Ro. 1. 26, 31; 2 Cor. 7. 15.

AFFINITY, 1 K. 3. 1; Ezr. 9. 14.

AFFIRM, Tit. 3. 8 these things I will that thou *a.* constantly + Lk. 22. 59; Ac. 12. 15; Ro. 3. 8.

AFFLICT, Lev. 16. 29 ye shall *a.* your souls, 31; 23. 27, 32; Nu. 29. 7; Ps. 119. 71 it is good for me that I have been *a.*; Is. 53. 4 smitten of God and *a.*; 58. 5 a day for a man to *a.* his soul; Lam. 3. 33 the Lord doth not *a.* willingly; Jas. 5. 13 is any among you *a.* + 1 K. 11. 39; Is. 64. 12; Am. 5. 12; 2 Cor. 1. 6; Jas. 4. 9.

AFFLICTION, Ex. 3. 7 I have seen the *a.* of my people, Ac. 7. 34; Dt. 16. 3 the bread of *a.*, 1 K. 22. 27; 2 Ch. 18. 26; Job 5. 6 *a.* cometh not forth of the dust; Is. 30. 20 water of *a.*; 63. 9 in all their *a.* he was afflicted; Lam. 3. 1 I am the man that hath seen *a.*; 2 Cor. 4. 17 our light *a.*; 1 Thes. 1. 6 received the word in much *a.*; Heb. 11. 25 choosing rather to suffer *a.* + 1 S. 1. 11; 2 S. 16. 12; Ps. 66. 11; Mk. 4. 17; 2 Cor. 2. 4; 6. 4; Jas. 5. 10.

AFFRIGHT, Mk. 16. 5 they were *a.*, Lk. 24. 37 + Dt. 7. 21.

AFOOT, Mk. 6. 33; Ac. 20. 13.

AFRAID, Ju. 7. 3 whosoever is fearful and *a.*; Ps. 3. 6 I will not be *a.* of ten thousands; Ez. 2. 6 son of man, be not *a.*; Mt. 14. 27 it is I, be not *a.*, Mk. 6. 50; Jn. 6. 20; Mk. 5. 15 in his right mind, were *a.*; Ro. 13. 4 if thou do that which is evil, be *a.*; 1 Pet. 3. 6 not *a.* with any amazement + Ps. 83. 15; Pro. 3. 24.

AGATE, Ex. 28. 19; Is. 54. 12.

AGE, 1 S. 2. 33 in the flower of their *a.*; 2 Ch. 36. 17 him that stooped for *a.*; Jn. 9. 21 he is of *a.*; ask him, 23 + Job 5. 26; Eph. 3. 5; Col. 1. 26.

AGED, Job 29. 8 and the *a.* arose and stood up; Tit. 2. 2 the *a.* men be sober; Phn. 9 Paul the *a.* + Jer. 6. 11.

AGONY, Lk. 22. 44.

AGREE, Am. 3. 3 can two walk together except they be *a.*; 1 Jn. 5. 8 these *a.* in one + Mt. 20. 2.

AGREEMENT, Is. 28. 15 with hell are we at *a.* + 2 K. 18. 31; 2 Cor. 6. 16.

AIL, Ps. 114. 5 what *a.* thee, O sea + Gen. 21. 17; Is. 22. 1.

AIR, 1 Cor. 9. 26 as one that beateth the *a.*; Eph. 2. 2 prince of the power of the *a.*; 1 Thes. 4. 17 to meet the Lord in the *a.*

ALARM, Nu. 10. 5; Jer. 4. 19; Zep. 1. 16.

ALIEN, Dt. 14. 21 mayest sell it to an *a.*; Ps. 69 8 an *a.* to my mother's children; Eph. 2. 12 *a.* from the commonwealth of Israel + Ex. 18. 3; Heb. 11. 34.

ALIENATE, Eph. 4. 18; Col. 1. 21.

ALIVE, Nu. 16. 33 they went down *a.* into the pit; Dt. 32. 39 I kill, and I make *a.*, 1 S. 2. 6; Ez. 18. 27 he shall save his soul *a.*; Lk. 15. 24 my son was dead and is *a.*; 24. 23 angels which said he was *a.*; Ro. 6. 11 but *a.* to God; 1 Cor. 15. 22 in Christ shall all be made *a.*; Rev. 1. 18 I am *a.* for evermore + Ac. 25. 19; Ro. 7. 9; 1 Thes. 4. 15.

ALLEGING, Ac. 17. 3.

ALLEGORY, Gal. 4. 24.

ALLELUIA, Rev. 19. 1, 3, 4, 6.

ALLOW, Lk. 11. 48 that ye *a.* the deeds of your fathers; Ro. 7. 15 for that which I do I *a.* not + Ac. 24. 15; 1 Thes. 2. 4.

ALLURE, Hos. 2. 14; 2 Pet. 2. 18.

ALMIGHTY, Gen. 17. 1 I am the *A.* God, 35. 11; Nu. 24. 4 the vision of the *A.*; Job 11. 7 canst thou find out the *A.* to perfection; Rev. 1. 8 which is, was, and is to come, the *A.* + Gen. 28. 3; 49. 25; 2 Cor. 6. 18.

ALMS, Mt. 6. 1 do not your *a.* before men; Ac. 10. 2 Cornelius gave much *a.* + Lk. 11. 41; 12. 33; Ac. 3. 2; 24. 17.

ALMSDEEDS, Ac. 9. 36.

ALTAR, Ex. 20. 24 an *a.* of earth thou shalt make; 34. 13 destroy their *a.*; Ju. 6. 25 the *a.* of Baal; Ps. 26. 6 so will I compass thine *a.*; Am. 3. 14 I will also visit the *a.* of Bethel; Mt. 23. 18 whoso shall swear by the *a.*; 1 Cor. 9. 13 wait at the *a.* partakers with *a.*; Heb. 13. 10 we have an *a.*; Rev. 6. 9 under the *a.* the souls + 1 K. 13. 2; Joel 2. 17; Mal. 1. 7; Heb. 7. 13. See Index of Subjects.

ALTER, Ps. 89. 34 not *a.* the thing gone out of my lips + Est. 1. 19; Dan. 6. 8; Lk. 9. 29.

AMAZED, Mk. 2. 12 were all *a.*, and glorified God, Lk. 5. 26; Mk. 14. 33 sore *a.* and very heavy + Mt. 19. 25; Lk. 4. 36.

AMAZEMENT, Ac. 3. 10; 1 Pet. 3. 6.

AMBASSADOR, Jos. 9. 4 made as if they had been *a.*; 2 Cor. 5. 20 we are *a.* for Christ + Pro. 13. 17; Ez. 17. 15; Eph. 6. 20.

AMBUSH, 2 Ch. 13. 13; Jer. 51. 12.

AMEND, Jer. 7. 3; 35. 15; Jn. 4. 52.

AMIABLE, Ps. 84. 1.

AMISS, 2 Ch. 6. 37; Lk. 23. 41; Jas. 4. 3.

ANATHEMA, 1 Cor. 16. 22.

ANCHOR, Ac. 27. 30; Heb. 6. 19.

ANCIENT, 1 S. 24. 13 the proverb of the *a.*; Job 12. 12 with the *a.* is wisdom; Is. 24. 23 before his *a.*; 51. 9 as in the *a.* days; Dan. 7. 9 the *A.* of days did sit + Dt. 33. 15; Ezr. 3. 12; Ez. 9. 6.

ANGEL, see Index of Subjects.

ANGER (*v.*), Ro. 10. 19.

ANGER (*n.*), Gen. 49. 7 cursed be their *a.*; Neh. 9. 17 thou art a God slow to *a.*, Ps. 103. 8; 145. 8; Is. 10. 5 the rod of mine *a.*; 13. 9 cometh with fierce *a.*; Mic. 7. 18 he retaineth not his *a.* for ever; Mk. 3. 5 looked on them with *a.* + Gen. 27. 45; Ps. 30. 5; Pro. 15. 1; Eph. 4. 31; Col. 3. 8.

ANGRY, Gen. 18. 30 let not the Lord be *a.*; Dt. 1. 37 the Lord was *a.* with me; Pro. 21. 19 an *a.* woman; 29. 22 *a.* man stirreth up strife; Jon. 4. 4 doest thou well to be *a.*; Mt. 5. 22 is *a.* with his brother; Eph. 4. 26 be *a.* and sin not + Lk. 14. 21; Tit. 1. 7.

ANGUISH, Gen. 42. 21 we saw the *a.* of his soul; Job 7. 11 I will speak in the *a.* of my spirit; Jn. 16. 21 she remembereth no more the *a.* + Ex. 6. 9; 2 S. 1. 9; Pro. 1. 27; Ro. 2. 9; 2 Cor. 2. 4.

ANOINT, 1 S. 2. 10 exalt the horn of his *a.*; 1 Ch. 16. 22 touch not mine *a.*, Ps. 105. 15; 2. 2 against the Lord and against his *a.*; Is. 61. 1 the Lord hath *a.* me to preach, Lk. 4. 18; Zec. 4. 14 these are the two *a.* ones; Mt. 6. 17 when thou fastest *a.* thine head; Mk. 14. 8 to *a.* my body to the burying + 1 S. 16. 6; Ps. 20. 6; 28. 8; Is. 45. 1; Dan. 9. 24.

ANOINTING (*n.*), 1 Jn. 2. 27 the *a.* which ye have received of him + Ex. 40. 15; Is. 10. 27.

ANSWER (*n.*), Gen. 41. 16 an *a.* of peace, Dt. 20. 11; Pro. 15. 1 a soft *a.*; 1 Pet. 3. 15 ready to give an *a.*; 21 the *a.* of a good conscience + Jn. 1. 22; 2 Tim. 4. 16.

ANSWER (*v.*), Dt. 27. 15 shall *a.* and say Amen; 1 K. 18. 26 was no voice, nor any that *a.*; Mt. 22. 46 no man was able to *a.* him a word; 27. 12 he *a.* nothing, 14; Mk. 14. 61; 15. 3, 5; Lk. 23. 9; Tit. 2. 9 not *a.* again + Is. 50. 2; Hab. 2. 1; Mk. 14. 40; Lk. 14. 6; 2 Cor. 5. 12.

APART, Mt. 14. 13 a desert place *a.*; Mk. 6. 31 come ye yourselves *a.*; Jas. 1. 21 lay *a.* all filthiness + Ps. 4. 3; Zec. 12. 12.

APOSTLE, Lk. 6. 13 twelve, whom he named *a.*; Ac. 1. 26 numbered with the eleven *a.*; Ro. 11. 13 the *a.* of the Gentiles; Eph. 4. 11 he gave some *a.*; Heb. 3. 1 the *a.* and high priest of our profession + Ro. 16. 7; Rev. 2. 2.

APOSTLESHIP, Ac. 1. 25; Ro. 1. 5; 1 Cor. 9. 2; Gal. 2. 8.

APOTHECARY, Ex. 30. 25; 37. 29.

APPAREL, 2 S. 12. 20 David changed his *a.*; 1 Tim. 2. 9 in modest *a.*; Jas. 2. 2 if a man come in goodly *a.* + Is. 63. 1; 1 Pet. 3. 3.

APPEAL, Ac. 25. 11; 26. 32; 28. 19.

APPEAR, Mal. 3. 2 who shall stand when he *a.*; Mt. 6. 16 may *a.* to men to fast; Lk. 11. 44 as graves which *a.* not; Col. 3. 4 when Christ who is our life shall *a.*; Heb. 9. 24 now to *a.* in the presence of God + 1 Pet. 4. 18; 1 Jn. 2. 28; 3. 2.

APPEARANCE, 1 S. 16. 7 man looketh on the outward *a.*; Jn. 7. 24 judge not according to the *a.* + Nu. 9. 15; 2 Cor. 5. 12.

APPEARING (*n.*), 2 Tim. 4. 1 who shall judge the quick and dead at his *a.* + 1 Tim. 6. 14; 1 Pet. 1. 7.

APPEASE, Gen. 32. 20.

APPERTAIN, Nu. 16. 30.

APPETITE, Job 38. 39; Pro. 23. 2; Ecc. 6. 7; Is. 29. 8.

APPLE *of the eye*, Ps. 17. 8 keep me as the *a.* of the eye; Zec. 2. 8 toucheth the *a.* of his eye + Dt. 32. 10; Lam. 2. 18.

APPLY, Ps. 90. 12 may *a.* our hearts to wisdom + Pro. 2. 2.

APPOINT, Job 14. 14 all the days of my *a.* time; Is. 1. 14 *a.* feasts; 26. 1 salvation will God *a.* for walls; Mt. 24. 51 *a.* him his portion, Lk. 12. 46; Ac. 17. 31 hath *a.* a day; Heb. 9. 27 it is *a.* to men once to die + Is. 61. 3; Ac. 1. 23; Heb. 3. 2; 1 Pet. 2. 8.

APPOINTMENT, Nu. 4. 27; Ezr. 6. 9; Job 2. 11.

APPREHEND, Ph. 3. 12 I may *a.* that for which also I am *a.* + Ac. 12. 4; 2 Cor. 11. 32.

APPROACH, 1 Tim. 6. 16 the light no man can *a.* unto; Heb. 10. 25 as ye see the day *a.* + Is. 58. 2.

APPROVE, Ac. 2. 22 Jesus a man *a.* of God; 2 Tim. 2. 15 study to shew thyself *a.* unto God + Ps. 49. 13; Ro. 14. 18; 1 Cor. 16. 3.

APRON, Gen. 3. 7; Ac. 19. 12.

APT, 1 Tim. 3. 2; 2 Tim. 2. 24.

ARCHANGEL, 1 Thes. 4. 16; Jud. 9.

ARCHER, Gen. 21. 20 Ishmael grew and became an *a.* + Gen. 49. 23.

ARISE, Ex. 1. 8 now there *a.* up a new king over Egypt, Ac. 7. 18; Ju. 5. 7 till I *a.* a mother; 1 Ch. 22. 16 *a.*, be doing; Ps. 7. 6 *a.* O Lord, in thine anger; 68. 1 let God *a.*; 76. 9 when God *a.* to judgement; 88. 10 shall the dead *a.*; Is. 60. 1 *a.*, shine; Mic. 2. 10 *a.* ye and depart; Mt. 8. 15 she *a.* and ministered to them, Lk. 4. 39; Mt. 9. 25 the maid *a.*; 27. 52 bodies of saints which slept *a.*; Mk. 5. 41 damsel, I say to thee, *A.*, Lk. 8. 54; Eph. 5. 14 *a.* from the dead, and Christ shall give + Ps. 44. 26; Is. 26. 19; Lk. 7. 14.

ARK, Gen. 6. 14 make thee an *a.* of gopher wood; Ex. 2. 3 an *a.* of bulrushes; 25. 16 and thou shalt put into the *a.* the testimony; 37. 1 Bezaleel made the *a.*; Nu. 10. 33 *a.* of the covenant of the Lord went before, Jos. 3. 6; 1 Ch. 15. 1 a place for the *a.* of God; Mt. 24. 38 till Noah entered the *a.*, Lk. 17. 27; Heb. 11. 7 Noah warned of God prep. an *a.* + 1 S. 3. 3; 6. 19; 1 Pet. 3. 20.

ARM (*n.*), Ex. 6. 6 I will redeem you with a stretched out *a.*, Dt. 4. 34; Ps. 136. 12; Jer. 27. 5; Ez. 20. 33; Dt. 33. 27 the everlasting *a.*; 2 S. 1. 10 I took the bracelet that was on his *a.*; 2 Ch. 32. 8 with him is an *a.* of flesh; Job 40. 9 hast thou an *a.* like God; Ps. 44. 3 nor did their own *a.* save them, but thine *a.*; 89. 13 thou hast a mighty *a.*; Is. 33. 2 be thou their *a.* every morning; 51. 5 mine *a.* shall judge the people; Jer. 17. 5 that maketh flesh his *a.*; Lk. 1. 51 he hath shewed strength with his *a.*; 2. 28 Simeon took Christ in his *a.*; Ac. 13. 17 with an high *a.* brought he them out + Ps. 98. 1; Is. 52. 10.

ARM (*v.*), Dt. 3. 18 ye shall pass over *a.*, Jos. 1. 14; Lk. 11. 21 when a strong man *a.* keepeth his palace; 1 Pet. 4. 1 *a.* yourselves with the same mind + Gen. 14. 14.

ARMHOLES, Jer. 38. 12; Ez. 13. 18.

ARMOUR, 1 S. 17. 54 put Goliath's *a.* in his tent; Lk. 11. 22 he taketh his *a.* wherein he trusted; Ro. 13. 12 put on the *a.* of light; 2 Cor. 6. 7 by the *a.* of righteousness; Eph. 6. 11 put on the *a.* of God, 13.

ARMOURBEARER, Ju. 9. 54; 1 S. 14. 7; 16. 21; 31. 6.

ARMOURY, Song 4. 4; Jer. 50. 25.

ARMY, Ex. 12. 17 this day I brought your *a.* out of Egypt; Ps. 44. 9 thou goest not forth with our *a.*; Dan. 4. 35 the *a.* of heaven; Joel 2. 25 locust, my great *a.*; Mt. 22. 7 he sent forth his *a.* and destroyed; Heb. 11. 34 the *a.* of the aliens; Rev. 19. 14 and the *a.* in heaven followed him + Ez. 37. 10; Joel 2. 11; Lk. 21. 20.

ARRAY (*v.*), Jer. 43. 12 shall *a.* himself with the land of Egypt; Mt. 6. 29 was not *a.* like one of these + Est. 6. 9; Job 40. 10; Ac. 12. 21.

ARRAY (*n.*), 2 S. 10. 9 in *a.* against the Syrians + 1 Tim. 2. 9.

ARRIVE, Lk. 8. 26; Ac. 20. 15.

ARROGANCY, 1 S. 2. 3 let not *a.* come out of your mouth + Pro. 8. 13; Is. 13. 11; Jer. 48. 29.

ARROW, 2 K. 13. 17 *a.* of Lord's deliverance; Ps. 91. 5 the *a.* that flieth by day; Is. 5. 28 whose *a.* are sharp; Jer. 9. 8 their tongue is as an *a.* shot out; Ez. 5. 16 the evil *a.* of famine; Hab. 3. 11 at the light of thine *a.* they went + 2 K. 9. 24.

ART, Ac. 19. 19 which used curious *a.* + 2 Ch. 16. 14.

ARTIFICER, Gen. 4. 22; 1 Ch. 29. 5; 2 Ch. 34. 11; Is. 3. 3.

ARTILLERY, 1 S. 20. 40.

ASCEND, Gen. 28. 12 the angels of God *a.*; Ps. 68. 18 thou hast *a.* up on high; Jn. 1. 51 angels of God *a.*; 3. 13 no man hath *a.* to heaven but he that; 6. 62 shall see the Son of man *a.* up; 20. 17 I am not yet *a.* to my Father; Eph. 4. 8 when he *a.* up on high + Jos. 6. 5; Pro. 30. 4; Is. 14. 13; Ac. 2. 34.

ASCENT, 2 S. 15. 30; 1 K. 10. 5.

ASCRIBE, Dt. 32. 3 *a.* greatness to our God + 1 S. 18. 8; Job 36. 3.

ASH, Is. 44. 14.

ASHAMED, Gen. 2. 25 were not *a.*; Joel 2. 26 and my people shall never be *a.*; Mk. 8. 38 *a.* of me and my words, Lk. 9. 26; Ro. 1. 16 not *a.* of the gospel of Christ; 2 Tim. 2. 15 to God, a workman that needeth not be *a.* + 2 S. 19. 3; Zec. 13. 4; Lk. 16. 3; Ro. 6. 21; Heb. 2. 11; 11. 16.

ASHES, Gen. 18. 27 but dust and *a.*, Job 30. 19; 1 K. 13. 3 *a.* poured out; Is. 61. 3 beauty for *a.*; Mt. 11. 21 in sackcloth and *a.*, Lk. 10. 13; Heb. 9. 13 the *a.* of an heifer + Is. 44. 20; 2 Pet. 2. 6.

ASIDE, Mk. 7. 33 *a.* from the multitude; Heb. 12. 1 lay *a.* every weight.

ASK, 1 S. 1. 20 I have *a.* him of the Lord; 1 K. 3. 5 *a.* what I shall give thee; 2 K. 2. 9 *a.* what I shall do for thee; Is. 7. 11 *a.* thee a sign of the Lord; Mt. 7. 7 *a.* and it shall be given you, Lk. 11. 9; Mt. 21. 22 whatsoever ye *a.* in prayer, Jn. 14. 13; 15. 7 *a.* what ye will, it shall be; 16. 24 *a.*, and ye shall receive; Jas. 4. 2 ye have not, because ye *a.* not + Jos. 4. 6; 2 K. 2. 10; Eph. 3. 20; Jas. 1. 5.

ASLEEP, Jon. 1. 5 Jonah was fast *a.*; Mt. 8. 24 he was *a.*, Mk. 4. 38; Ac. 7. 60 he fell *a.*, 2 Pet. 3. 4; 1 Cor. 15. 6 some are fallen *a.* + Ju. 4. 21; Mt. 26. 40; 1 Thes. 4. 13.

ASS, Gen. 49. 14 Issachar is a strong *a.*; Nu. 22. 23 the *a.* saw the angel standing, 25, 27; Dt. 22. 10 not plow with an ox and *a.* together; Ps. 104. 11 the wild *a.* quench their thirst; Zec. 9. 9 riding on an *a.* and on a colt the foal of an *a.*, Mt. 21. 5 + Nu. 16. 15; Ju. 5. 10; Job 6. 5; 2 Pet. 2. 16.

ASSAULT, Est. 8. 11; Ac. 17. 5.

ASSAY, Dt. 4. 34 hath God *a.* to go; Heb. 11. 29 *a.* to do were drowned + 1 S. 17. 39; Ac. 9. 26; 16. 7.

ASSEMBLE, Joel 2. 16 *a.* the elders; Jn. 20. 19 the disciples *a.*

ASSEMBLING (*n.*), Heb. 10. 25 forsake not the *a.* yourselves.

ASSEMBLY, Ex. 12. 6 whole *a.* shall kill it; Lev. 23. 36 a solemn *a.*, Nu. 29. 35; Neh. 8. 18; Nu. 10. 2 calling the *a.*; Ps. 107. 32 *a.* of the elders; Is. 1. 13 the calling of *a.* I cannot away with; Heb. 12. 23 the general *a.* of the firstborn + Ps. 89. 7; Joel 1. 14; Ac. 19. 32; Jas. 2. 2.

ASSENT, 2 Ch. 18. 12; Ac. 24. 9.

ASSIGNED, Gen. 47. 22; Jos. 20. 8.

ASSIST, Ro. 16. 2.

ASSOCIATE, Is. 8. 9.

ASSURANCE, Col. 2. 2 full *a.* of understanding; Heb. 6. 11 the full *a.* of hope; 10. 22 full *a.* of faith + Is. 32. 17; 1 Thes. 1. 5.

ASSURE, 1 Jn. 3. 19 and shall *a.* our hearts before him + 2 Tim. 3. 14.

ASSUREDLY, Ac. 2. 36 let all the house of Israel know *a.* + Ac. 16. 10.

ASSWAGE, Gen. 8. 1; Job 16. 5, 6.

ASTONIED, Dan. 4. 19 then Daniel was *a.* + Ezr. 9. 3; Is. 52. 14; Dan. 3. 24.

ASTONISHED, Mt. 7. 28 were *a.* at his doctrine, 22. 33; Mk. 1. 22; 6. 2; 11. 18; Lk. 4. 32; 2. 47 *a.* at his understanding + Jer. 4. 9; Lk. 5. 9; 8. 56.

ASTONISHMENT, Dt. 28. 37 an *a.* and a proverb, Jer. 25. 9; Ps. 60. 3 wine of *a.*; Ez. 23. 33 cup of *a.*

ASTROLOGERS, Is. 47. 13; Dan. 1. 20; 2. 27; 4. 7; 5. 7.

ATHIRST, Mt. 25. 44 when saw we thee *a.*; Rev. 21. 6 give to him that is *a.* of fountain + Ju. 15. 18; Rev. 22. 17.

ATONEMENT, Ex. 29. 36 every day a bullock for *a.*; 30. 10 Aaron shall make *a.* once in a year, Lev. 16. 24; 9. 7; Ro. 5. 11 by whom we have now received the *a.* + 2 S. 21. 3.

ATTAIN, Ps. 139. 6 I cannot *a.* unto it; Ro. 9. 30 the Gentiles have *a.* to righteousness; Ph. 3.

11 I might *a.* to the resurrection + Gen. 47. 9; Pro. 1. 5.

ATTEND, 1 Cor. 7. 35 may *a.* on the Lord + Pro. 4. 1; Ro. 13. 6.

ATTENDANCE, 1 Tim. 4. 13 give *a.* to reading + Heb. 7. 13.

ATTENT, 2 Ch. 6. 40; 7. 15.

ATTENTIVE, Neh. 1. 6; Lk. 19. 48.

ATTIRE, Pro. 7. 10; Jer. 2. 32.

AUDIENCE, Gen. 23. 13; Neh. 13. 1; Lk. 7. 1; Ac. 13. 16; 22. 22.

AUNT, Lev. 18. 14.

AUSTERE, Lk. 19. 21.

AUTHOR, Heb. 5. 9 the *a.* of eternal salvation + Heb. 12. 2.

AUTHORITY, Mt. 7. 29 as one having *a.*, Mk. 1. 22; Mt. 8. 9 I am a man under *a.*, Lk. 7. 8; Mt. 21. 23 by what *a.* doest thou these, Mk. 11. 28; Lk. 19. 17 have thou *a.* over ten cities; 1 Cor. 15. 24 when he shall have put down all *a.* + Pro. 29. 2; Mk. 13. 34; Tit. 2. 15; 1 Pet. 3. 22.

AVAILETH, Gal. 5. 6; Jas. 5. 16.

AVENGE, Lk. 18. 3 *a.* me of mine adversary; Ro. 12. 19 *a.* not yourselves; Rev. 6. 10 how long dost thou not *a.* our blood + 1 S. 24. 12; Is. 1. 24; Jer. 5. 9; Rev. 18. 20.

AVENGER, Nu. 35. 12 cities for refuge from the *a.*, Jos. 20. 3; 1 Thes. 4. 6 the Lord is the *a.* + Dt. 19. 6; Ps. 8. 2.

AVENGING (*n.*), Ju. 5. 2 praise the Lord for the *a.* of Israel.

AVOID, 2 Cor. 8. 20; 2 Tim. 2. 23.

AVOUCHED, Dt. 26. 17, 18.

AWAKE, Ps. 17. 15 when I *a.* with thy likeness; 57. 8 *a.* my glory, 108. 2; 78. 65 then the Lord *a.* as one out of sleep; Song 4. 16 *a.* O north wind; Is. 51. 9 *a.*, *a.*, put on strength; Dan. 12. 2 many that sleep in the dust shall *a.*; Zec. 13. 7 *a.* O sword; Mt. 8. 25 his disciples *a.* him, Lk. 8. 24; 9. 32 when they were *a.* they saw his glory; Ro. 13. 11 time to *a.* out of sleep; 1 Cor. 15. 34 *a.* to righteousness; Eph. 5. 14 *a.* thou that sleepest + 1 K. 3. 15; Ps. 73. 20; Is. 29. 8; Jn. 11. 11.

AWAY, Is. 1. 13 calling of assemblies, I cannot *a.* with; Lk. 23. 18 *a.* with this man + Ac. 21. 36.

AWE, Ps. 4. 4 stand in *a.* and sin not + Ps. 33. 8; 119. 161.

AWL, Ex. 21. 6; Dt. 15. 17.

AXE, 1 K. 6. 7 neither hammer nor *a.* was heard; Is. 10. 15 shall the *a.* boast itself against him; Mt. 3. 10 the *a.* is laid to root of trees + Ps. 74. 6.

AXE HEAD, 2 K. 6. 5 *a. h.* fell into the water + Dt. 19. 5.

AXLETREES, 1 K. 7. 32, 33.

BABBLER, Ecc. 10. 11; Ac. 17. 18.

BABBLING, 1 Tim. 6. 20 profane and vain *b.*, 2 Tim. 2. 16 + Pro. 23. 29.

BABE, Ps. 8. 2 out of the mouth of *b.*, Mt. 21. 16; 11. 25 hast revealed them to *b.*, Lk. 10. 21; Ro. 2. 20 a teacher of *b.* + Ex. 2. 6; 1 Cor. 3. 1; Heb. 5. 13; 1 Pet. 2. 2.

BACK (*n.*), Neh. 9. 26 they cast thy law behind their *b.*; Ro. 11. 10 bow down their *b.* + Pro. 10. 13; Is. 38. 17.

BACK PARTS, Ex. 33. 23.

BACKBITE, Ps. 15. 3 he that *b.* not + Pro. 25. 23.

BACKBITING (*n.*), 2 Cor. 12. 20.

BACKBITERS, Ro. 1. 30.

BACKSIDE, Ex. 3. 1; 26. 12; Rev. 5. 1.

BACKSLIDER, Pro. 14. 14.

BACKSLIDING (*part.*), Hos. 4. 16 slideth back, as a *b.* heifer + Jer. 3. 6, 11.

BACKSLIDING (*n.*), Jer. 14. 7 our *b.* are many; Hos. 14. 4 I will heal their *b.* + Jer. 2. 19.

BACKWARD, 2 K. 20. 10 let the shadow return *b.*, Is. 38. 8; Jn. 18. 6 they went *b.* and fell + Ps. 40. 14.

BADGERS' SKINS, Ex. 25. 5.

BAG, Lk. 12. 33 *b.* which wax not old; Jn. 12. 6 because he had the *b.*, 13. 29 + Dt. 25. 13; 1 S. 17. 40; 2 K. 5. 23; Mic. 6. 11.

BAKE, Ex. 12. 39 they *b.* unleavened cakes; Lev. 6. 17 it shall not be *b.* with leaven + Lev. 2. 4; Is. 44. 15.

BAKEMEATS, Gen. 40. 17.

BAKER, Gen. 40. 1 the *b.* had offended the king + 1 S. 8. 13; Hos. 7. 4.

BALANCE, Pro. 11. 1 a false *b.* is abomination, 20. 23; 16. 11 a just weight and *b.* are the Lord's + Lev. 19. 36; Is. 40. 12; Dan. 5. 27; Hos. 12. 7; Mic. 6. 11.

BALD, 2 K. 2. 23 go up thou *b.* head + Jer. 16. 6; 48. 37; Mic. 1. 16.

BALDNESS, Ez. 7. 18 and *b.* on all their heads + Lev. 21. 5.

BALL, Is. 22. 18.

BAND (1), Ps. 2. 3 let us break their *b.* asunder; Is. 58. 6 to loose the *b.* of wickedness; Hos. 11. 4 I drew them with *b.* of love; Lk. 8. 29 he brake *b.* + Ez. 34. 27; Dan. 4. 15; Col. 2. 19.

BAND (2), Mt. 27. 27 gathered to him whole *b.*, Mk. 15. 16; Jn. 18. 3 Judas having received a *b.* of men; Ac. 10. 1 a centurion of the *b.* called the Italian *b.* + Gen. 32. 7; Ps. 119. 61; Pro. 30. 27; Ez. 12. 14.

BANK, Jos. 3. 15 Jordan overfloweth all his *b.*, 4. 18; 2 K. 19. 32 not cast a *b.*, Is. 37. 33; Lk. 19. 23 my money into the *b.* + Dt. 4. 48; 2 S. 20. 15.

BANNER, Ps. 20. 5; 60. 4; Song 2. 4.

BANISHED, 2 S. 14. 13, 14.

BANISHMENT, Ezr. 7. 26.

BANQUET, Est. 5. 4; Am. 6. 7.

BANQUETING, 1 Pet. 4. 3.

BAPTISM, Mt. 3. 7 Pharisees come to his *b.*; 21. 25 the *b.* of John, Mk. 11. 30; Lk. 20. 4; Ac. 1. 22; 18. 25; Lk. 12. 50 I have a *b.* to be baptized with; Eph. 4. 5 one *b.*; Heb. 6. 2 of doctrine of *b.*; 1 Pet. 3. 21 like figure, even *b.* + Lk. 7. 29; Ro. 6. 4; Col. 2. 12.

BAPTIST, Mt. 3. 1 John *B.* preaching; Lk. 7. 20 John the *B.* hath sent us to thee + Mt. 17. 13; Mk. 6. 14.

BAPTIZE, Mt. 3. 11 he shall *b.* you with the H. Ghost, Mk. 1. 8; Lk. 3. 16; Jn. 1. 26; Mt. 28. 19 teach all nations, *b.* them in the name of the Father; Ac. 8. 36 what doth hinder me to be *b.*; 10. 47 that these should not be *b.*; Ro. 6. 3 were *b.* into his death; 1 Cor. 10. 2 and were all *b.* unto Moses in the cloud; 15. 29 *b.* for the dead + Jn. 1. 25; 3. 26; Ac. 2. 38; 1 Cor. 1. 17; Gal. 3. 27.

BAR (*n.*), Ex. 26. 26 thou shalt make *b.*; Nu. 3. 36 boards and *b.* of the tabernacle; Ps. 107. 16 and cut *b.* of iron in sunder, Is. 45. 2; Jon. 2. 6 the earth with her *b.* was about me + Ju. 16. 3; Job 17. 16; Pro. 18. 19; Am. 1. 5.

BARBARIAN, Ac. 28. 4; Ro. 1. 14; 1 Cor. 14. 11; Col. 3. 11.

BARBAROUS, Ac. 28. 2.

BARBED, Job 41. 7.

BARE, Is. 32. 11 strip you, make you *b.*; 52. 10 made *b.* his holy arm + Lev. 13. 45.

BAREFOOT, 2 S. 15. 30; Is. 20. 2.

BARK (*v.*), Is. 56. 10.

BARKED, Joel 1. 7 *b.* the fig tree.

BARN, Pro. 3. 10 *b.* be filled with plenty; Lk. 12. 18 I will pull down my *b.*; 24 have no storehouse nor *b.* + Job 39. 12; Hag. 2. 19; Mt. 6. 26; 13. 30.

BARREL, 1 K. 17. 12; 18. 33.

BARREN, Gen. 11. 30 was *b.*, Lk. 1. 7; 1 S. 2. 5 so that the *b.* hath born seven; Ps. 113. 9 he maketh the *b.* woman to keep house; 2 Pet. 1. 8 neither *b.* nor unfruitful + Pro. 30. 16; Is. 54. 1; Gal. 4. 27.

BASE (*n.*), 1 K. 7. 27; Ezr. 3. 3.

BASE (*adj.*), Ac. 17. 5 lewd fellows of the *b.* sort; 1 Cor. 1. 28 *b.* things of this world + 2 S. 6. 22; 2 Cor. 10. 1.

BASKET, Gen. 40. 16 three white *b.* on my head; Dt. 28. 5 blessed shall be thy *b.* and thy store; Mt. 14. 20 took up twelve *b.* full, Mk. 6. 43; Lk. 9. 17; Jn. 6. 13; Ac. 9. 25 let him down by the wall in a *b.*, 2 Cor. 11. 33 + 2 K. 10. 7; Jer. 24. 2; Mt. 16. 9.

BASON, Jn. 13. 5 he poureth water into a *b.* + Ex. 12. 22; 1 K. 7. 40.

BASTARD, Dt. 23. 2; Heb. 12. 8.

BATH, 1 K. 7. 26; Is. 5. 10; Ez. 45. 14.

BATHE, Lev. 15. 5; Is. 34. 5.

BATTERED, 2 S. 20. 15.

BATTERING RAMS, Ez. 4. 2; 21. 22.

BATTLE, 1 S. 17. 20 shouted for the *b.*; Ps. 24. 8 the Lord mighty in *b.*; Ecc. 9. 11 nor *b.* to the strong; Is. 9. 5 *b.* of the warrior; 1 Cor. 14. 8 who shall prepare himself to the *b.* + 2 S. 11. 1; Ps. 140. 7; Is. 28. 6; Joel 2. 5; Rev. 9. 7.

BATTLEMENT, Dt. 22. 8; Jer. 5. 10.

BEACON, Is. 30. 17.

BEAM, Hab. 2. 11 the *b.* out of the timber shall answer; Mt. 7. 3 considerest not the *b.*, Lk. 6. 41, 42 + 2 K. 6. 2; 1 Ch. 20. 5; Ps. 104. 3.

BEAR (*bring forth*), Gen. 1. 29 every herb *b.* seed; 17. 12 *b.* in the house shall be circumcised, 13, 23, 27; Job 14. 1 man that is *b.* of a woman; Ecc. 3. 2 a time to be *b.*; Is. 51. 2 and look unto Sarah that *b.* you; Mt. 2. 4 where Christ should be *b.*; 26. 24 good if he had not been *b.*, Mk. 14. 21; Lk. 2. 11 to you is *b.* this day; Jn. 3. 5 except a man be *b.* of water and of the Spirit; 15. 2 every branch that *b.* not fruit; 18. 37 to this end was I *b.* + Ex. 12. 19; Lk. 1. 35; 11. 27; 23. 29; Jas. 3. 12.

BEAR (*carry*), Ex. 19. 4 I *b.* you on eagles' wings; Nu. 11. 14 not able to *b.* all this people, Dt. 1. 9; Ps. 91. 12 they shall *b.* thee up, Mt. 4. 6; Lk. 4. 11; Ps. 126. 6 *b.* precious seed; Is. 46. 3 which are *b.* by me from the belly; 53. 4 surely he hath *b.* our griefs; 12 he *b.* the sin of many, 1 Pet. 2. 24; Am. 7. 10 the land is not able to *b.* his words; Mt. 8. 17 himself *b.* our sicknesses; 23. 4 heavy burdens, grievous to be *b.*, Lk. 11. 46; Mk. 2. 3 *b.* of four; Jn. 19. 17 he *b.* his cross; Ro. 13. 4 for he *b.* not the sword in vain; 15. 1 *b.* infirmities of the weak; 1 Cor. 13. 7 charity *b.* all things; Gal. 6. 17 I *b.* in my body the marks of the Lord Jesus + Dt. 1. 31; 1 K. 5. 15; Neh. 4. 17; Ps. 55. 12; Is. 1. 14; Jn. 2. 8; Ac. 9. 15.

BEARD, Ps. 133. 2 ran down on the *b.* + 1 S. 17. 35; 2 S. 10. 5.

BEAST, Ps. 49. 12 like the *b.* that perish, 20; Pro. 12. 10 regardeth the life of his *b.*; Mk. 1. 13 there with the wild *b.*; 1 Cor. 15. 32 fought with *b.* + Gen. 1. 30; 37. 20; Ac. 10. 12; 2 Pet. 2. 12.

BEAT, Dt. 25. 3 if he exceed and *b.* him above these; Mt. 7. 25 and *b.* on that house, 27; Lk. 6. 48, 49; 2 Cor. 11. 25 thrice was I *b.* with rods + Ps. 18. 42; Lk. 12. 45.

BEAUTIFY, Ezr. 7. 27; Is. 60. 13.

BEAUTIFUL, Is. 52. 7 how *b.* the feet of them that bring, Ro. 10. 15 + Gen. 29. 17; Ps. 48. 2; Is. 64. 11; Jer. 13. 20.

BEAUTY, 2 S. 1. 19 the *b.* of Israel is slain; 1 Ch. 16. 29 the *b.* of holiness, Ps. 29. 2; 96. 9; 27. 4 to behold the *b.* of the Lord, 90. 17; Pro. 31. 30 *b.* is vain; Is. 33. 17 the king in his *b.*; 53. 2 no *b.* that we should desire him; Zec. 11. 7 one I called *B.*, 10 + Ps. 50. 2; Is. 28. 1; Ez. 27. 3.

BECKONED, Lk. 1. 22 Zacharias *b.*; Ac. 13. 16 Paul *b.* with his hand + Lk. 5. 7; Jn. 13. 24; Ac. 21. 40.

BECOME, Gen. 3. 22 man is *b.* as one of us; Ex. 32. 1 we wot not what is *b.* of him, Ac. 7. 40; 1 Cor. 9. 20 to the Jews I *b.* as a Jew.

BECOMETH, Ps. 93. 5 holiness *b.* thy house, O Lord, for ever; Ro. 16. 2 as *b.* saints; Ph. 1. 27 as *b.* the gospel; Heb. 7. 26 such an high priest *b.* us + 1 Tim. 2. 10; Tit. 2. 3.

BED, Ps. 139. 8 if I make my *b.* in hell; Pro. 26. 14 the slothful on his *b.*; Mt. 9. 6 take up thy *b.*, Mk. 2. 9, 11; Jn. 5. 11, 12; Lk. 17. 34 two men in one *b.* + Ex. 21. 18; Ps. 36. 4; 41. 3; Is. 57. 2.

BEDCHAMBER, 2 S. 4. 7; 2 K. 6. 12.

BEE, Ju. 14. 8; Ps. 118. 12.

BEEVES, Lev. 22. 19; Nu. 31. 28.

BEFALL, Ju. 6. 13 why is all this *b.* us; Ac. 20. 22 not knowing the things that shall *b.* me + Gen. 49. 1; Mt. 8. 33; Ac. 20. 19.

BEFOREHAND, Mk. 13. 11; 1 Tim. 5. 24; 1 Pet. 1. 11.

BEG, Mt. 27. 58 *b.* the body of Jesus, Lk. 23. 52; 16. 3 to *b.* I am ashamed + Ps. 37. 25; Mk. 10. 46.

BEGET, Ps. 2. 7 this day have I *b.* thee, Ac. 13. 33; Heb. 1. 5; 5. 5; Jn. 1. 14 the only *b.* of the Father; Phn. 10 whom I have *b.* in my bonds; Jas. 1. 18 of his own will *b.* he us; 1 Jn. 4. 9 his only *b.* Son + Jn. 3. 16; 1 Cor. 4. 15; 1 Pet. 1. 3; 1 Jn. 5. 1; Rev. 1. 5.

BEGGAR, 1 S. 2. 8; Lk. 16. 20.

BEGGARLY, Gal. 4. 9.

BEGINNING, Ps. 111. 10 fear of Lord *b.* of wisdom, Pro. 9. 10; Is. 46. 10 declaring the end from *b.*; Mk. 1. 1 the *b.* of the gospel; Jn. 2. 11 this *b.* of miracles; 15. 27 because ye have been with me from the *b.*; Heb. 1. 10 thou, Lord, in the *b.* hast laid foundation; 1 Jn. 2. 7 which ye have heard from *b.*, 3. 11; Rev. 1. 8 I am the *b.* and the ending, 21. 6; 22. 13 + Jn. 1. 1; Eph. 3. 9; Col. 1. 18.

BEGUILE, Gen. 3. 13 serpent *b.* me; Col. 2. 4 *b.* you with enticing words + 2 Cor. 11. 3.

BEHAVE, 1 S. 18. 5 David *b.* himself wisely, 14, 15, 30; 1 Ch. 19. 13 let us *b.* ourselves valiantly + 1 Thes. 2. 10; 2 Thes. 3. 7.

BEHAVIOUR, 1 Tim. 3. 2; Tit. 2. 3.

BEHEADED, Dt. 21. 6; 2 S. 4. 7; Mt. 14. 10; Mk. 6. 16, 27; Lk. 9. 9; Rev. 20. 4.

BEHIND, Ex. 10. 26 not an hoof be left *b.*; 1 Cor. 1. 7 so that ye come *b.* in no gift + Mk. 5. 27; Lk. 2. 43; 2 Cor. 11. 5; Ph. 3. 13.

BEHOLD (*v.*), Job 19. 27 mine eyes shall *b.*; Ps. 11. 4 his eyes *b.*, his eyelids try the children; Jn. 1. 14 and we *b.* his glory; 1 Pet. 2. 12 your good works which they shall *b.* + Ecc. 11. 7; Jn. 17. 24; Ac. 7. 32; 2 Cor. 3. 7.

BEHOVED, Lk. 24. 46; Heb. 2. 17.

BEING (*n.*), Ac. 17. 28 in him we live, move, and have our *b.* + Ps. 104. 33; 146. 2.

BELIEF, 2 Thes. 2. 13.

BELIEVE, Gen. 15. 6 he *b.* in the Lord, and he counted it for righteousness, Ro. 4. 3; Gal. 3. 6; Jas. 2. 23; Ps. 116. 10 I *b.*, therefore have I spoken, 2 Cor. 4. 13; Is. 28. 16 he that *b.* shall not make haste; 53. 1 who hath *b.* our report, Jn. 12. 38; Ro. 10. 16; Hab. 1. 5 which ye will not *b.* though it be told you, Ac. 13. 41; Mt. 8. 13 as thou hast *b.* so be it done; Mk. 9. 24 Lord, I *b.*, help thou mine unbelief; 16. 16 he that *b.* shall be saved; Jn. 3. 15 whosoever *b.* in him should not perish; 6. 35 he that *b.* on me shall never thirst; 11. 25 he that *b.*, though he were dead, yet shall he live; 20. 8 he saw and *b.*; Ac. 8. 37 if thou *b.* with all thine heart; 16. 31 *b.* on the Lord Jesus, and thou shalt be saved; Ro. 10. 10 with the heart man *b.*; 14 how shall they *b.* in him of whom not heard; 15. 13 joy and peace in *b.*; 1 Cor. 13. 7 charity *b.* all things; 15. 2 unless ye have *b.* in vain; 2 Tim. 1. 12 I know whom I have *b.*; Jas. 2. 19 devils also *b.* and tremble + Ex. 14. 31; Lk. 1. 20; Jn. 2. 11; 6. 64; 14. 12; 2 Cor. 4. 13; 6. 15; Heb. 11. 6; 1 Pet. 1. 8.

BELIEVERS, Ac. 5. 14; 1 Tim. 4. 12.

BELL, Ex. 28. 33; Zec. 14. 20.

BELLY, Gen. 3. 14 on thy *b.* shalt thou go; Jon. 1. 17 Jonah was in *b.* of the fish, Mt. 12. 40; Jn. 7. 38 out of his *b.* shall flow rivers of water; Ro. 16. 18 serve their own *b.*; 1 Cor. 6. 13 meats for the *b.* and the *b.* for meats; Ph. 3. 19 whose God is their *b.*; Tit. 1. 12 slow *b.* + Jon. 2. 2; Rev. 10. 9.

BELONG, Mk. 9. 41 because ye *b.* to Christ + Ps. 3. 8; Dan. 9. 7.

BELOVED, Dt. 33. 12 the *b.* of the Lord shall dwell in safety; Is. 5. 1 a song of my *b.*; Mt. 3. 17 this is my *b.* Son, 17. 5; Mk. 1. 11; 9. 7; Lk. 3. 22; 9. 35; 2 Pet. 1. 17; Mt. 12. 18 my *b.* in whom my soul is pleased; Lk. 20. 13 I will send my *b.* son; Ro. 9. 25 call her *b.* which was not *b.*; Eph. 1. 6 made us accepted in the *b.*; Rev. 20. 9 the *b.* city + Neh. 13. 26; Ps. 127. 2; Song 6. 1; Ro. 1. 7; 1 Jn. 4. 7.

BEMOAN, Jer. 22. 10; Na. 3. 7.

BEND, Ps. 11. 2 *b.* their bow; Is. 60. 14 shall come *b.* to thee.

BENEFIT (*v.*), Jer. 18. 10.

BENEFIT (*n.*), Ps. 68. 19 daily loadeth us with *b.* + 2 Cor. 1. 15.

BEREAVE, Gen. 42. 36 me have ye *b.* of my children + Hos. 13. 8.

BESEECH, Mt. 8. 31 the devils *b.* him, Mk. 5. 10, 12; Lk. 8. 31, 32; Ro. 12. 1 I *b.* you by the mercies of God; 2 Cor. 12. 8 for this thing I *b.* the Lord thrice + Ezr. 8. 23; Mk. 5. 23; Gal. 4. 12; Phn. 10.

BESET, Ps. 22. 12; Heb. 12. 1.

BESIDE, BESIDES, Mk. 3. 21 he is *b.* himself + 1 K. 22. 7; Ps. 23. 2; Is. 32. 20; Lk. 16. 26; Ac. 26. 24; 2 Cor. 5. 13.

BESIEGE, Is. 1. 8 Zion is left as a *b.* city + Dt. 28. 52; 2 K. 19. 24; Ez. 6. 12.

BESOM, Is. 14. 23 *b.* of destruction.

BESTEAD, Is. 8. 21 hardly *b.*

BESTOW, Lk. 12. 17 where to *b.* my fruits; 1 Cor. 13. 3 *b.* all my goods to feed the poor + 1 Jn. 3. 1.

BETIMES, Job 8. 5; Pro. 13. 24.

BETRAY, Mt. 17. 22 Son of man shall be *b.*, 20. 18; 26. 2, 45; Mk. 14. 41; Mt. 24. 10 and shall *b.* one another; 26. 21 one of you shall *b.* me, Mk. 14. 18; Jn. 13. 21; Mt. 27. 4 in that I have *b.* innocent blood; Lk. 22. 21 the hand of him that *b.* me; Jn. 21. 20 which is he that *b.* thee; 1 Cor. 11. 23 same night he was *b.* he took bread + Mt. 26. 46; Mk. 13. 12.

BETROTH, Hos. 2. 19 I will *b.* thee to me for ever + Dt. 20. 7.

BETTER, Lk. 5. 39 the old is *b.*; 1 Cor. 11. 17 ye come together not for *b.*; Ph. 1. 23 to be with Christ, which is far *b.*; Heb. 12. 24 speaketh *b.* things than that of Abel + 1 S. 1. 8; Ro. 3. 9; Heb. 7. 7.

BEWAIL, Is. 16. 9; Lk. 23. 27.

BEWARE, Dt. 6. 12 then *b.* lest thou forget the Lord, 8. 11; Mt. 10. 17 *b.* of men; 16. 6 take heed and *b.* of the leaven of the Pharisees, 11; Mk. 8. 15; Lk. 12. 1 + Ex. 23. 21; Pro. 19. 25; Mt. 7. 15; 2 Pet. 3. 17.

BEWITCHED, Gal. 3. 1 O foolish Galatians, who hath *b.* you + Ac. 8. 9.

BEWRAY, Mt. 26. 73 thy speech *b.* thee + Pro. 29. 24; Is. 16. 3.

BEYOND, Nu. 22. 18 I cannot go *b.* the word; Dt. 30. 13 neither is it *b.* the sea; 1 Thes. 4. 6 that no man go *b.* + 1 S. 20. 22; 2 S. 10. 16.

BID, Mt. 22. 9 as many as ye shall find *b.* to the marriage; Lk. 14. 16 made a supper and *b.* many; Ac. 18. 21 *b.* them farewell + Zep. 1. 7;

Lk. 14. 10; 1 Cor. 10. 27; 2 Jn. 10.

BIER, Lk. 7. 14 touched the *b.* + 2 S. 3. 31.

BILL, Lk. 16. 6 take thy *b.*

BILLOWS, Ps. 42. 7; Jon. 2. 3.

BIND, Gen. 22. 9 *b.* Isaac his son; 42. 24 took Simeon, and *b.* him before their eyes; Ju. 15. 10 to *b.* Samson are we come; Is. 61. 1 opening of prison to them that are *b.*; Ez. 34. 4 neither have ye *b.* up that which was broken; Mt. 12. 29 except he first *b.* the strong man, Mk. 3. 27; Mt. 14. 3 Herod *b.* John, Mk. 6. 17; Mt. 16. 19 whatsoever thou shalt *b.* on earth, 18. 18; Lk. 10. 34 *b.* up his wounds; 2 Tim. 2. 9 the word of God is not *b.*; Rev. 20. 2 he *b.* Satan a thousand years + Gen. 44. 30; Dan. 3. 21; Mt. 27. 2; Lk. 13. 16; Jn. 11. 44; Ac. 23. 12; Heb. 13. 3.

BIRD, Dt. 14. 11 of all clean *b.* ye shall eat; Pro. 27. 8 as a *b.* that wandereth from her nest; Ecc. 10. 20 a *b.* of the air shall carry the voice; Mt. 8. 20 the *b.* of the air have nests, Lk. 9. 58; Mt. 13. 32 the *b.* lodge in the branches thereof + Gen. 7. 14; Pro. 1. 17; Ecc. 12. 4; 1 Cor. 15. 39.

BIRTH, Ps. 58. 8 let them pass like the untimely *b.*; Lk. 1. 14 and many shall rejoice at his *b.* + 2 K. 19. 3; Ecc. 7. 1; Is. 37. 3.

BIRTHDAY, Gen. 40. 20 Pharaoh's *b.*; Mt. 14. 6 Herod's *b.*, Mk. 6. 21.

BIRTHRIGHT, Gen. 25. 31 sell me this day thy *b.* + 1 Ch. 5. 1; Heb. 12. 16.

BISHOP, Ph. 1. 1 *b.* and deacons; 1 Tim. 3. 1 the office of a *b.*; 1 Pet. 2. 25 the *B.* of your souls.

BISHOPRIC, Ac. 1. 20.

BIT, Ps. 32. 9 held in with *b.*; Jas. 3. 3 put *b.* in the horses' mouths.

BITE, Gen. 49. 17 Dan an adder, that *b.* the horse heels; Pro. 23. 32 at the last it *b.* like a serpent + Nu. 21. 6; Am. 5. 19.

BITTER, Ex. 15. 23 waters, for they were *b.*; Pro. 27. 7 to the hungry soul every *b.* thing is sweet; Is. 5. 20 that put *b.* for sweet; Col. 3. 19 be not *b.* against them + Ex. 1. 14; 12. 8; Nu. 5. 18; 9. 11; Jas. 3. 11; Rev. 10. 9.

BITTERLY, Rt. 1. 20 the Almighty hath dealt *b.* with me; Mt. 26. 75 Peter went out, wept *b.*, Lk. 22. 62.

BITTERNESS, Pro. 14. 10 the heart knoweth his own *b.*; Is. 38. 15 go softly in *b.* of soul; Heb. 12. 15 any root of *b.* springing up + 1 S. 15. 32; Zec. 12. 10.

BLACK, Mt. 5. 36 canst not make one hair white or *b.* + Lev. 13. 31; Jer. 8. 21.

BLACKNESS, Joel 2. 6 all faces shall gather *b.*, Na. 2. 10; Jud. 13 to whom is reserved *b.* of darkness.

BLADE, Mt. 13. 26 when the *b.* was sprung up + Job 31. 22; Mk. 4. 28.

BLAINS, Ex. 9. 9, 10.

BLAME (*n.*), Gen. 43. 9; Eph. 1. 4.

BLAME (*v.*), 2 Cor. 6. 3; Gal. 2. 11.

BLAMELESS, Mt. 12. 5 profane sabbath, and are *b.*; Lk. 1. 6 in ordinances of the Lord *b.*; Ph. 2. 15 that ye may be *b.* and harmless; Tit. 1. 6 if any be *b.* + 1 Thes. 5. 23; 1 Tim. 3. 2, 10; Tit. 1. 7.

BLASPHEME, Mk. 3. 29 but he that shall *b.* against the Holy Ghost + 1 K. 21. 10; Ac. 13. 45; Ro. 2. 24; Rev. 16. 9.

BLASPHEMER, 1 Tim. 1. 13 who was before a *b.*; 2 Tim. 3. 2 in the last days men shall be *b.* + Ac. 19. 37.

BLASPHEMY, Mt. 12. 31 all manner of *b.* shall be forgiven; 26. 65 he hath spoken *b.*, Mk. 14. 64; 2. 7 why doth this man thus speak *b.*; Rev. 13. 1 the name of *b.* + Mt. 15. 19; Mk. 7. 22; Lk. 5. 21.

BLASPHEMOUS, Ac. 6. 11.

BLASPHEMOUSLY, Lk. 22. 65.

BLAST, Jos. 6. 5 when they make a long *b.* + Ex. 15. 8; 2 S. 22. 16; 2 K. 19. 7; Ps. 18. 15; Is. 25. 4.

BLASTED, Gen. 41. 6; 2 K. 19. 26.

BLASTING, Dt. 28. 22; Hag. 2. 17.

BLAZE, Mk. 1. 45.

BLEATING, 1 S. 15. 14 what meaneth this *b.* of the sheep + Ju. 5. 16.

BLEMISH, Ex. 12. 5 lamb shall be without *b.*; Eph. 5. 27 should be holy and without *b.*; 1 Pet. 1. 19 a lamb without *b.* + Ex. 29. 1; Dan. 1. 4; 2 Pet. 2. 13.

BLESS, Gen. 1. 22 God *b.* them; 2. 3 God *b.* the seventh day; 12. 3 in thee shall all families of the earth be *b.*; 27. 4 my soul may *b.* thee; 30. 13 the daughters will call me *b.*, Dt. 33. 24; Gen. 32. 26 not let thee go except thou *b.* me; 49. 28 Jacob *b.* his sons; Nu. 6. 24 the Lord *b.* thee; Dt. 27. 12 stand on mount Gerizim to *b.*; 1 K. 8. 14 Solomon *b.* all the congregation; Neh. 9. 5 *b.* be thy glorious name, Ps. 72. 19; 32. 2 *b.* is the man to whom the Lord imputeth not iniquity, Ro. 4. 8; Ps. 62. 4 they *b.* with their mouth; 67. 6 our own God, shall *b.* us; 103. 1 *b.* the Lord, O my soul; Pro. 31. 28 her children arise and call her *b.*; Mt. 5. 3 *b.* are the poor in spirit; 44 *b.* them that curse you; 14. 19 he *b.* and brake, 26. 26; Mk. 6. 41; 14. 22; Lk. 9. 16; 24. 30; Mt. 25. 34 come ye *b.* of my Father; Mk. 10. 16 took them up in his arms, and *b.* them; 14. 61 Christ the Son of the *b.*; Lk. 1. 48 all generations shall call me *b.*; 12. 37 *b.* are those servants; 19. 38 *b.* be the King that cometh; Ac. 3. 26 sent him to *b.* you; 20. 35 more *b.* to give than to receive; Ro. 1. 25 the Creator who is *b.* for ever; 12. 14 *b.* them which persecute you; Heb. 7. 1 Melchizedek met Abraham and *b.* him; Jas. 3. 9 therewith *b.* we God; Rev. 14. 13 *b.* are the dead + Gen. 14. 19; 22. 17; Nu. 23. 20; 1 S. 9. 13; Dan. 12. 12; Lk. 11. 28; 1 Tim. 1. 11; Jas. 1. 25; Rev. 22. 14.

BLESSEDNESS, Ro. 4. 6; Gal. 4. 15.

BLESSING, Gen. 27. 35 thy brother hath taken away thy *b.*; 49. 25 *b.* of heaven above; Dt. 11. 26 I set before you a *b.*, 30. 19; 11. 29 put the *b.* on mount Gerizim; 23. 5 the Lord turned the curse into a *b.*, Neh. 13. 2; Jos. 8. 34 he read the *b.* and cursings; 2 K. 5. 15 take a *b.* of thy servant; Ez. 34. 26 showers of *b.*; Joel 2. 14 will leave a *b.* behind him; Mal. 3. 10 pour you out a *b.*; 1 Cor. 10. 16 the cup of *b.*; Eph. 1. 3 blessed us with all spiritual *b.*; Jas. 3. 10 of the same mouth proceedeth *b.* and cursing + Gen. 12. 2; 33. 11; Dt. 33. 1; Mal. 2. 2; Gal. 3. 14; Rev. 5. 12.

BLIND (*adj.* or *n.*), Lev. 21. 18 a *b.* man shall not offer; Dt. 27. 18 cursed that maketh the *b.* to wander; Job 29. 15 I was eyes to the *b.*; Is. 29. 18 the eyes of the *b.* shall see, 35. 5; 42. 7 to open the *b.* eyes; 19 who is *b.* but my servant; Mt. 9. 27 two *b.* men followed him; 15. 14 they be *b.* leaders of the *b.*; 23. 16 ye *b.* guides; Mk. 10. 46 *b.* Bartimaeus sat; Lk. 4. 18 recovering of sight to the *b.*; Jn. 9. 1 a man which was *b.* from his birth; Ac. 13. 11 thou shalt be *b.*; Ro. 2. 19 a guide of the *b.*; Rev. 3. 17 knowest not that thou art *b.* + Mt. 11. 5; Mk. 8. 23.

BLIND (*v.*), Ex. 23. 8 a gift *b.* the wise, Dt. 16. 19; Jn. 12. 40 he hath *b.* their eyes; Ro. 11. 7 the rest were *b.* + 2 Cor. 3. 14.

BLINDNESS, 2 K. 6. 18 smite this people with *b.* + Ro. 11. 25.

BLOOD, Gen. 4. 10 thy brother's *b.* crieth; 9. 4 the life which is the *b.*; 6 whoso sheddeth man's *b.*; Ex. 7. 17 waters shall be turned to *b.*; 24. 8 the *b.* of the covenant; Lev. 16. 14 sprinkle of the *b.* seven times; 1 Ch. 22. 8 hast shed much *b.*, 28. 3; Is. 26. 21 the earth shall disclose her *b.*; Mt. 9. 20 with an issue of *b.*, Mk. 5. 25; Lk. 8. 43; Mt. 16. 17 flesh and *b.* hath not revealed it; 23. 35 from the *b.* of righteous Abel, Lk. 11. 51; Mt. 26. 28 my *b.* of the New Testament, Mk. 14. 24; Mt. 27. 4 I have betrayed innocent *b.*; 6 it is the price of *b.*; 8 field of *b.*; 25 his *b.* be on us; Lk. 13. 1 whose *b.* Pilate had mingled; 22. 44 great drops of *b.*; Jn. 19. 34 came thereout *b.* and water; Ac. 15. 20 abstain from *b.*, 21. 25; 17. 26 made of one *b.* all nations; 20. 28 purchased with his own *b.*; 1 Cor. 15. 50 flesh and *b.* cannot inherit; Col. 1. 20 through the *b.* of his cross; Heb. 9. 12 by his own *b.* he entered once; 12. 24 the *b.* of sprinkling; 1 Pet. 1. 19 precious *b.* of Christ; 1 Jn. 1. 7 *b.* of Jesus Christ cleanseth us from all sin; Rev. 7. 14 white in the *b.* of the Lamb + Gen. 42. 22; Ps. 50. 13; 68. 23; Jon. 1. 14; Mt. 27. 24; Jn. 1. 13; Heb. 9. 22; Rev. 1. 5.

BLOODGUILTINESS, Ps. 51. 14.

BLOODTHIRSTY, Pro. 29. 10.

BLOODY, Ps. 26. 9; Ac. 28. 8.

BLOOMED, Nu. 17. 8 Aaron's rod *b*

BLOSSOM (*n.*), Gen. 40. 10; Is. 5. 24.

BLOSSOM (*v.*), Nu. 17. 5 the man's rod whom I choose shall *b.* + Is. 35. 1; Hab. 3. 17.

BLOT (*n.*), Pro. 9. 7.

BLOT (*v.*), Ex. 32. 32 *b.* me out of thy book; Dt. 9. 14 that I may *b.* out their name; Ps. 51. 9 and *b.* out all mine iniquities; Ac. 3. 19 that your sins may be *b.* out; Rev. 3. 5 I will not *b.* his name out of book of life + Ps. 69. 28; Is. 43. 25; 44. 22.

BLOW (*n.*), Ps. 39. 10.

BLOW (*v.*), Jos. 6. 8 priests passed on and *b.*; Ju. 7. 19 they *b.* the trumpets; Song 4. 16 *b.* upon my garden; Is. 40. 7 the spirit of the Lord *b.* on it; Jn. 3. 8 the wind *b.* where it listeth + Nu. 10. 5; Is. 40. 24; Hag. 1. 9.

BLUE, Ex. 25. 4; 27. 16; 2 Ch. 2. 7.

BLUENESS, Pro. 20. 30.

BLUNT, Ecc. 10. 10 if iron be *b.*

BLUSH, Ezr. 9. 6 I *b.* to lift up my face to thee, my God + Jer. 6. 15.

BOAR, Ps. 80. 13 *b.* out of the wood.

BOARD, Ex. 26. 29; Ac. 27. 44.

BOAST (*n.*), Ps. 34. 2; Ro. 2. 17.

BOAST (*v.*), 1 K. 20. 11 not *b.* as he that putteth it off; Pro. 27. 1 *b.* not thyself of to morrow; Ro. 11. 18 *b.* not against branches; 2 Cor. 10. 8 though I should *b.* somewhat more; Eph. 2. 9 not of works, lest any man should *b.*; Jas. 3. 5 tongue *b.* great things + Pro. 20. 14; Ac. 5. 36.

BOASTING (*n.*), Ro. 3. 27 where is *b.*; 2 Cor. 9. 3 lest our *b.* of you should be in vain + 2 Cor. 7. 14.

BOAT, Jn. 6. 22; Ac. 27. 16.

BODY, Job 19. 26 worms destroy this *b.*; Mic. 6. 7 fruit of my *b.* for sin of my soul; Mt. 5. 29 thy whole *b.* be cast into hell; 6. 25 take no thought for your *b.*, Lk. 12. 22; Mt. 10. 28 fear not them which kill the *b.*, Lk. 12. 4; Mt. 26. 26 take, eat, this is my *b.*, Mk. 14. 22; Lk. 22. 19; 1 Cor. 11. 24; Lk. 17. 37 where the *b.* is, thither the eagles; Jn. 2. 21 the temple of his *b.*; Ro. 4. 19 his *b.* now dead; 7. 24 who shall deliver me from the *b.* of this death; 12. 1 present your *b.* a living sacrifice; 1 Cor. 5. 3 as absent in *b.*; 6. 19 your *b.* is the temple of the Holy Ghost; 9. 27 I keep under my *b.*; 11. 27 guilty of the *b.*; 15. 44 sown a natural *b.*; 2 Cor. 5. 6 at home in the *b.*; Eph. 4. 4 there is one *b.*; Ph. 3. 21 like unto his own glorious *b.*; Col. 1. 18 he is the head of the *b.*; Heb. 10. 5 a *b.* hast thou prepared me; 1 Pet. 2. 24 bare our sins in his own *b.* + Ps. 110. 6; 132. 11; Ac. 19. 12; Ro. 6. 6; Eph. 4. 16; Jud. 9.

BODILY, Lk. 3. 22 in a *b.* shape + 2 Cor. 10. 10; Col. 2. 9; 1 Tim. 4. 8.

BOIL (*n.*), Ex. 9. 9 shall be a *b.* with blains + 2 K. 20. 7; Job 2. 7.

BOIL (*v.*), Lev. 8. 31; 1 K. 19. 21; Job 30. 27; 41. 31.

BOISTEROUS, Mt. 14. 30.

BOLD, Pro. 28. 1 righteous are *b.* as a lion; Ro. 10. 20 Esaias is very *b.*; 2 Cor. 10. 1 being absent, am *b.* toward you + 2 Cor. 11. 21.

BOLDLY, Heb. 4. 16 let us come *b.* to the throne of grace + Jn. 7. 26; Ac. 9. 27.

BOLDNESS, Ac. 4. 29 that with all *b.* they may speak thy word; 2 Cor. 7. 4 great is my *b.* of speech; Eph. 3. 12 in whom we have *b.* and access; Heb. 10. 19 having *b.* to enter into the holiest + Ecc. 8. 1; 1 Tim. 3. 13.

BOLSTER, 1 S. 19. 13, 16; 26. 7.

BOND, Ac. 8. 23 in the *b.* of iniquity; 20. 23 *b.* and afflictions abide me; 26. 29 except these *b.*; 1 Cor. 12. 13 *b.* or free; Eph. 4. 3 in the *b.* of peace; Col. 3. 14 the *b.* of perfectness; 4. 18 remember my *b.* + Jer. 5. 5; Phn. 10; Heb. 13. 3.

BONDAGE, Ex. 1. 14 bitter with hard *b.*; 13. 14 from the house of *b.*; Jn. 8. 33 we were never in *b.* to any man; Ro. 8. 15 the spirit of *b.*; 21 the *b.* of corruption; Heb. 2. 15 all their lifetime subject to *b.* + Gal. 4. 24; 5. 1.

BONDMAN, Dt. 15. 15 remember thou wast a *b.* in Egypt + Lev. 25. 42, 46; 1 K. 9. 22.

BONDMAID, Gal. 4. 22 one by a *b.* + Lev. 25. 44.

BONDSERVANT, Lev. 25. 39.

BONDWOMAN, Gal. 4. 31 are not children of the *b.* but the free + Gen. 21. 10.

BONE, Gen. 2. 23 *b.* of my *b.*; Ex. 12. 46 neither shall ye break a *b.*, Nu. 9. 12; Ex. 13. 19 Moses took the *b.* of Joseph, Jos. 24. 32; 2 S. 21. 12 took the *b.* of Saul, *b.* of Jonathan; 1 K. 13. 2 men's *b.* shall be burnt upon thee, 2 K. 23. 20; 13. 21 touched the *b.* of Elisha, he revived; Ez. 37. 3 can these *b.* live; Jn. 19. 36 a *b.* of him shall not be broken + 1 K. 13. 31; 2 K. 23. 18; Dan. 6. 24; Mt. 23. 27.

BONNETS, Ex. 28. 40; Ez. 44. 18.

BOOK, Nu. 21. 14 *b.* of the wars of the Lord; Dt. 31. 26 this *b.* of the law in the ark; Jos. 10. 13 written in the *b.* of Jasher, 2 S. 1. 18; 1 K. 11. 41 the *b.* of acts of Solomon; 2 K. 22. 8 found *b.* of the law; 1 Ch. 9. 1 the *b.* of the kings; 29. 29 the *b.* of Samuel the seer; 2 Ch. 9. 29 *b.* of Nathan; 12. 15 *b.* of Shemaiah; 20. 34 *b.* of Jehu; Ezr. 4. 15 *b.* of records; Ps. 40. 7 in the volume of the *b.*, Heb. 10. 7; Ps. 139. 16 in thy *b.* all my members were written; Ecc. 12. 12 of making many *b.*; Dan. 12. 1 every one found written in the *b.*; Mal. 3. 16 a *b.* of remembrance; Lk. 4. 20 he closed the *b.*; Jn. 21. 25 could not contain the *b.*; 2 Tim. 4. 13 bring the *b.*; Rev. 5. 2 who is worthy to open the *b.*; 20. 12 the *b.* of life + Ps. 69. 28; Ac. 19. 19; Ph. 4. 3; Rev. 10. 2; 22. 19.

BOOTH, Lev. 23. 42 ye shall dwell in *b.* seven days + Job 27. 18; Jon. 4. 5.

BOOTY, Nu. 31. 32.

BORDER, Nu. 21. 23 pass thro' his *b.*; Mt. 4. 13 in the *b.* of Zabulon; 23. 5 *b.* of their garments; Mk. 6. 56 touch the *b.* of his garment, Lk. 8. 44 + Ex. 19. 12.

BORE, Ex. 21. 6 shall *b.* his ear + 2 K. 12. 9.

BORROW, Ex. 3. 22 shall *b.* of her neighbour, 11. 2; 2 K. 6. 5 alas, master! for it was *b.*; Ps. 37. 21 *b.* and payeth not again; Mt. 5. 42 him that would *b.* of thee, turn not away.

BORROWER, Pro. 22. 7; Is. 24. 2.

BOSOM, Job 31. 33 by hiding mine iniquity in my *b.*; Is. 40. 11 he shall carry the lambs in his *b.*; Lk. 16. 22 into Abraham's *b.*; Jn. 1. 18 in the *b.* of the Father; 13. 23 leaning on Jesus' *b.* + Nu. 11. 12; Dt. 13. 6; 2 S. 12. 3; Ps. 35. 13.

BOTTLE, Job 38. 37 the *b.* of heaven; Ps. 56. 8 put thou my tears into thy *b.*; Mt. 9. 17 neither do men put new wine into old *b.*, Mk. 2. 22; Lk. 5. 37, 38 + Ps. 119. 83.

BOTTOM, Job 36. 30 the *b.* of the sea, Am. 9. 3 + Jon. 2. 6; Zec. 1. 8.

BOTTOMLESS, Rev. 9. 1 the *b.* pit.

BOUGH, Gen. 49. 22 Joseph is a fruitful *b.*; Ps. 80. 10 *b.* were like the goodly cedar trees; Is. 17. 9 as a forsaken *b.*; Ez. 31. 6 the fowls made their nests in his *b.*, Dan. 4. 12 + Dt. 24. 20; Ju. 9. 49.

BOUND (*n.*), Jer. 5. 22 placed the sand for the *b.* of the sea; Ac. 17. 26 the *b.* of their habitation + Gen. 49. 26; Job 14. 5.

BOUNTIFUL, Pro. 22. 9; Is. 32. 5.

BOUNTIFULLY, Ps. 13. 6 he hath dealt *b.* with me, Ps. 119. 17 + Ps. 116. 7.

BOUNTY, 2 Cor. 9. 5 and make up beforehand your *b.* + 1 K. 10. 13.

BOW (*n.*), Gen. 9. 13 I do set my *b.* in the cloud; 49. 24 his *b.* abode in strength; 1 S. 2. 4 the *b.* of the mighty are broken; 2 S. 1. 18 teach Judah the use of the *b.*; 1 K. 22. 34 drew a *b.* at a venture; 2 K. 13. 15 take *b.* and arrows; Ps. 78. 57 like a deceitful *b.* + Jos. 24. 12; Job 29. 20; Ps. 44. 6.

BOW (*v.*), Gen. 27. 29 nations *b.* down to thee; Ex. 20. 5 shalt not *b.* down thyself; 2 S. 19. 14 David *b.* the heart of the men; 2 K. 5. 18 I *b.* myself in the house of Rimmon; Ps. 44. 25 our soul is *b.* down to the dust; Is. 45. 23 to me every knee shall *b.*, Ro. 14. 11; Ph. 2. 10; Is. 51. 23 *b.* down that we may go over; Mic. 6. 6 *b.* myself before the high God; Mt. 27. 29 *b.* the knee before him; Lk. 13. 11 was *b.* together; Jn. 19. 30 Jesus *b.* his head; Eph. 3. 14 I *b.* my knees to the Father + Gen. 33. 3; Ju. 16. 30; Ecc. 12. 3.

BOWELS, Gen. 43. 30 for his *b.* did yearn upon his brother; Is. 63. 15 where is the sounding of thy *b.*; Ph. 1. 8 I long after you in the *b.* of Christ + Gen. 15. 4; Ps. 22. 14; Is. 16. 11; Ac. 1. 18; Phn. 7, 12.

BOWL, Ju. 6. 38 a *b.* full of water; Ecc. 12. 6 or ever the golden *b.* be broken + Nu. 7. 85.

BOWMEN, Jer. 4. 29.

BOWSHOT, Gen. 21. 16.

BOX, 2 K. 9. 1; Mt. 26. 7; Mk. 14. 3; Lk. 7. 37.

BOY, Gen. 25. 27; Zec. 8. 5.

BRAMBLE, Lk. 6. 44 nor of a *b.* bush gather they grapes + Ju. 9. 14; Is. 34. 13.

BRANCH, Gen. 40. 12 the three *b.* are three days; Is. 4. 2 in that day shall *b.* of the Lord be beautiful; 11. 1 and a *B.* shall grow out of his roots; Jer. 23. 5 raise to David a righteous *B.*, 33. 15; Zec. 3. 8 my servant the *B.*; Mt. 21. 8 others cut down *b.*, Mk. 11. 8; Jn. 12. 13; Mt. 24. 32 when his *b.* is yet tender, Mk. 13. 28 + Ps. 80. 15; Is. 25. 5; Zec. 6. 12.

BRAND, Zec. 3. 2 is not this a *b.* plucked out of the fire + Ju. 15. 5.

BRANDISH, Ez. 32. 10.

BRASEN, 2 K. 18. 4 brake the *b.* serpent; Jer. 52. 20 the *b.* bulls + Nu. 16. 39; 2 K. 25. 13.

BRASS, Nu. 21. 9 made a serpent of *b.*; Dt. 33. 25 shoes be iron and *b.*; Dan. 2. 32 his belly and his thighs were of *b.*; 1 Cor. 13. 1 I am become as sounding *b.* + Ex. 27. 3; Dt. 28. 23; Mic. 4. 13; Mt. 10. 9.

BRAVERY, Is. 3. 18.

BRAWLER, Tit. 3. 2 to be no *b.*, 1 Tim. 3. 3.

BRAWLING, Pro. 21. 9; 25. 24.

BRAY, Job 6. 5; Pro. 27. 22.

BREACH, Lev. 24. 20 *b.* for *b.*, eye for eye, tooth for tooth; Ju. 5. 17 Asher continued and abode in his *b.*; 21. 15 the Lord had made a *b.* in the tribes; 2 S. 6. 8 Lord made a *b.* on Uzzah, 1 Ch. 13. 11; 2 K. 12. 5 repair *b.* of house; Ps. 106. 23 had not Moses stood in the *b.*; Is. 58. 12 thou shalt be called The repairer of the *b.*; Am. 4. 3 and ye shall go out at the *b.*; 9. 11 and I will close up the *b.* thereof + 2 S. 5. 20; Ps. 60. 2; Pro. 15. 4; Is. 30. 26.

BREAD, Gen. 14. 18 brought forth *b.*; 41. 54 in the land of Egypt there was *b.*; Ex. 16. 4 I will rain *b.* from heaven; Lev. 21. 6 the *b.* of their God they do offer, 8, 17, 21, 22; Nu. 4. 7 and the continual *b.*; Dt. 8. 3 man doth not live by *b.* only, Mt. 4. 4; Lk. 4. 4; Dt. 16. 8 six days unleavened *b.*; 1 S. 21. 4 there is hallowed *b.*; 1 K. 17. 11 bring me a morsel of *b.*; 18. 4 fed them with *b.* and water, 13; Ps. 41. 9 which did eat of my *b.*; 78. 20 can he give *b.*; 104. 15 and *b.* which strengtheneth man's heart; 127. 2 to eat the *b.* of sorrows; Ecc. 11. 1 cast thy *b.* upon the waters; Is. 30. 20 the *b.* of adversity; 55. 2 ye spend money for that which is not *b.*; 58. 7 to deal thy *b.* to the hungry; Ob. 7 they that eat thy *b.* have laid a wound; Mt. 4. 3 these stones be made *b.*, Lk. 4. 3; Mt. 6. 11 give us this day our daily *b.*, Lk. 11. 3; Mt. 7. 9 if his son ask *b.*, will he give him a stone, Lk. 11. 11; Mt. 15. 26 to take the children's *b.*, Mk. 7. 27; Mt. 16. 5 they had forgotten to take *b.*, Mk. 8. 14; Mt. 26. 26 Jesus took *b.* and blessed it, Mk. 14. 22; 12 first day of unleavened *b.*; Lk. 24. 35 how he was known of them in breaking *b.*; Jn. 6. 35 I am the *b.* of life, 48; 13. 18 he that eateth *b.* with me hath lifted his heel; 1 Cor. 5. 8 with the unleavened *b.* of sincerity and truth + Gen. 21. 14; Dt. 23. 4; 2 K. 6. 22; Neh. 13. 2; Ps. 14. 4; 102. 4; Is. 55. 10; Ez. 18. 7; Lk. 14. 15; Jn. 6. 32, 58; Ac. 20. 6.

BREAD CORN, Is. 28. 28.

BREADTH, Eph. 3. 18 what is the *b.* and length and depth + Ex. 27. 18; Job 38. 18; Rev. 20. 9.

BREAK (*n.*), 2 S. 2. 32; Ac. 20. 11.

BREAK (*v.*), Gen. 32. 26 let me go, for the day *b.*; Ex. 19. 22 lest the Lord *b.* forth upon them; 32. 19 he cast the tables and *b.* them, Dt. 9. 17; 2 K. 10. 27 *b.* down image of Baal, 2 Ch. 23. 17; 34. 7 Josiah had *b.* down the altars; Neh. 1. 3 wall of Jerusalem is *b.* down; Ps. 2. 9 shalt *b.* them with a rod of iron; 51. 17 sacrifices of God are a *b.* spirit; 69. 20 reproach hath *b.* my heart; 119. 20 my soul *b.* for the longing; 147. 3 he healeth the *b.* in heart; Song 2. 17 until day *b.* and shadows flee away; Is. 52. 9 *b.* forth into joy; 54. 3 thou shalt *b.* forth on the right hand; 58. 6 that ye *b.* every yoke; 8 thy light *b.* forth as the morning; Dan. 2. 1 sleep *b.* from him; 6. 24 the lions *b.* all their bones in pieces; Mt. 5. 19 shall *b.* one of these least commandments; 14. 19 he blessed and *b.* and gave the loaves, 15. 36; 26. 26; Mk. 6. 41; 8. 6; 14. 22; Lk. 9. 16; 22. 19; 24. 30; 1 Cor. 11. 24; Mt. 15. 37 the *b.* meat that was left; 21. 44 shall fall on this stone shall be *b.*, Lk. 20. 18; Mt. 24. 43 have suffered his house to be *b.* up; Mk. 14. 3 she *b.* the box and poured; Ac. 21. 13 to *b.* mine heart; Gal. 4. 27 *b.* forth and cry + Gen. 17. 14; 1 S. 25. 10; 1 Ch. 14. 11; Ezr. 9. 14; Pro. 17. 22; Ecc. 3. 3; Is. 35. 6; 55. 12; Ez. 13. 14; Hos. 5. 11; Mk. 2. 4; Jn. 10. 35; Ac. 27. 41; Ro. 2. 23.

BREAKER, Ro. 2. 25 if a *b.* of law + Mic. 2. 13.

BREAKING (*n.*), Gen. 32. 24 there wrestled a man till the *b.* of day; Ac. 2. 42 and in *b.* of bread + Is. 30. 13; Lk. 24. 35.

BREAST, Gen. 49. 25 blessings of the *b.*; Ps. 22. 9 when I was upon my mother's *b.*; Dan. 2. 32 his *b.* and his arms of silver; Jn. 13. 25 he then lying on Jesus' *b.*, 21. 20 + Is. 60. 16; Lk. 18. 13; 23. 48.

BREASTPLATE, Ex. 28. 4 make a *b.*; Is. 59. 17 righteousness as a *b.*; Eph. 6. 14 *b.* of righteousness; 1 Thes. 5. 8 *b.* of faith and love + Ex. 28. 29, 30.

BREATH, Ps. 104. 29 thou takest away their *b.*, they die; 150. 6 let every thing that hath *b.* praise the Lord; Ez. 37. 5 I will cause *b.* to enter into you; Dan. 5. 23 the God in whose hand thy *b.* is; Ac. 17. 25 giveth to all life and *b.* + Ps. 135. 17; 146. 4.

BREATHE, Gen. 2. 7 God *b.* into man's nostrils; Jn. 20. 22 he *b.* on them + Ez. 37. 9; Ac. 9. 1.

BREECHES, Ex. 28. 42; Ez. 44. 18.

BREED (*v.*), Gen. 8. 17; Ex. 16. 20.

BRIBE, 1 S. 8. 3 Samuel's sons took *b.*; 12. 3 have I received any *b.*; Is. 33. 15 from holding *b.*

BRICK, Gen. 11. 3 let us make *b.* + Is. 9. 10; 65. 3.

BRICKKILN, 2 S. 12. 31; Na. 3. 14.

BRIDE, Rev. 21. 2 prepared as a *b.*; 9 the *b.* the Lamb's wife; 22. 17 and the Spirit and the *b.* say, Come + Is. 62. 5.

BRIDECHAMBER, Mt. 9. 15; Mk. 2. 19; Lk. 5. 34.

BRIDEGROOM, Ps. 19. 5 as a *b.* coming out of his chamber; Mt. 9. 15 mourn while *b.* is with them, Mk. 2. 19; Lk. 5. 34; Mt. 25. 1 went forth to meet the *b.*; Jn. 3. 29 he that hath the bride is the *b.* + Jn. 2. 9.

BRIDLE (*n.*), Ps. 39. 1 I will keep my mouth with a *b.*; Pro. 26. 3 a *b.* for the ass + 2 K. 19. 28; Ps. 32. 9; Rev. 14. 20.

BRIDLE (*v.*), Jas. 1. 26 *b.* not his tongue; 3. 2 to *b.* the whole body.

BRIEFLY, Ro. 13. 9; 1 Pet. 5. 12.

BRIER, Is. 32. 13; 55. 13; Ez. 28. 24.

BRIGANDINE, Jer. 46. 4; 51. 3.

BRIGHT, Rev. 22. 16 the *b.* and morning star + Job 37. 11; Mt. 17. 5.

BRIGHTNESS, Is. 60. 3 kings to the *b.* of thy rising; 2 Thes. 2. 8 with the *b.* of his coming; Heb. 1. 3 who being the *b.* of his glory + Dan. 12. 3; Am. 5. 20.

BRIM, Jos. 3. 15; Jn. 2. 7.

BRIMSTONE, Gen. 19. 24 rained on Gom. *b.* and fire, Lk. 17. 29; Rev. 21. 8 burneth with fire and *b.* + Ps. 11. 6; Rev. 19. 20.

BRING, Gen. 1. 11 let the earth *b.* forth, 24; 27. 20 Lord thy God *b.* it to me; 28. 15 I will *b.* thee again into this land, 48. 21; 46. 4 I will *b.* thee up again; Ex. 3. 10 *b.* forth my people Israel; Nu. 14. 31 them will I *b.* in; 1 S. 2. 6 *b.* down to grave; 6. 21 *b.* again ark of the Lord; 28. 11 *b.* me up Samuel; 2 S. 12. 23 can I *b.* him again; 2 Ch. 10. 8 young men *b.* up with him; Ps. 37. 5 he shall *b.* it to pass; Pro. 27. 1 what a day may *b.* forth; Is. 5. 15 mean man shall be *b.* down; 60. 11 their kings may be *b.*; Jer. 49. 16 I will *b.* thee down from thence, Ob. 4; Mic. 7. 9 he will *b.* me forth; Mt. 11. 23 be *b.* down to hell; Lk. 1. 57 Elisabeth *b.* forth a son; 3. 5 every mountain and hill *b.* low, Is. 40. 4; Lk. 4. 16 he had been *b.* up; 8. 15 keep it, and *b.* forth fruit; Ro. 10. 6 *b.* Christ down; 1 Thes. 4. 14 them that sleep will God *b.* with him; 1 Tim. 6. 7 *b.* nothing into this world; Heb. 13. 20 *b.* again from the dead + Ex. 15. 19; Nu. 16. 10; Ju. 11. 35; 2 S. 15. 8; 22. 28; 2 Ch. 6. 25; Ps. 105. 43; Is. 2. 12; 46. 13; Mt. 27. 3; 2 Cor. 1. 16; 2 Tim. 4. 11; 1 Pet. 3. 18.

BRINGING (*n.*), Heb. 7. 19 but the *b.* in of a better hope did.

BRINK, Jos. 3. 8 when ye are come to the *b.* of Jordan + Gen. 41. 3; Ex. 2. 3; Ez. 47. 6.

BROAD, Ps. 119. 96 thy commandment is exceeding *b.*; Mt. 7. 13 *b.* is the way + Nu. 16. 38; Neh. 3. 8; Mt. 23. 5.

BROIDERED, Ex. 28. 4 a *b.* coat; Ez. 16. 10 *b.* work, 13; 27. 7, 16, 24; 1 Tim. 2. 9 not with *b.* hair.

BROILED, Lk. 24. 42 a *b.* fish.

BROKENHEARTED, Is. 61. 1 to bind up the *b.*, Lk. 4. 18.

BROOD, Lk. 13. 34.

BROOK, Nu. 13. 23 came to *b.* Eshcol; 1 K. 17. 3 by the *b.* Cherith, 5; Job 6. 15 deceitfully as a *b.*; Ps. 110. 7 he shall drink of the *b.* in the way; Jn. 18. 1 over *b.* Cedron + Gen. 32. 23; Nu. 21. 14; 1 K. 18. 40.

BROTH, Ju. 6. 19; Is. 65. 4.

BROTHER, Gen. 4. 9 am I my *b.*'s keeper; 27. 29 be lord over thy *b.*; 37. 27 for he is our *b.* and our flesh; 42. 13 are twelve *b.*, 32; 48. 22 one portion above thy *b.*; 49. 26 separate from his *b.*, Dt. 33. 16; 10. 9 Levi hath no part with his *b.*; Ju. 8. 19 they were my *b.*; 1 K. 12. 24 nor fight against your *b.*, 2 Ch. 11. 4; Ps. 35. 14 had been my friend or *b.*; 133. 1 pleasant for *b.* to dwell together in unity; Pro. 17. 17 a *b.* is born for adversity; 18. 24 a friend that sticketh closer than a *b.*; Mt. 10. 21 *b.* shall deliver up the *b.*; 12. 48 who are my *b.*; 18. 21 how oft shall my *b.* sin; 22. 24 his *b.* shall marry his wife; 25 there were with us seven *b.*; 25. 40 least of these my *b.*; Lk. 16. 28 I have five *b.*; Jn. 7. 5 neither did his *b.* believe in him; Ac. 1. 16 men and *b.*; 3. 22 a prophet shall the Lord your God raise of your *b.*;

28. 14 where we found *b.*; Ro. 8. 29 the firstborn among many *b.*; 14. 10 why dost thou judge thy *b.*; 1 Cor. 9. 5 and as the *b.* of the Lord; 2 Cor. 11. 26 among false *b.*; Gal. 2. 4 because of false *b.* unawares brought in; 1 Tim. 5. 1 younger men as *b.*; Heb. 2. 11 not ashamed to call them *b.*; 17 to be made like to his *b.*; 1 Jn. 3. 15 whoso hateth his *b.* is a murderer; 4. 21 he who loveth God, love his *b.* also; Rev. 19. 10 I am of thy *b.* + Gen. 13. 8; 45. 4; Ps. 122. 8; Hos. 2. 1; Mt. 23. 8; 28. 10; Lk. 8. 21; Ro. 9. 3; 16. 23; 1 Cor. 5. 11.

BROTHERHOOD, 1 Pet. 2. 17 love the *b.*, fear God + Zec. 11. 14.

BROTHERLY, Ro. 12. 10 with *b.* love; 2 Pet. 1. 7 to godliness *b.* kindness + Am. 1. 9; Heb. 13. 1.

BROW, Lk. 4. 29 they led him to the *b.* of the hill + Is. 48. 4.

BROWN, Gen. 30. 32, 35, 40.

BRUISE (*n.*), Is. 1. 6 wounds, and *b.* + Jer. 30. 12; Na. 3. 19.

BRUISE (*v.*), Gen. 3. 15 it shall *b.* thy head; Is. 42. 3 a *b.* reed shall he not break, Mt. 12. 20; Is. 53. 5 he was *b.* for our iniquities; Lk. 4. 18 to set at liberty them that are *b.*; Ro. 16. 20 shall *b.* Satan shortly + Lev. 22. 24; 2 K. 18. 21; Lk. 9. 39.

BRUIT, Jer. 10. 22; Na. 3. 19.

BRUTISH, Ps. 49. 10; 92. 6; Pro. 12. 1; Jer. 10. 21.

BUCKET, Is. 40. 15 the nations are as a drop of a *b.* + Nu. 24. 7.

BUCKLER, Ps. 18. 2 my *b.* + 2 S. 22. 31; Ps. 18. 30; 91. 4; Pro. 2. 7.

BUD (*n.*), Nu. 17. 8 Aaron's rod brought forth *b.* + Job 38. 27; Is. 18. 5; 61. 11.

BUD (*v.*), Is. 55. 10 maketh the earth to bring forth and *b.*; Heb. 9. 4 Aaron's rod that *b.* + Ps. 132. 17; Is. 27. 6.

BUFFET, Mt. 26. 67 and *b.* him, Mk. 14. 65; 2 Cor. 12. 7 the messenger of Satan to *b.* me; 1 Pet. 2. 20 if when ye be *b.* for your faults + 1 Cor. 4. 11.

BUILD, Gen. 8. 20 Noah *b.* an altar; Jos. 6. 26 cursed be the man that *b.* this city Jericho; 2 S. 7. 5 shalt thou *b.* me an house; 1 K. 16. 34 in his days did Hiel *b.* Jericho; Ps. 127. 1 except the Lord *b.* the house; Pro. 9. 1 wisdom hath *b.* her house; Is. 44. 26 ye shall be *b.*; 45. 13 he shall *b.* my city; Jer. 31. 38 that the city shall be *b.* to the Lord; Am. 9. 11 I will *b.* it as in the days of old; Hag. 1. 2 the time that the Lord's house should be *b.*; Mt. 7. 24 which *b.* his house upon a rock; 26. 61 to *b.* it in three days; Ac. 7. 47 Solomon *b.* him an house; Ro. 15. 20 lest I should *b.* on another man's foundation; 1 Cor. 3. 12 if any man *b.* upon this foundation; Eph. 2. 22 in whom ye also are *b.*; Heb. 3. 4 he that *b.* all things is God; Jud. 20 *b.* up yourselves on your most holy faith + Gen. 11. 4; Dt. 6. 10; Ps. 51. 18; Pro. 14. 1; Is. 65. 21; Zec. 1. 16; Lk. 14. 28; Ac. 20. 32.

BUILDER, Ps. 118. 22 stone which *b.* refused, Mt. 21. 42; Mk. 12. 10; Lk. 20. 17; Ac. 4. 11; 1 Pet. 2. 7; Heb. 11. 10 a city whose *b.* and maker is God + 2 K. 22. 6.

BUILDING, 2 Cor. 5. 1 we have a *b.* of God; Eph. 2. 21 in whom all the *b.* fitly framed + Mt. 24. 1; Heb. 9. 11.

BULLOCK, 1 K. 18. 23 and let them choose one *b.*, 25; Ps. 50. 9 I will take no *b.* out of thy house; Is. 1. 11 the blood of *b.* or lambs + 1 Ch. 29. 21; Ps. 69. 31; Is. 65. 25.

BULWARKS, Dt. 20. 20 thou shalt build *b.*; Is. 26. 1 salvation will God appoint for walls and *b.* + Ps. 48. 13.

BUNCH, Is. 30. 6 upon *b.* of camels + 2 S. 16. 1; 1 Ch. 12. 40.

BUNDLE, Gen. 42. 35 every man's *b.* of money in his sack; Mt. 13. 30 bind the tares in *b.* + 1 S. 25. 29; Ac. 28. 3.

BURDEN (*n.*), Gen. 49. 14 Issachar couching down between two *b.*; Ex. 1. 11 taskmasters to afflict them with their *b.*; 18. 22 bear the *b.* with thee; Nu. 4. 19 Aaron shall appoint every one to his *b.*; Neh. 4. 17 bare *b.*, with other hand held a weapon; Ps. 55. 22 cast thy *b.* upon the Lord; Is. 13. 1 the *b.* of Babylon, 14. 28; 15. 1; 17. 1; Mt. 11. 30 my *b.* is light; 20. 12 have borne the *b.* and heat of the day; 23. 4 they bind heavy *b.*; Gal. 6. 2 bear ye one another's *b.*; 5 every man shall bear his own *b.* + Ex. 23. 5; Dt. 1. 12; 2 K. 9. 25; Ps. 38. 4; Ac. 15. 28.

BURDEN (*v.*), 2 Cor. 5. 4 we groan being *b.* + 2 Cor. 12. 16.

BURDENSOME, 2 Cor. 11. 9 kept myself from being *b.* + 1 Thes. 2. 6.

BURIAL, Mt. 26. 12 she did it for my *b.* + Jer. 22. 19; Ac. 8. 2.

BURIERS, Ez. 39. 15.

BURN, Gen. 15. 17 a *b.* lamp passed; Ex. 3. 2 bush *b.* with fire; Ps. 89. 46 shall thy wrath *b.* like fire; Is. 43. 2 when thou walkest through the fire thou shalt not be *b.*; Jer. 20. 9 in mine heart as a *b.* fire; Dan. 3. 6 the midst of a *b.* fiery furnace; Lk. 1. 9 his lot was to *b.* incense; 12. 35 your lights *b.*; Jn. 5. 35 a *b.* and a shining light; 1 Cor. 13. 3 though I give my body to be *b.*; Heb. 13. 11 are *b.* without the camp + Ex. 27. 20; Ps. 80. 16; Is. 65. 7; Jer. 36. 25; 1 Cor. 3. 15.

BURNING (*n.*), Ex. 21. 25 *b.* for *b.*; Lev. 10. 6 bewail the *b.*; 2 Ch. 16. 14 made a very great *b.*; Is. 9. 5 but this shall be with *b.* and fuel of fire; 33. 14 who shall dwell with everlasting *b.*; Am. 4. 11 as a firebrand plucked out of the *b.* + Rev. 18. 9.

BURNISHED, Ez. 1. 7.

BURNT OFFERING, Gen. 8. 20 Noah offered *b. o.*; 22. 2 offer him there for a *b. o.*; Nu. 28. 10 this is the *b. o.* of every sabbath; 1 S. 15. 22 hath the Lord as great delight in *b. o.*; Ps. 51. 16 thou delightest not in *b. o.*; Is. 1. 11 I am full of the *b. o.* of rams; Mic. 6. 6 shall I come before him with *b. o.*; Mk. 12. 33 to love neighbour is more than *b. o.*; Heb. 10. 6 in *b. o.* for sin thou hast had no pleasure + Lev. 1. 4; Hos. 6. 6; Am. 5. 22.

BURNT SACRIFICE, Lev. 1. 9; 3. 5; Ps. 20. 3.

BURST, Jer. 2. 20.

BURSTING (*n.*), Is. 30. 14.

BURY, Gen. 23. 4 that I may *b.* my dead; 50. 5 let me go and *b.* my father; Dt. 34. 6 he *b.* him in a valley; 2 S. 21. 14 bones of Saul and Jonathan *b.* they in Zelah; Mt. 8. 22 let the dead *b.* their dead, Lk. 9. 60; Mt. 27. 7 to *b.* strangers in + Rt. 1. 17; Job 27. 15; Ac. 5. 6.

BUSH, Ex. 3. 2 in a flame of fire out of a *b.*, Ac. 7. 30; Dt. 33. 16 the good will of him that dwelt in the *b.*; Mk. 12. 26 in the *b.* God spake to him, Lk. 20. 37 + Ac. 7. 35.

BUSHEL, Mt. 5. 15 put it under a *b.*, Mk. 4. 21; Lk. 11. 33.

BUSINESS, Lk. 2. 49 I must be about my Father's *b.*; Ac. 6. 3 may appoint over this *b.*; Ro. 12. 11 not slothful in *b.*; 1 Thes. 4. 11 study to do your own *b.* + Ps. 107. 23.

BUSY, 1 K. 20. 40; 2 Ch. 35. 14.

BUSYBODY, 2 Thes. 3. 11 but some of you are *b.*, 1 Tim. 5. 13; 1 Pet. 4. 15 suffer as a *b.*

BUTLER, Gen. 40. 1 the *b.* of the king of Egypt offended.

BUTTER, Dt. 32. 14 *b.* of kine; Ps. 55. 21 smoother than *b.*; Is. 7. 15 *b.* and honey shall he eat, 22 + Gen. 18. 8; Ju. 5. 25.

BUY, Gen. 33. 19 Jacob *b.* a parcel of a field, Jos. 24. 32; Gen. 42. 2 to Egypt and *b.* for us; 49. 30 which Abraham *b.*, 50. 13; Ac. 7. 16; Pro. 23. 23 *b.* the truth; Is. 55. 1 come, *b.* and eat; Mt. 13. 44 *b.* that field; 21. 12 them that sold and *b.* in the temple, Mk. 11. 15; Lk. 19. 45; Mt. 25. 9 *b.* for yourselves; 27. 7 *b.* with them the potter's field; Lk. 14. 18 I have *b.* a piece of ground; 1 Cor. 6. 20 ye are *b.* with a price, 7. 23; 7. 30 they that *b.* as though they possessed not; Jas. 4. 13 and we will *b.* and sell; 2 Pet. 2. 1 the Lord that *b.* them; Rev. 3. 18 *b.* of me gold tried in fire + Lev. 22. 11; Neh. 5. 16; Mk. 6. 37; 16. 1; Lk. 17. 28; Jn. 13. 29.

BUYER, Pro. 20. 14; Is. 24. 2; Ez. 7. 12.

BY AND BY, Lk. 21. 9 the end is not *b. and b.* + Mt. 13. 21; Mk. 6. 25; Lk. 17. 7.

BYWAYS, Ju. 5. 6.

BYWORD, Dt. 28. 37 a *b.* among all nations + Job 17. 6; Ps. 44. 14.

CABINS, Jer. 37. 16.

CAGE, Jer. 5. 27; Rev. 18. 2.

CAKE, Ex. 12. 39 they baked unleavened *c.*; Ju. 7. 13 and lo, a *c.* tumbled into host of Midian; 1 K. 17. 12 I have not a *c.* + 2 S. 6. 19; Hos. 7. 8.

CALAMITY, Pro. 1. 26 I will laugh at your *c.* + Dt. 32. 35; 2 S. 22. 19; Ps. 18. 18.

CALDRON, Ez. 11. 3; Mic. 3. 3.

CALF, Gen. 18. 7 fetched a *c.*; Ex. 32. 4 made it a molten *c.*; 1 S. 6. 7 bring their *c.* home; 1 K. 12. 28 two *c.* of gold; Is. 11. 6 the *c.* and the young lion together; Lk. 15. 23 bring hither the fatted *c.*; Ac. 7. 41 they made a *c.*; Heb. 9. 12 blood of goats and *c.*; Rev. 4. 7 second beast was like a *c.* + Lev. 9. 2; Ps. 68. 30; Hos. 8. 5; Mic. 6. 6.

CALL, Gen. 2. 19 to see what he would *c.* them; 4. 26 men began to *c.* upon the name of the Lord; Dt. 4. 7 in all things that we *c.* on him for; 1 S. 3. 6 here am I; for thou didst *c.* me; 1 K. 8. 52 in all they *c.* for unto thee; 1 Ch. 13. 6 the ark of God, whose name is *c.* on it; Job 14. 15 thou shalt *c.*, and I will answer, Is. 58. 9; Ps. 4. 1 hear me when I *c.*; 50. 15 *c.* upon me in the day of trouble; Pro. 1. 24 I have *c.*, and ye refused; Is. 43. 1 I have *c.* thee by thy name, 45. 3; 43. 7 *c.* by my name, 65. 1; Jer. 7. 10; 25. 29; Am. 9. 12; Is. 50. 2 when I *c.* was there none to answer; 55. 6 *c.* ye upon him while he is near; 63. 19 they were not *c.* by thy name; 65. 24 before they *c.* I will answer; Hos. 11. 1 *c.* my son out of Egypt, Mt. 2. 15; Joel 2. 32 whosoever shall *c.* on the name of the Lord shall be delivered, Ac. 2. 21; Ro. 10. 13; Mt. 2. 23 he shall be *c.* a Nazarene; 10. 1 he *c.* unto him the twelve; 13. 55 is not his mother *c.* Mary; 20. 16 many be *c.*, but few chosen, 22. 14; 22. 3 servants to *c.* them that were bidden; 27. 47 this man *c.* for Elias; Mk. 1. 20 straightway he *c.* them; 3. 13 *c.* unto him whom he would; Lk. 1. 60 he shall be *c.* John; 14. 13 *c.* the poor; Jn. 1. 42 thou shalt be *c.* Cephas; Ac. 2. 39 as many as the Lord our God shall *c.*; 16. 10 that the Lord had *c.* us; 22. 16 be baptized, *c.* on the name of the Lord; Ro. 1. 1 *c.* to be an apostle; 8. 30 them he also *c.*; 9. 25 will *c.* them my people; 1 Cor. 1. 26 not many mighty, not many noble are *c.*; 7. 20 in the same calling wherein he was *c.*; Eph. 4. 4 ye are *c.* in one hope; 1 Thes. 5. 24 faithful is he that *c.* you; Heb. 5. 4 but he that is *c.* of God; 1 Pet. 1. 15 he which hath *c.* you is holy; 2. 9 who hath *c.* you out of darkness + Ju. 8. 1; 2 K. 5. 11; Ps. 50. 1; 99. 6; 116. 17; Is. 48. 1; 51. 2; Am. 5. 8; Ac. 7. 59; 1 Pet. 5. 10; Rev. 17. 14.

CALLING (*n.*), Ro. 11. 29 gifts and *c.* of God are without repentance; 2 Tim. 1. 9 who hath called us with an holy *c.*; Heb. 3. 1 partakers of the heavenly *c.*; 2 Pet. 1. 10 make your *c.* and election sure.

CALM, Ps. 107. 29 he maketh the storm a *c.*; Mt. 8. 26 there was a great *c.*, Mk. 4. 39; Lk. 8. 24 + Jon. 1. 11.

CALVE, Job 21. 10; Ps. 29. 9.

CAMEL, Lev. 11. 4 these ye shall not eat, the *c.*, Dt. 14. 7; 1 Ch. 27. 30 over the *c.* also was; Mt. 3. 4 John had raiment of *c.* hair, Mk. 1. 6; Mt. 19. 24 it is easier for a *c.* to go through the eye of a needle, Mk. 10. 25; Lk. 18. 25; Mt. 23. 24 swallow a *c.* + Gen. 24. 64; 30. 43; 37. 25.

CAMP (*n.*), Ex. 29. 14 the bullock shalt thou burn without the *c.*; Nu. 1. 52 pitch every man by his own *c.*; 5. 3 leper shall ye put without the *c.*; 31. 19 abide without the *c.* seven days; Rev. 20. 9 compassed the *c.* of the saints + Nu. 12. 14; 1 S. 4. 7.

CAMP (*v.*), Is. 29. 3; Jer. 50. 29; Na. 3. 17.

CANDLE, Job 29. 3 when his *c.* shined upon my head; Ps. 18. 28 for thou wilt light my *c.*; Pro. 20. 27 the spirit of man is the *c.* of the Lord; Lk. 11. 36 bright shining of a *c.* doth give light; 15. 8 light a *c.* and sweep the house; Rev. 22. 5 and they need no *c.* + Job 18. 6; Pro. 31. 18.

CANDLESTICK, Ex. 25. 31 make *c.* of pure gold, 37. 17; Nu. 8. 4; Heb. 9. 2 wherein was the *c.* and the table; Rev. 2. 5 I will come and remove thy *c.* + Ex. 40. 24; Zec. 4. 2; Rev. 11. 4.

CANKER, 2 Tim. 2. 17; Jas. 5. 3.

CAPTAIN, Gen. 37. 36 sold Joseph to Potiphar, *c.* of the guard; Nu. 14. 4 let us make a *c.*, Neh. 9. 17; Jos. 5. 14 as *c.* of the host of the Lord I come; 2 S. 19. 13 *c.* of host in room of Joab; 23. 19 Abishai was therefore their *c.*; 2 K. 1. 9 sent a *c.* with his fifty; 5. 1 Naaman, *c.* of the host of the king of Syria; 25. 8 Nebuzar-adan, *c.* of guard, Jer. 52. 12; 2 Ch. 13. 12 God himself is with us for our *c.*; Jer. 40. 2 the *c.* of the guard took Jeremiah; Heb. 2. 10 to make *c.* of their salvation perfect + 1 S. 9. 16; 2 S. 5. 2; Mk. 6. 21; Ac. 5. 26.

CAPTIVE, Ju. 5. 12 lead thy captivity *c.*; 2 K. 5. 2 brought away *c.* a little maid; 15. 29 Tiglath-pileser carried them *c.*; 24. 14 carried away 10,000 *c.*; Ps. 68. 18 thou hast led captivity *c.*; Is. 49. 24 shall the lawful *c.* be delivered; Jer. 41. 10 Ishmael carried away *c.* all the residue; 52. 28 whom Nebuchadrezzar carried *c.*; Ez. 1. 1 among the *c.* by the river Chebar; 2 Tim. 2. 26 who are taken *c.* by him at his will; 3. 6 lead *c.* silly women + Gen. 14. 14; 2 K. 6. 22; Is. 45. 13; Lk. 21. 24.

CAPTIVITY, Dt. 30. 3 the Lord will turn thy *c.*; 2 K. 24. 15 those carried he into *c.* to Babylon; Ezr. 1. 11 he did bring up with them of the *c.*; Ps. 14. 7 when the Lord bringeth back the *c.* of his people, 53. 6; 85. 1; 126. 4 turn again our *c.*, O Lord; Hos. 6. 11 when I returned the *c.* of my people; Am. 9. 14 I will bring again the *c.* of my people; Ro. 7. 23 bringing me into *c.*; 2 Cor. 10. 5 bringing into *c.* every thought + Job 42. 10; Jer. 52. 31; Ez. 40. 1; Rev. 13. 10.

CARBUNCLE, Ex. 28. 17; Is. 54. 12.

CARCASE, Gen. 15. 11 fowls came down on the *c.*; Lev. 5. 2 touch *c.* of unclean thing; Ju. 14. 8 honey in the *c.*; 1 K. 13. 24 his *c.* cast in the way; Heb. 3. 17 whose *c.* fell in the wilderness + Dt. 28. 26.

CARE (*n.*), Mt. 13. 22 the *c.* of this world; Lk. 21. 34 the *c.* of this life; 2 Cor. 7. 12 that our *c.* for you might appear; 1 Pet. 5. 7 casting your *c.* on him + 2 K. 4. 13; Jer. 49. 31; Lk. 10. 34; 1 Cor. 12. 25.

CARE (*v.*), Ps. 142. 4 no man *c.* for my soul; Mt. 22. 16 neither *c.* thou for any man, Mk. 12. 14; 4. 38 Master, *c.* thou not; Ac. 18. 17 Gallio *c.* for none of those things; 1 Cor. 7. 21 art called being a servant, *c.* not for it + Dt. 11. 12; Ph. 2. 20.

CAREFUL, Dan. 3. 16 not *c.* to answer thee; Ph. 4. 6 *c.* for nothing.

CAREFULLY, Heb. 12. 17 though he sought it *c.* + Dt. 15. 5; Ph. 2. 28.

CAREFULNESS, 1 Cor. 7. 32 without *c.*; 2 Cor. 7. 11 what *c.* it wrought in you.

CARELESS, Ju. 18. 7; Is. 32. 9.

CARELESSLY, Is. 47. 8; Zep. 2. 15.

CARNAL, Ro. 7. 14 I am *c.*; 15. 27 to minister to them in *c.* things; 1 Cor. 3. 1 as unto *c.*, even to babes; Heb. 7. 16 the law of a *c.* commandment + 2 Cor. 10. 4.

CARNALLY, Ro. 8. 6 for to be *c.* minded is death + Lev. 18. 20.

CARPENTER, 2 S. 5. 11 Hiram sent *c.* to David, 1 Ch. 14. 1; Mt. 13. 55 the *c.*'s son + 2 Ch. 24. 12; Is. 41. 7; Zec. 1. 20.

CARRY, 2 K. 18. 11 king of Assyria did *c.* away Israel; 25. 21 Judah was *c.* away; Ps. 49. 17 he shall *c.* nothing away; Is. 53. 4 *c.* our sorrows; 63. 9 *c.* them all the days of old; Ez. 37. 1 *c.* me out in the spirit of the Lord, Rev. 17. 3; Mk. 6. 55 to *c.* about in beds the sick; Lk. 24. 51 *c.* up into heaven; Ac. 7. 43 I will *c.* you away beyond Babylon; 1 Cor. 12. 2 *c.* away to these dumb idols; Eph. 4. 14 *c.* about with every wind of doctrine; 1 Tim. 6. 7 we can *c.* nothing out; Jud. 12 *c.* about of winds + 2 K. 4. 19; Is. 22. 17.

CART, 1 S. 6. 7 make a new *c.*; 2 S. 6. 3 they set the ark on a new *c.* + Is. 28. 28.

CART ROPE, Is. 5. 18.

CART WHEEL, Is. 28. 27.

CARVE, Ex. 31. 5; 35. 33; 1 K. 6. 29; Ps. 74. 6.

CASEMENT, Pro. 7. 6.

CAST (*n.*), Lk. 22. 41 a stone's *c.*

CAST (*v.*), Gen. 31. 38 have not *c.* their young; 2 K. 17. 20 *c.* them out of his sight, 24. 20; Job 27. 22 God shall *c.* upon him; Ps. 17. 13 *c.* him down; 22. 10 I was *c.* upon thee from the womb; 37. 24 he shall not be utterly *c.* down; 51. 11 *c.* me not away from thy presence; Is. 26. 19 the earth shall *c.* out the dead; 57. 14 *c.* ye up, 62. 10; 66. 5 *c.* you out for my name's sake; Jon. 2. 4 I am *c.* out of thy sight; Mal. 3. 11 nor vine *c.* her fruit before time; Mt. 4. 6 *c.* thyself down, Lk. 4. 9; Mt. 8. 12 the children of the kingdom shall be *c.* out; Mk. 7. 26 would *c.* forth the devil out of her daughter; 12. 43 hath *c.* in more than all, 44; Lk. 4. 29 might *c.* Jesus down headlong; 9. 25 lose himself, or be *c.* away; 21. 2 he saw a certain poor widow *c.* in two mites; Jn. 6. 37 I will in no wise *c.* out; 9. 34 they *c.* him out; Ro. 11. 2 God hath not *c.* away his people; 3 Jn. 10 and *c.* them out of the church + Ps. 102. 10; 147. 6; Zec. 10. 6; Heb. 10. 35; 2 Pet. 2. 4.

CASTAWAY, 1 Cor. 9. 27 lest that I myself should be a *c.*

CASTLE, 1 Ch. 11. 5 David took *c.* of Zion, city of David; Ac. 23. 16 entered into the *c.* + 1 Ch. 6. 54; Pro. 18. 19.

CATCH, Ps. 35. 8 let his net that he hath hid *c.* himself; Mt. 14. 31 Jesus *c.* Peter; Mk. 12. 13 to *c.* him in his words; Lk. 5. 10 thou shalt *c.* men; 8. 29 oftentimes it *c.* him; 11. 54 to *c.* something out of his mouth; Jn. 21. 3 that night *c.* nothing; 2 Cor. 12. 2 a man *c.* up to the third heaven; 1 Thes. 4. 17 we shall be *c.* up together with them + Ju. 21. 23; Mt. 13. 19; Rev. 12. 5.

CATTLE, Gen. 1. 25 God made the *c.* after their kind; Ex. 9. 4 shall sever between *c.* of Israel and *c.* of Egypt; 20. 10 nor thy *c.* do any work; Ez. 34. 17 I judge between *c.* and *c.*, 20, 22 + Gen. 31. 41; Ps. 78. 48; Ecc. 2. 7; Zec. 13. 5.

CAUL, Ex. 29. 13; Hos. 13. 8.

CAUSE, Ex. 18. 26 the hard *c.* they brought to Moses; 1 S. 17. 29 is there not a *c.*; 1 K. 12. 15 the *c.* was from the Lord, 2 Ch. 10. 15; Job 5. 8 unto God would I commit my *c.*; Ps. 35. 19 that hate me without *c.*, 69. 4; Jn. 15. 25; Ps. 35. 23 awake to my *c.*, my God and my Lord; Is. 41. 21 produce your *c.*; Ez. 14. 23 have not done without *c.* all I have done; Mic. 7. 9 until he plead my *c.*; Mt. 5. 22 is angry with his brother without a *c.*; Lk. 23. 22 no *c.* of death in him, Ac. 13. 28 + Nu. 27. 5; Dt. 1. 16; Ac. 26. 21.

CAUSELESS, 1 S. 25. 31; Pro. 26. 2.

CAUSEWAY, 1 Ch. 26. 16.

CAVE, Gen. 19. 30 Lot dwelt in a *c.*; 23. 19 Abraham buried Sarah in the *c.* of the field; Ju. 6. 2 Israel made *c.*; 1 S. 22. 1 David escaped to the *c.* of Adullam; 1 K. 18. 4 hid by fifty in a *c.*, 13; 19. 9 Elijah came to a *c.*; Heb. 11. 38 they wandered in dens and *c.* of the earth + Gen. 49. 29; Jos. 10. 17; Is. 2. 19.

CEASE, Ps. 12. 1 the godly man *c.*; 85. 4 cause thine anger toward us to *c.*; Is. 1. 16 *c.* to do evil; 2. 22 *c.* ye from man; Mt. 14. 32 the wind *c.*, Mk. 4. 39; 6. 51; Ac. 5. 42 they *c.* not to teach; 1 Thes. 5. 17 pray without *c.*; 2 Pet. 2. 14 eyes that cannot *c.* from sin + Ju. 5. 7; Ezr. 5. 5; Job 10. 20.

CEDAR, 1 K. 4. 33 he spake from the *c.* to the hyssop; 2 K. 14. 9 the thistle sent to the *c.*, 2 Ch. 25. 18; Ps. 29. 5 the voice of the Lord breaketh the *c.*; 80. 10 like goodly *c.*; 92. 12 shall grow like a *c.* + 2 S. 7. 2; Ps. 104. 16.

CEDAR TREES, Nu. 24. 6 *c.* beside waters; Ezr. 3. 7 to bring *c.* from Lebanon + 1 K. 5. 10; 2 Ch. 1. 15.

CEDAR WOOD, Lev. 14. 4; Nu. 19. 6; 1 Ch. 22. 4.

CELEBRATE, Is. 38. 18 death cannot *c.* thee + Lev. 23. 32.

CELESTIAL, 1 Cor. 15. 40 are *c.* bodies, glory of the *c.* is one.

CELLARS, 1 Ch. 27. 28.

CENSER, Lev. 10. 1 sons of Aaron took either of them his *c.*; Nu. 16. 6 take you *c.*; Heb. 9. 4 the Holiest had the golden *c.* + Nu. 4. 14; 2 Ch. 26. 19; Rev. 8. 3.

CENTURION, Mt. 8. 5 there came unto him a *c.*; 27. 54 when the *c.* saw the earthquake; Ac. 10. 1 Cornelius was a *c.*; 23. 23 he called to him two *c.* + Ac. 27. 1.

CEREMONIES, Nu. 9. 3.

CERTAIN, Ac. 25. 26 I have no *c.* thing to write to my lord; Heb. 4. 7, he limiteth a *c.* day + Dan. 2. 45; 1 Tim. 6. 7.

CERTAINLY, Gen. 18. 10 he said, I will *c.* return to thee + Ju. 14. 12; Lk. 23. 47.

CERTAINTY, Lk. 1. 4 the *c.* of those things; Ac. 21. 34 he could not know the *c.*

CERTIFY, Gal. 1. 11 I *c.* you the gospel + Ezr. 4. 14.

CHAFED, 2 S. 17. 8.

CHAFF, Ps. 1. 4 the *c.* which the wind driveth away; Is. 41. 15 make the hills as *c.*; Mt. 3. 12 will burn up the *c.* with fire, Lk. 3. 17 + Jer. 23. 28; Zep. 2. 2.

CHAIN, Ps. 149. 8 to bind their kings with *c.*; Mk. 5. 3 could bind him, no not with *c.*; Ac. 12. 7 Peter's *c.* fell off; 2 Pet. 2. 4 into *c.* of darkness; Jud. 6 in everlasting *c.* + Ps. 73. 6; Pro. 1. 9; Ac. 28. 20; 2 Tim. 1. 16.

CHAIN WORK, 1 K. 7. 17.

CHALCEDONY, Rev. 21. 19.

CHALLENGETH, Ex. 22. 9.

CHAMBER, Gen. 43. 30 Joseph entered into his *c.* and wept; 1 K. 6. 5 he built *c.*; 2 K. 4. 10 make a little *c.* on the wall; Is. 26. 20 enter thou into thy *c.*; Ac. 20. 8 upper *c.* where gathered + 1 K. 22. 25; Ps. 104. 3; Jer. 22. 13.

CHAMBERING, Ro. 13. 13 walk not in *c.* and wantonness.

CHAMBERLAIN, Ro. 16. 23 Erastus, *c.* of the city + 2 K. 23. 11.

CHAMPAIGN, Dt. 11. 30.

CHAMPION, 1 S. 17. 4 there went out a *c.* out of the camp.

CHANCE (*v.*), Dt. 22. 6; 1 Cor. 15. 37.

CHANCE (*n.*), Ecc. 9. 11 but time and *c.* happeneth to them all + 1 S. 6. 9; Lk. 10. 31.

CHANCELLOR, Ezr. 4. 8, 9, 17.

CHANGE (*n.*), Job 14. 14 wait till my *c.* come; Ps. 55. 19 they have no *c.*; Pro. 24. 21 meddle not with them given to *c.*; Heb. 7. 12 of necessity a *c.* of the law + Ju. 14. 12.

CHANGE (*v.*), Ps. 15. 4 he that sweareth to his hurt, and *c.* not; Mal. 3. 6 I am the Lord, I *c.* not; Ac. 6. 14 and shall *c.* the customs delivered; Ro. 1. 23 *c.* the glory of the uncorruptible God; 1 Cor. 15. 51 we shall all be *c.*, 52; 2 Cor. 3. 18 *c.* into the same image; Ph. 3. 21 who shall *c.* our vile body + Dan. 4. 16; Gal. 4. 20; Heb. 7. 12.

CHANGEABLE, Is. 3. 22.

CHANGERS, Mt. 21. 12 tables of money-*c.*, Mk. 11. 15; Jn. 2. 14.

CHANNEL, 2 S. 22. 16; Ps. 18. 15; Is. 8. 7; 27. 12.

CHANT, Am. 6. 5.

CHAPEL, Am. 7. 13 the king's *c.*

CHAPITER, Ex. 36. 38; 38. 28.

CHAPMEN, 2 Ch. 9. 14.

CHAPT, Jer. 14. 4.

CHARGE (*n.*), Ex. 6. 13 the Lord gave Moses and Aaron a *c.*; Ps. 35. 11 they laid to my *c.* things I knew not; 91. 11 give his angels *c.*, Mt. 4. 6; Lk. 4. 10; Ac. 7. 60 lay not this sin to their *c.*, 2 Tim. 4. 16; Ro. 8. 33 who shall lay any thing to *c.* of God's elect; 1 Cor. 9. 7 who goeth a warfare at his own *c.*; 18 gospel of Christ without *c.*; 1 Tim. 1. 18 this *c.* I commit to thee + Ez. 9. 1; Ac. 23. 29; 1 Tim. 5. 7.

CHARGE (*v.*), Gen. 40. 4 captain of the guard *c.* Joseph with them; Ex. 19. 21 *c.* the people; Job 4. 18 his angels he *c.* with folly; Mk. 9. 25 I *c.* thee come out + Mk. 10. 48; 1 Tim. 5. 16, 21.

CHARGEABLE, 2 Cor. 11. 9 I was *c.* to no man + 2 S. 13. 25; Neh. 5. 15; 1 Thes. 2. 9; 2 Thes. 3. 8.

CHARGER, Nu. 7. 13 one silver *c.*; Mt. 14. 8 John Baptist's head in a *c.*, Mk. 6. 25.

CHARIOT, Ex. 14. 25 the Lord took off their *c.* wheels; Jos. 17. 16 have *c.* of iron, 18; Ju. 1. 19; 2 K. 2. 11 a *c.* of fire; 6. 17 the mountain was full of horses and *c.*; Ps. 20. 7 some trust in *c.*; 104. 3 maketh the clouds his *c.*; Hab. 3. 8 horses and *c.* of salvation; Ac. 8. 29 join thyself to his *c.* + Ju. 4. 15; 2 K. 5. 9; Ps. 76. 6; Is. 37. 24.

CHARIOT CITIES, 2 Ch. 1. 14; 9. 25.

CHARIOT HORSES, 2 S. 8. 4; 2 K. 7. 14; 1 Ch. 18. 4.

CHARIOT MAN, 2 Ch. 18. 33.

CHARITABLY, Ro. 14. 15 brother grieved, now walkest not *c.*

CHARITY, 1 Cor. 8. 1 *c.* edifieth; 13. 13 the greatest of these is *c.*; Col. 3. 14 put on *c.*; 1 Pet. 4. 8 *c.* shall cover the multitude of sins + 1 Tim. 1. 5; 2 Pet. 1. 7.

CHARMED, Jer. 8. 17.

CHARMER, Dt. 18. 11; Ps. 58. 5.

CHASE, Lev. 26. 7 ye shall *c.* your enemies + Dt. 1. 44; Is. 13. 14.

CHASTE, 2 Cor. 11. 2 present you as a *c.* virgin; Tit. 2. 5 *c.*, obedient; 1 Pet. 3. 2 your *c.* conversation.

CHASTEN, Dt. 8. 5 as a man *c.* his son, so the Lord *c.* thee; Ps. 73. 14 *c.* every morning; 2 Cor. 6. 9 as *c.* and not killed; Heb. 12. 6 whom the Lord loveth he *c.* + Ps. 6. 1; Pro. 19. 18; 1 Cor. 11. 32.

CHASTENING (*n.*), Job 5. 17 despise not thou *c.* of the Almighty, Pro. 3. 11; Heb. 12. 5.

CHASTISE, 1 K. 12. 11 I will *c.* you with scorpions, 14; 2 Ch. 10. 11, 14; Lk. 23. 16 I will *c.* him, and release him, 22 + Hos. 7. 12.

CHASTISEMENT, Is. 53. 5 the *c.* of our peace was upon him + Dt. 11. 2; Heb. 12. 8.

CHATTER, Is. 38. 14.

CHECK, Job 20. 3.

CHECKER WORK, 1 K. 7. 17.

CHEEK, Mt. 5. 39 shall smite thee on thy right *c.*, Lk. 6. 29 + 1 K. 22. 24; Lam. 3. 30.

CHEEK BONE, Ps. 3. 7.

CHEEK TEETH, Joel 1. 6.

CHEER (*v.*), Ecc. 11. 9 heart *c.* thee in days of thy youth + Dt. 24. 5.

CHEER (*n.*), Mt. 14. 27 be of good *c.*, it is I, Mk. 6. 50; Jn. 16. 33 be of good *c.*, I have overcome the world; Ac. 23. 11 be of good *c.*, Paul + Mt. 9. 2; Ac. 27. 22.

CHEERFUL, Pro. 15. 13 merry heart maketh a *c.* countenance; 2 Cor. 9. 7 God loveth a *c.* giver.

CHEERFULLY, Ac. 24. 10.

CHEERFULNESS, Ro. 12. 8 he that sheweth mercy with *c.*

CHEESE, 1 S. 17. 18; 2 S. 17. 29.

CHERISH, Eph. 5. 29 *c.* his own flesh; 1 Thes. 2. 7 as a nurse *c.* her children + 1 K. 1. 2.

CHERUB, Gen. 3. 24 at the east of the garden *C.*; Ex. 25. 18 make two *c.* of gold; 22 will meet thee from between the two *c.*; 1 S. 4. 4 which dwelleth between the *c.*, 2 S. 6. 2; 2 K. 19. 15; Is. 37. 16; 1 K. 6. 23 he made two *c.* + 2 S. 22. 11; Ps. 18. 10; Ez. 10. 19.

CHEST, 2 K. 12. 9 Jehoiada took a *c.* and bored hole + Ez. 27. 24.

CHEW, Lev. 11. 4 not eat of them that *c.* the cud, Dt. 14. 7 + Nu. 11. 33.

CHICKENS, Mt. 23. 37 gathered even as a hen gathereth her *c.*

CHIDE, Ex. 17. 2 the people did *c.*; Ps. 103. 9 he will not always *c.* + Nu. 20. 3.

CHIEF, Nu. 31. 26 the *c.* fathers; Ps. 137. 6 Jerusalem above my *c.* joy; Mt. 20. 27 whosoever will be *c.* among you, let him be your servant, Mk. 10. 44; Lk. 22. 26; Ac. 13. 50 stirred up the *c.* men; 17. 4 of *c.* women not a few; 21. 31 to the *c.* captain of band; 2 Cor. 11. 5 not a whit behind *c.* of apostles, 12. 11; 1 Tim. 1. 15 Jesus came to save sinners, of whom I am *c.* + Nu. 3. 32; 1 Ch. 11. 6; 26. 32; Ezr. 9. 2; Job 40. 19; Song 5. 10; Dan. 10. 13; Am. 6. 1.

CHILD, Gen. 3. 16 in sorrow thou shalt bring forth *c.*; 18. 13 shall I bear a *c.* which am old; 19 I know Abraham will command his *c.*; 37. 30 the *c.* is not; Ex. 1. 7 the *c.* of Israel were fruitful; 17 saved the men *c.* alive, 18; 2. 9 take this *c.* and nurse it; Dt. 1. 39 your *c.* shall go in thither and possess; 4. 10 may teach their *c.*; Jos. 4. 6 your *c.* ask their fathers; 2 K. 2. 23 came forth little *c.* and mocked him; 4. 14 verily she hath no *c.*; Ps. 17. 14 they are full of *c.*; 127. 3 lo, *c.* are an heritage of the Lord; 128. 6 thou shalt see thy *c.'s c.*; Pro. 17. 6 and the glory of *c.* are their fathers; 22. 6 train up a *c.* in the way he should go; Ecc. 10. 16 woe to thee, O land, when thy king is a *c.*; Is. 1. 2 I have brought up *c.*, and they rebelled; 9. 6 for to us a *c.* is born; 11. 6 and a little *c.* shall lead them; 54. 1 more are *c.* of the desolate; Jer. 1. 6 I cannot speak, for I am a *c.*, 7; 7. 18 the *c.* gather wood, the fathers kindle the fire; Hos. 11. 1 when Israel was a *c.* then I loved him; Mt. 1. 18 she was found with *c.* of the Holy Ghost; 2. 16 Herod slew all the *c.* in Bethlehem; 10. 21 *c.* shall rise against parents, Mk. 13. 12; Mt. 12. 27 by whom do your *c.* cast them out; 17. 18 the *c.* was cured from that very hour; 26 then are the *c.* free; 18. 2 called a little *c.* to him; 19. 14 suffer little *c.* to come, Mk. 10. 14; Lk. 18. 16; Mt. 21. 15 the *c.* crying in the temple; Lk. 1. 66 what manner of *c.* shall this be; 19. 44 thy *c.* within thee; 20. 29 died without *c.*; Jn. 4. 49 come down ere my *c.* die; Ac. 13. 10 thou *c.* of the devil; Ro. 8. 16 witness that we are the *c.* of God; 9. 26 *c.* of the living God; 1 Cor. 13. 11 when I was a *c.* I spake as a *c.*; 14. 20 be not *c.* in understanding; 2 Cor. 6. 13 I speak as to my *c.*; 12. 14 for the *c.* ought not to lay up for the parents, but the parents for the *c.*; Eph. 4. 14 no more *c.* tossed to and fro; 6. 1 *c.*, obey your parents, Col. 3. 20; 1 Tim. 3. 4 having his *c.* in subjection; 1 Jn. 3. 10 *c.* of God manifest, and *c.* of the devil; 4. 4 little *c.* + Nu. 1. 26; 2 S. 6. 23; Ps. 132. 12; 148. 12; Pro. 15. 11; Joel 1. 3; Mt. 2. 8; 5. 45; Mk. 9. 21; Lk. 2. 17; 9. 38; Jn. 21. 5; Ro. 9. 7.

CHILDBEARING, 1 Tim. 2. 15.

CHILDHOOD, Ecc. 11. 10 *c.* and youth are vanity + 1 S. 12. 2.

CHILDISH, 1 Cor. 13. 11 when a man, I put away *c.* things.

CHILDLESS, Gen. 15. 2; Jer. 22. 30.

CHIMNEY, Hos. 13. 3.

CHOICE (*adj.* or *n.*), Gen. 49. 11 binding his ass's colt to the *c.* vine; 1 S. 9. 2 a *c.* young man; Ac. 15. 7 God made *c.* among us + 2 K. 19. 23; 2 Ch. 25. 5; Is. 5. 2; 37. 24.

CHOKE, Mt. 13. 7 thorns *c.* them, Mk. 4. 7; Lk. 8. 7; Mk. 5. 13 and were *c.* in the sea, Lk. 8. 33 + Mt. 13. 22.

CHOLER, Dan. 8. 7; 11. 11.

CHOOSE, Ex. 15. 4 his *c.* captains are drowned in the sea; Nu. 17. 5 the man's rod whom I shall *c.* shall blossom; Jos. 24. 15 *c.* this day whom ye will serve; 1 S. 2. 28 did I *c.* him out of all tribes of Israel; 16. 8 neither hath the Lord *c.* this; 2 S. 24. 12 I offer three, *c.* one of them; 1 K. 8. 16 I *c.* no city out of all the tribes, 2 Ch. 6. 5; Ps. 65. 4 blessed is the man whom thou *c.*; 89. 3 I have made a covenant with my *c.*; Is. 7. 15 may refuse evil, and *c.* good, 16; 43. 10 my servant whom I have *c.*, Mt. 12. 18; 20. 16 many be called, but few *c.*, 22. 14; Lk. 10. 42 and Mary hath *c.* that good part; Jn. 13. 18 I know whom I have *c.*; Ac. 1. 24 whether of these two thou hast *c.*; 9. 15 he is a *c.* vessel to me; Ph. 1. 22 yet what I shall *c.* I wot not; 1 Pet. 2. 4 *c.* of God and precious; 9 ye are a *c.* generation + Nu. 16. 7; Dt. 4. 37; 2 S. 6. 21; Ps. 78. 67; Hag. 2. 23; Lk. 23. 35; Rev. 17. 14.

CHOP, Mic. 3. 3.

CHRIST, Mt. 1. 16 was born Jesus, who is called *C.*, 27. 17, 22; 16. 16 thou art the *C.* the Son of the living God, Mk. 8. 29; Jn. 11. 27; Mt. 22. 42 what think you of *C.*; 24. 5 many shall come, saying, I am *C.*, 23; Mk. 13. 6, 21; Lk. 21. 8; Mt. 26. 63 tell us whether thou be the *C.*; Mk. 14. 61 art thou the *C.*; Lk. 3. 15 of John, whether he were the *C.*; 23. 39 saying, If thou be *C.* save thyself and us; Jn. 3. 28 I am not the *C.*, but sent before him; 4. 25 that Messias cometh, which is called *C.*; 9. 22 that if any man did confess that he was *C.*; 10. 24 if thou be the *C.* tell us plainly; 12. 34 *C.* abideth for ever; Ac. 2. 36 God hath made that Jesus both Lord and *C.*; 18. 28 shewing by the scriptures that Jesus was *C.*; Ro. 13. 14 put ye on the Lord Jesus *C.*; 16. 7 were in *C.* before me; 2 Cor. 12. 2 I knew a man in *C.* above fourteen years ago; Ph. 1. 21 to live is *C.*; Col. 2. 17 the body is of *C.*; 1 Jn. 2. 22 he that denieth that Jesus is the *C.* + Lk. 4. 41; Jn. 1. 41; 4. 42; 7. 27, 41; Ac. 8. 37; Ph. 1. 23.

CHRISTIAN, Ac. 11. 26 called *C.* first in Antioch; 26. 28 persuadest me to be a *C.* + 1 Pet. 4. 16.

CHRONICLES, 1 K. 14. 19; 1 Ch. 27. 24.

CHRYSOLITE, Rev. 21. 20.

CHRYSOPRASUS, Rev. 21. 20.

CHURCH, Mt. 18. 17 tell it to the *c.*; Ac. 2. 47 Lord added to *c.* daily; 7. 38 was in the *c.* in wilderness; 20. 28 feed the *c.* of God; Ro. 16. 5 greet the *c.* that is in their house; 1 Cor. 7. 17 so ordain I in all *c.*; 15. 9 because I persecuted *c.* of God, Gal. 1. 13; 2 Cor. 11. 28 the care of all the *c.*; Eph. 5. 25 Christ loved the *c.*; Col. 1. 18 the head of the body, the *c.*; 1 Tim. 3. 5 how shall he take care of the *c.* of God; 5. 16 let not the *c.* be charged; Heb. 12. 23 the *c.* of the firstborn; Rev. 1. 4 John to the seven *c.*; 2. 1 the *c.* of Ephesus; 7 what the Spirit saith unto the *c.* + 1 Cor. 11. 16; 3 Jn. 10; Rev. 22. 16.

CHURL, Is. 32. 5 nor shall the *c.* be said to be bountiful + Is. 32. 7.

CHURLISH, 1 S. 25. 3.

CHURNING, Pro. 30. 33.

CIELED, Jer. 22. 14; Hag. 1. 4.

CIELING, 1 K. 6. 15.

CIRCLE, Is. 40. 22 on the *c.* of the earth.

CIRCUIT, 1 S. 7. 16 in *c.* to Bethel + Job 22. 14; Ps. 19. 6.

CIRCUMCISE, Gen. 17. 10 every man child among you shall be *c.*; Jos. 5. 2 *c.* again children of Israel; Lk. 1. 59 they came to *c.* the child; 2. 21 for *c.* child; Ac. 15. 1 except ye be *c.* ye cannot be saved, 24; 16. 3 Paul *c.* Timothy; 1 Cor. 7. 18 is any called in uncircumcision, let him not be *c.*; Gal. 5. 2 if ye be *c.*, Christ shall profit you nothing + Dt. 10. 16; Jn. 7. 22; Gal. 2. 3; Ph. 3. 5.

CIRCUMCISION, Ac. 11. 2 they that were of the *c.*; Ro. 2. 25 *c.* profiteth, if thou keep the law; 1 Cor. 7. 19 *c.* is nothing, but the keeping of the commandments; Gal. 2. 7 gospel of *c.* was committed to Peter; 5. 6 neither *c.* availeth, 6. 15; Ph. 3. 3 we are the *c.* which worship God in spirit + Ro. 3. 1; 4. 9; Col. 2. 11; Tit. 1. 10.

CIRCUMSPECT, Ex. 23. 13.

CIRCUMSPECTLY, Eph. 5. 15 see that ye walk *c.*

CISTERN, 2 K. 18. 31 drink ye every one waters of his *c.*, Is. 36.

16; Jer. 2. 13 hewed out *c.*, broken *c.* + Ecc. 12. 6.

CITIZEN, Lk. 19. 14 his *c.* hated him + Lk. 15. 15; Ac. 21. 39.

CITY, Gen. 18. 28 wilt thou destroy all the *c.* for lack of five; Nu. 35. 6 six *c.* for refuge, 13, 14; Jos. 11. 13 the *c.* that stood still in their strength; 21. 13 gave Hebron to be a *c.* of refuge; 2 S. 5. 9 called it the *c.* of David; Neh. 11. 1 Jerusalem the holy *c.*; Job 24. 12 the *c.*, the soul; Ps. 31. 21 marvellous kindness in a strong *c.*; Mt. 4. 5 the devil taketh him up into the holy *c.*; 5. 35 it is the *c.* of great King; 9. 1 came into his own *c.*; 10. 15 than for that *c.*, Mk. 6. 11; Lk. 10. 12; Mt. 12. 25 every *c.* divided against itself; 22. 7 burned up their *c.*; 27. 53 went into the holy *c.*; Lk. 7. 37 a woman in the *c.*; 19. 41 he beheld the *c.* and wept over it; Ac. 8. 40 preached in all *c.*; 14. 19 drew him out of the *c.*; 15. 36 visit our brethren in every *c.*; Heb. 11. 10 he looked for a *c.*; 13. 14 here we have no continuing *c.*; Rev. 21. 2 the holy *c.* coming down from God; 18 the *c.* was pure gold; 22. 14 enter through the gates into the *c.* + 2 K. 6. 19; 19. 32; Ps. 46. 4; 107. 4; Is. 60. 14; Jer. 39. 2; Mt. 10. 5; Rev. 3. 12; 22. 19.

CLAD, 1 K. 11. 29; Is. 59. 17.

CLAMOROUS, Pro. 9. 13.

CLAP, Ps. 98. 8 let floods *c.* their hands + 2 K. 11. 12; Lam. 2. 15.

CLAWS, Dt. 14. 6; Dan. 4. 33; Zec. 11. 16.

CLAY, Is. 45. 9 shall the *c.* say to him that fashioneth it; Dan. 2. 33 his feet part of iron, part of *c.*, 34, 42; Jn. 9. 6 made *c.* of the spittle; Ro. 9. 21 hath not the potter power over the *c.* + Job 38. 14; Jer. 18. 6; Na. 3. 14.

CLEAN, Gen. 7. 2 of every *c.* beast; Job 15. 15 the heavens are not *c.* in his sight; Ps. 51. 10 create in me a *c.* heart; Is. 1. 16 make you *c.*; Mt. 8. 3 I will, be thou *c.*, Mk. 1. 41; Lk. 5. 13; Jn. 13. 11 ye are not all *c.*; 15. 3 now ye are *c.* + Lk. 11. 41.

CLEANNESS, 2 S. 22. 21; Ps. 18. 20; Am. 4. 6.

CLEANSE, Ps. 19. 12 *c.* thou me from secret faults; 73. 13 I have *c.* my heart in vain; Mt. 23. 26 *c.* first that which is within; Lk. 4. 27 none was *c.* saving Naaman the Syrian; 17. 17 were not ten *c.*; Ac. 10. 15 what God hath *c.*, 11. 9; Jas. 4. 8 *c.* your hands; 1 Jn. 1. 9 to *c.* us from all unrighteousness + Lev. 14. 49; Ps. 119. 9; Eph. 5. 26.

CLEANSING (*n.*); Mk. 1. 44 offer for thy *c.*, Lk. 5. 14 + Lev. 13. 7; Nu. 6. 9.

CLEAR (*adj.*), Ps. 51. 4 mightest be *c.* when thou judgest; Zec. 14. 6 light shall not be *c.* nor dark + Gen. 24. 8; Am. 8. 9; 2 Cor. 7. 11.

CLEAR (*v.*), Ex. 34. 7 will by no means *c.* the guilty, Nu. 14. 18.

CLEARING (*n.*), 2 Cor. 7. 11 what *c.* of yourselves it wrought.

CLEARLY, Mt. 7. 5 see *c.* to pull out the mote, Lk. 6. 42 + Job 33. 3; Mk. 8. 25; Ro. 1. 20.

CLEARNESS, Ex. 24. 10.

CLEAVE (1), Nu. 16. 31 the ground *c.* asunder; Dt. 14. 6 that *c.* the cleft; Mic. 1. 4 the valleys shall be *c.*; Zec. 14. 4 the mount shall *c.* + Gen. 22. 3; Ps. 78. 15; Hab. 3. 9.

CLEAVE (2), Gen. 2. 24 shall *c.* to his wife, Mt. 19. 5; Mk. 10. 7; Dt. 4. 4 ye that did *c.* to the Lord; Ps. 119. 25 my soul *c.* to the dust; Ac. 11. 23 with purpose of heart *c.* to the Lord; 17. 34 certain men *c.* to Paul; Ro. 12. 9 *c.* to that which is good + Gen. 34. 3; Rt. 1. 14; 2 K. 18. 6; Ps. 101. 3.

CLEFTS, Is. 2. 21; Am. 6. 11.

CLEMENCY, Ac. 24. 4.

CLIFT, Ex. 33. 22 I will put thee in the *c.* of the rock.

CLIMB, Jn. 10. 1 but *c.* up some other way + 1 S. 14. 13; Joel 2. 7; Am. 9. 2.

CLODS, Hos. 10. 11 Jacob shall break his *c.* + Job 21. 33; Joel 1. 17.

CLOKE, Mt. 5. 40 let him have thy *c.* also; Lk. 6. 29 that taketh thy *c.*; Jn. 15. 22 they have no *c.* for their sin; 2 Tim. 4. 13 the *c.* I left at Troas + 1 Thes. 2. 5.

CLOSE (*adj.* or *prep.*), 2 S. 22. 46; 1 Ch. 12. 1; Ps. 18. 45; Lk. 9. 36; Ac. 27. 13.

CLOSE (*v.*), Is. 1. 6 they have not been *c.*; Dan. 12. 9 the words are *c.* up; Am. 9. 11 and *c.* up the breaches thereof + Gen. 2. 21; Nu. 16. 33; Jon. 2. 5.

CLOSET, Mt. 6. 6 when thou prayest, enter into thy *c.* + Joel 2. 16; Lk. 12. 3.

CLOTH, Mt. 9. 16 putteth a piece of new *c.*, Mk. 2. 21 + 2 K. 8. 15; Mt. 27. 59; Mk. 14. 51.

CLOTHE, Gen. 3. 21 made coats of skins, and *c.* them; 2 Ch. 6. 41 let thy priests be *c.* with salvation, Ps. 132. 16; 104. 1 thou art *c.* with honour; Mt. 6. 31 or wherewithal shall we be *c.*; 25. 36 naked, and ye *c.* me; Mk. 5. 15 sitting and *c.*, Lk. 8. 35; 2 Cor. 5. 2 desiring to be *c.* upon; Rev. 3. 18 white raiment, that thou mayest be *c.* + Ps. 65. 13; Is. 49. 18; 61. 10.

CLOTHES, Mk. 5. 28 if I touch but his *c.*; Lk. 8. 27 ware no *c.*; 19. 36 they spread their *c.* in the way; Ac. 7. 58 witnesses laid down their *c.* at Saul's feet + Dt. 29. 5; Neh. 4. 23; Mt. 24. 18.

CLOTHING, Mk. 12. 38 love to go in long *c.*; Ac. 10. 30 a man in bright *c.*; Jas. 2. 3 respect to him that weareth the gay *c.* + Job 24. 7; Pro. 31. 25.

CLOUD, Ex. 13. 21 in a pillar of *c.*; 40. 36 when the *c.* was taken up, Nu. 9. 17; 1 K. 8. 10 the *c.* filled the house, 2 Ch. 5. 13; Ez. 10. 4; 1 K. 18. 44 a little *c.* like a man's hand; Ecc. 12. 2 nor the *c.* return after the rain; Is. 44. 22 as a thick *c.* thy transgressions; 60. 8 these that fly as a *c.*; Dan. 7. 13 Son of man came with the *c.* of heaven; Hos. 6. 4 your goodness is as a morning *c.*; Mt. 17. 5 *c.* overshadowed, Mk. 9. 7; Lk. 9. 34; Mt. 24. 30 see the Son of man coming in the *c.*, 26. 64; Mk. 13. 26; 14. 62; Ac. 1. 9 a *c.* received him out of their sight; 1 Cor. 10. 1 fathers were under the *c.*; Heb. 12. 1 so great a *c.* of witnesses; 2 Pet. 2. 17 *c.* carried with a tempest, Jud. 12; Rev. 14. 14 upon the *c.* one sat, 15, 16 + Ex. 14. 20; Nu. 11. 25; Ecc. 11. 4; Joel 2. 2; Zep. 1. 15; Lk. 9. 35; 12. 54; 1 Thes. 4. 17.

CLOUDY, Ez. 30. 3 a *c.* day.

CLOUTS, Jer. 38. 11, 12.

CLOVEN, Ac. 2. 3 there appeared to them *c.* tongues + Lev. 11. 3.

CLUSTER, Nu. 13. 23 a branch with one *c.* + Gen. 40. 10; Rev. 14. 18.

COAL, Pro. 25. 22 thou shalt heap *c.* of fire, Ro. 12. 20; Is. 6. 6 seraphim having a live *c.* in his hand; Hab. 3. 5 burning *c.* went forth at his feet; Jn. 18. 18 had made a fire of *c.*; 21. 9 a fire of *c.* and fish + Lev. 16. 12; Ps. 18. 8.

COAST, Dt. 19. 3 divide the *c.* of thy land; Mt. 8. 34 depart out of their *c.*, Mk. 5. 17; Mt. 15. 21 into *c.* of Tyre and Sidon; Lk. 6. 17 multitude from sea *c.* came to hear + Mt. 4. 13.

COAT, Gen. 37. 3 *c.* of many colours; Ex. 28. 4 a broidered *c.*; 1 S. 2. 19 made Samuel a little *c.*; Mt. 10. 10 neither provide two *c.*; Lk. 3. 11 he that hath two *c.*; Jn. 19. 23 the *c.* was without seam; 21. 7 girt his fisher's *c.* + Dan. 3. 27.

COFFER, 1 S. 6. 8, 11, 15.

COFFIN, Gen. 50. 26.

COGITATIONS, Dan. 7. 28.

COLD (*adj.* or *n.*), Gen. 8. 22 *c.* and heat, shall not cease; Mt. 24. 12 love of many shall wax *c.*; Ac. 28. 2 because of the *c.*; Rev. 3. 15 neither *c.* nor hot, 16 + Ps. 147. 17; 2 Cor. 11. 27.

COLLAR, Ju. 8. 26; Job 30. 18.

COLLECTION, 1 Cor. 16. 1 the *c.* for the saints + 2 Ch. 24. 6, 9.

COLLEGE, 2 K. 22. 14; 2 Ch. 34. 22.

COLONY, Ac. 16. 12 Philippi, chief city of Macedonia, and a *c.*

COLOUR, Ac. 27. 30 under *c.* + Ju. 5. 30; Pro. 23. 31; Is. 54. 11.

COLT, Zec. 9. 9 riding upon a *c.*, Mt. 21. 5; Jn. 12. 15; Mt. 21. 2 *c.* with her, Mk. 11. 2; Lk. 19. 30.

COME, Gen. 11. 5 the Lord *c.* down to see the city; 15. 16 in the fourth generation shall *c.* hither; 28. 21 so that I *c.* again to my father's house; 49. 10 until Shiloh *c.*; Nu. 14. 30 ye shall not *c.* into the land; Dt. 33. 2 the Lord *c.* from Sinai; Jos. 23. 14 all are *c.* to pass; 1 S. 13. 11 thou *c.* not within the days; 17. 45 I *c.* to thee in the name of the Lord; 28. 14 an old man *c.* up; 1 K. 6. 1 in the 480th year after Israel were *c.* out; 13. 9 nor turn again by the same way that thou *c.*; 2 K. 9. 18 but he *c.* not again; 1 Ch. 29. 14 all things *c.* of thee; 2 Ch. 25. 20 for it *c.* of God; Ps. 40. 7 lo, I *c.*, Heb. 10. 7, 9; Ps. 96. 13 he *c.* to judge the earth; Pro. 25. 7 *c.* up hither; Is. 26. 21 the Lord *c.* out of his place; 55. 3 *c.* unto me, hear; 63. 1 who is this that *c.* from Edom; Mt. 3. 11 he that *c.* after me is mightier than I, Mk. 1. 7; Lk. 3. 16; Mt. 8. 9 *c.*, and he *c.*, Lk. 7. 8; Mt. 11. 3 art thou he that should *c.*, Lk. 7. 19, 20; Mt. 11. 28 *c.* all ye that labour; 22. 3 they would not *c.*; 25. 31 when the Son of man shall *c.* in his glory; Mk. 1. 25 *c.* out of him, Lk. 8. 29; Mk. 9. 12 Elias verily *c.* first; 29 this kind *c.*

forth by nothing but prayer; Lk. 7. 34 Son of man is *c.* eating and drinking; 14. 20 therefore I cannot *c.*; 19. 13 occupy till I *c.*; Jn. 1. 11 he *c.* unto his own; 3. 8 canst not tell whence it *c.*; 5. 40 ye will not *c.* to me; 6. 35 he that *c.* to me shall never hunger; 7. 34 thither ye cannot *c.*; 11. 43 Lazarus, *c.* forth; 14. 3 I will *c.* again, and receive you; 16. 28 I *c.* forth from the Father, and am *c.* into the world; Ac. 1. 11 shall so *c.* as ye have seen him go; 2 Cor. 6. 17 *c.* out from among them; Heb. 4. 1 should seem to *c.* short of it; 16 let us *c.* boldly to the throne of grace; 10. 37 he that shall *c.* will *c.*; Rev. 1. 1 which must shortly *c.* to pass; 7 he *c.* with clouds; 4. 1 *c.* up hither; 18. 4 *c.* out of her, my people; 21. 2 new Jerusalem *c.* down from God + Nu. 10. 29; Jos. 10. 6; 2 K. 5. 11; Ezr. 6. 21; Ps. 69. 27; 102. 13; Dan. 12. 12; Mic. 1. 3, 12; Hab. 3. 3; Mt. 8. 7; 24. 6; 25. 19; Jn. 11. 44; 15. 22.

COMELINESS, Is. 53. 2 he hath no form nor *c.* + Dan. 10. 8.

COMELY, 1 S. 16. 18 David, a *c.* person; 1 Cor. 11. 13 is it *c.* that a woman pray to God uncovered + Ps. 33. 1.

COMERS, Heb. 10. 1.

COMFORT (*n.*), Ps. 119. 76 let thy merciful kindness be for my *c.*; Mt. 9. 22 be of good *c.*, Mk. 10. 49; Lk. 8. 48; Ac. 9. 31 in the *c.* of the Holy Ghost; 2 Cor. 1. 3 the God of all *c.*; 7. 4 I am filled with *c.*; Ph. 2. 1 if there be any *c.* of love + Is. 57. 6; 2 Cor. 13. 11; Col. 4. 11.

COMFORT (*v.*), Gen. 37. 35 Jacob refused to be *c.*; 2 S. 10. 2 David sent to *c.* him, 1 Ch. 19. 2; Is. 40. 1 *c.* ye, *c.* ye my people; 49. 13 the Lord hath *c.* his people, 52. 9; 51. 12 I, even I, am he that *c.* you; 61. 2 to *c.* all that mourn; 66. 13 as one whom his mother *c.*; Zec. 1. 17 Lord shall yet *c.* Zion; Mt. 2. 18 would not be *c.*; Lk. 16. 25 he is *c.* and thou art tormented; Jn. 11. 19 to *c.* them concerning their brother; Eph. 6. 22 that he might *c.* your hearts; 1 Thes. 3. 7 we were *c.* over you; 4. 18 *c.* one another with these words + Job 2. 11; Ps. 119. 82; Is. 51. 19; 54. 11; Ac. 20. 12; Ro. 1. 12.

COMFORTABLE, 2 S. 14. 17; Zec. 1. 13.

COMFORTABLY, Is. 40. 2 speak ye *c.* to Jerusalem + 2 S. 19. 7; Hos. 2. 14.

COMFORTER, Job 16. 2 miserable *c.* are ye all; Ps. 69. 20 I looked for *c.*, but found none; Jn. 14. 16 shall give you another *C.*

COMFORTLESS, Jn. 14. 18 I will not leave you *c.*: I will come to you.

COMING (*n.*), 1 S. 16. 4 trembled at his *c.*; Mal. 4. 5 the *c.* of the great day; Mt. 24. 3 the sign of thy *c.*; 1 Cor. 1. 7 waiting for the *c.* of our Lord Jesus; 15. 23 they that are Christ's at his *c.*; 1 Thes. 4. 15 we which remain to the *c.* of the Lord; Jas. 5. 8 the *c.* of the Lord draweth nigh; 2 Pet. 3. 12 looking and hasting to the *c.* of the day of God + Ac. 7. 52; 2 Thes. 2. 1; 2 Pet. 1. 16.

COMMAND (*n.*), Job 39. 27.

COMMAND (*v.*), Gen. 18. 19 Abraham will *c.* his children; Dt. 7. 11 shalt keep commandments I *c.* thee this day; Jos. 1. 9 have not I *c.* thee; Ps. 148. 5 he *c.*, and they were created; Lk. 8. 25 he *c.* the winds, and they obey him; Heb. 12. 20 they could not endure that which was *c.* + Jos. 1. 16; Ps. 33. 9; Mt. 28. 20.

COMMANDER, Is. 55. 4 given him for a leader and *c.* to people.

COMMANDMENT, Ex. 34. 28 wrote on tables the ten *c.*, Dt. 4. 13; 10. 4; Nu. 24. 13 I cannot go beyond the *c.* of the L.; Dt. 30. 11 this *c.* I command thee this day; 1 S. 13. 13 thou hast not kept the *c.* of the Lord; 2 K. 24. 3 at the *c.* of Lord came this on Judah; Ps. 19. 8 the *c.* of the L. is pure; 111. 7 all his *c.* are sure; Mt. 5. 19 shall break one of these least *c.*; 15. 9 teaching for doctrines the *c.* of men, Mk. 7. 7; Mt. 22. 36 which is the great *c.* in the law; 40 on these two *c.* hang all the law and prophets; Jn. 13. 34 a new *c.* I give unto you; 14. 21 he that hath my *c.*, and keepeth them; Ro. 7. 8 but sin, taking occasion by the *c.*, 11; 13. 9 if there be any other *c.*; 2 Cor. 8. 8 I speak not by *c.*; Eph. 6. 2 which is the first *c.* with promise; 1 Tim. 1. 5 the end of the *c.* is charity; 1 Jn. 2. 7 I write no new *c.*; Rev. 22. 14 blessed are they that do his *c.* + Dt. 6. 25; 2 Ch. 7. 19; Ps. 147. 15; Mk. 10. 19; 1 Cor. 7. 19; Col. 2. 22.

COMMEND, Lk. 16. 8 the lord *c.* the unjust steward; 23. 46 into thy hands I *c.* my spirit; Ac. 20. 32 I *c.* you to God; 2 Cor. 3. 1 do we begin again to *c.* ourselves; 10. 18 not he that *c.* himself is approved + Ac. 14. 23; 2 Cor. 12. 11.

COMMENDATION, 2 Cor. 3. 1 need we, as some others, epistles of *c.*

COMMISSION, Ezr. 8. 36; Ac. 26. 12.

COMMIT, Jos. 7. 1 *c.* a trespass in the accursed thing, 22. 20; Ps. 37. 5 *c.* thy way unto the Lord; Lk. 12. 48 to whom men have *c.* much, of him; Jn. 2. 24 Jesus did not *c.* himself to them; 1 Cor. 6. 18 but he that *c.* fornication sinneth against his own body; 1 Tim. 6. 20 keep that which is *c.* to thy trust; 2 Tim. 1. 12 he is able to keep that which I *c.* to him; 2. 2 the same *c.* thou to faithful men; 1 Pet. 2. 23 *c.* himself to him that judgeth righteously + Job 5. 8; Ps. 31. 5; Ro. 1. 32.

COMMODIOUS, Ac. 27. 12.

COMMON, Nu. 16. 29 die the *c.* death of all men; 1 S. 21. 4 there is no *c.* bread; Mk. 12. 37 the *c.* people heard him gladly; Ac. 2. 44 had all things *c.*, 4. 32; 10. 14 never eaten any thing that is *c.*, 11. 8; 1 Cor. 10. 13 no temptation taken you but *c.* to man + Lev. 4. 27; Jer. 26. 23; Tit. 1. 4.

COMMONWEALTH, Eph. 2. 12.

COMMOTION, Jer. 10. 22; Lk. 21. 9.

COMMUNE, Ps. 4. 4 *c.* with your own heart; 77. 6 I *c.* with mine own heart, Ecc. 1. 16 + Gen. 18. 33; Lk. 6. 11; 22. 4; Ac. 24. 26.

COMMUNICATE, 1 Tim. 6. 18 willing to *c.*; Heb. 13. 16 to *c.* forget not + Ph. 4. 15.

COMMUNICATION, Mt. 5. 37 but let your *c.* be Yea, yea; nay, nay; Lk. 24. 17 what manner of *c.* are these; 1 Cor. 15. 33 evil *c.* corrupt good manners; Eph. 4. 29 no corrupt *c.* proceed, Col. 3. 8.

COMMUNION, 1 Cor. 10. 16 *c.* of the blood of Christ; 2 Cor. 13. 14 the *c.* of the Holy Ghost.

COMPACT, Ps. 122. 3.

COMPACTED, Eph. 4. 16.

COMPANION, Ps. 122. 8 for my *c.s'* sake, I will say, Peace; Rev. 1. 9 *c.* in tribulation + Ex. 32. 27; Mal. 2. 14; Heb. 10. 33.

COMPANY (*n.*), Ju. 7. 16 into three *c.*; 1 S. 11. 11 Saul put the people in three *c.*; 2 K. 9. 17 I see a *c.*; Ps. 55. 14 we walked to the house of God in *c.*; 68. 11 great was the *c.* of those that published; Lk. 2. 44 supposing him to have been in the *c.*; 9. 14 sit down by fifties in a *c.*; Ro. 15. 24 if first I be somewhat filled with your *c.*; 2 Thes. 3. 14 have no *c.* with him; Heb. 12. 22 to an innumerable *c.* of angels + Nu. 16. 16; Is. 57. 13; Ac. 4. 23.

COMPANY (*v.*), Ac. 1. 21 of these men which have *c.* with us + 1 Cor. 5. 9.

COMPARABLE, Lam. 4. 2.

COMPARE, Is. 46. 5 to whom will ye *c.* me; Ro. 8. 18 are not worthy to be *c.* with the glory + Ps. 89. 6.

COMPARISON, Mk. 4. 30 with what *c.* shall we compare it + Ju. 8. 2, 3; Hag. 2. 3.

COMPASS (*n.*), Pro. 8. 27 set a *c.* on the face of the earth; Ac. 28. 13 we fetched a *c.* to Rhegium.

COMPASS (*v.*), Jos. 6. 3 ye shall *c.* the city; Ps. 32. 10 mercy shall *c.* him about; 118. 10 all nations *c.* me about; Mt. 23. 15 ye *c.* sea and land; Lk. 19. 43 thine enemies shall *c.* thee round; 21. 20 Jerusalem *c.* with armies; Heb. 5. 2 he himself also is *c.* with infirmity; 11. 30 *c.* about seven days + 2 K. 6. 15; Ps. 32. 7; Hab. 1. 4; Heb. 12. 1.

COMPASSION, 2 Ch. 36. 15 he had *c.* on his people; Ps. 86. 15 a God full of *c.*, 111. 4; 112. 4; 145. 8; Lam. 3. 22 his *c.* fail not; Mt. 9. 36 Jesus moved with *c.*, 14. 14; Mk. 6. 34; Mt. 15. 32 I have *c.* on the multitude, Mk. 8. 2; Mt. 18. 27 the lord of that servant was moved with *c.*; Lk. 10. 33 he had *c.* on him; Ro. 9. 15 I will have *c.* on whom I will have *c.*; Heb. 5. 2 who can have *c.* on the ignorant; 1 Pet. 3. 8 having *c.* one of another; 1 Jn. 3. 17 shutteth up his bowels of *c.* + Lk. 7. 13; Jud. 22.

COMPEL, Lk. 14. 23 *c.* them to come in + 2 Cor. 12. 11; Gal. 2. 14.

COMPLAIN, Nu. 11. 1 the people *c.*

COMPLAINERS, Jud. 16.

COMPLAINING (*n.*), Ps. 144. 14 no *c.* in our streets.

COMPLAINT, Ps. 142. 2 I poured out my *c.* before him + Job 23. 2; Ac. 25. 7.

COMPLETE, Col. 4. 12 *c.* in all the will of God + Col. 2. 10.

COMPREHEND, Jn. 1. 5 the darkness *c.* it not; Ro. 13. 9 is briefly *c.* in this saying; Eph. 3. 18 may be able to *c.* with all saints.

CONCEAL, Pro. 11. 13 a faithful spirit *c.* the matter; 25. 2 it is the glory of God to *c.* a thing + Ps. 40. 10; Pro. 12. 23.

CONCEIT, Ro. 11. 25 wise in your own *c.*, 12. 16 + Pro. 26. 5, 12.

CONCEIVE, Ps. 51. 5 in sin did my mother *c.* me; Is. 7. 14 a virgin shall *c.*; Mt. 1. 20 that which is *c.* in her is of the Holy Ghost; Lk. 1. 36 Elisabeth hath *c.* a son; Ac. 5. 4 why hast thou *c.* this thing + Heb. 11. 11.

CONCEPTION, Gen. 3. 16; Hos. 9. 11.

CONCISION, Ph. 3. 2.

CONCLUDE, Ro. 11. 32 for God hath *c.* them all in unbelief; Gal. 3. 22 hath *c.* all under sin.

CONCLUSION, Ecc. 12. 13.

CONCORD, 2 Cor. 6. 15 and what *c.* hath Christ with Belial?

CONCOURSE, Pro. 1. 21; Ac. 19. 40.

CONCUBINE, Ju. 19. 2.

CONCUPISCENCE, 1 Thes. 4. 5 not in the lust of *c.* + Ro. 7. 8; Col. 3. 5.

CONDEMN, Is. 50. 9 who is he that shall *c.* me; Mt. 12. 41 and shall *c.* it, because, Lk. 11. 32; Mt. 20. 18 they shall *c.* him to death, Mk. 10. 33; Lk. 6. 37 *c.* not, and ye shall not be *c.*; Jn. 3. 18 he that believeth on him is not *c.*; 8. 11 neither do I *c.* thee; Ro. 8. 3 *c.* sin in the flesh; 14. 22 that *c.* not himself; 1 Jn. 3. 20 if our heart *c.* us + Ps. 109. 7; Mk. 14. 64.

CONDEMNATION, Lk. 23. 40 thou art in the same *c.*; Jn. 3. 19 this is the *c.*, that light; 5. 24 he that believeth shall not come into *c.*; Ro. 5. 16 by one to *c.*; 2 Cor. 3. 9 the ministration of *c.*; Jas. 3. 1 the greater *c.*

CONDESCEND, Ro. 12. 16.

CONDITION, Lk. 14. 32 desireth *c.* of peace + 1 S. 11. 2.

CONDUCT, 2 S. 19. 15; Ac. 17. 15.

CONDUIT, 2 K. 20. 20 made a pool and a *c.* + 2 K. 18. 17; Is. 7. 3; 36. 2.

CONFECTION, Ex. 30. 35.

CONFECTIONARIES, 1 S. 8. 13.

CONFEDERACY, Is. 8. 12; Ob. 7.

CONFEDERATE, Gen. 14. 13; Ps. 83. 5; Is. 7. 2.

CONFERENCE, Gal. 2. 6 in *c.* added nothing to me.

CONFERRED, Ac. 4. 15 they *c.* among themselves; Gal. 1. 16 I *c.* not with flesh and blood + Ac. 25. 12.

CONFESS, Lev. 16. 21 *c.* over live goat all the iniquities; Ps. 32. 5 I will *c.* my transgressions; Mt. 3. 6 *c.* their sins; 10. 32 whosoever shall *c.* me before men, Lk. 12. 8; Ac. 19. 18 many came and *c.*; Ro. 10. 9 shalt *c.* with thy mouth; 15. 9 I will *c.* to thee among the Gentiles; Jas. 5. 16 *c.* your faults one to another; 1 Jn. 1. 9 if we *c.* our sins, he is faithful to forgive + Pro. 28. 13; Jn. 9. 22; Rev. 3. 5.

CONFESSION, Jos. 7 19 make *c.* to him; Ro. 10. 10 with the mouth *c.* is made; 1 Tim. 6. 13 witnessed a good *c.*

CONFIDENCE, Pro. 3. 26 the Lord shall be thy *c.*; 2 Cor. 2. 3 having *c.* in you all + Ps. 65. 5; 118. 8; Heb. 3. 14; 1 Jn. 5. 14.

CONFIDENT, 2 Cor. 5. 6 we are always *c.* + Ro. 2. 19.

CONFIDENTLY, Lk. 22. 59.

CONFIRM, Is. 44. 26 that *c.* the word of his servant; Ez. 13. 6 would *c.* the word; Mk. 16. 20 *c.* the word with signs following; Ac. 15. 41 *c.* the churches; 1 Cor. 1. 8 shall also *c.* you to the end + Heb. 2. 3.

CONFIRMATION, Ph. 1. 7 *c.* of the gospel; Heb. 6. 16 an oath for *c.*

CONFISCATION, Ezr. 7. 26.

CONFLICT, Ph. 1. 30; Col. 2. 1.

CONFORMABLE, Ph. 3. 10 being made *c.* to his death.

CONFORMED, Ro. 8. 29 *c.* to the image of his Son; 12. 2 be not *c.* to this world.

CONFOUND, Gen. 11. 7 let us *c.* their language, 9; Ac. 9. 22 Saul *c.* the Jews; 1 Cor. 1. 27 to *c.* the wise; 1 Pet. 2. 6 he that believeth on him shall not be *c.* + Ps. 22. 5; 69. 6; Is. 50. 7; Ac. 2. 6.

CONFUSED, Ac. 19. 32.

CONFUSION, Jer. 20. 11 their everlasting *c.*; Dan. 9. 7 to us *c.* of face, 8; 1 Cor. 14. 33 God is not the author of *c.* + Ps. 44. 15; 71. 1; Ac. 19. 29.

CONGEALED, Ex. 15. 8.

CONGRATULATE, 1 Ch. 18. 10.

CONGREGATION, Lev. 4. 13 if the whole *c.* sin; Nu. 16. 3 lift ye up yourselves above the *c.* of the Lord; Ps. 22. 25 my praise shall be of thee in the great *c.* + Nu. 16. 22; Ju. 21. 13; Ac. 13. 43.

CONQUER, Rev. 6. 2 *c.* and to *c.*

CONQUERORS, Ro. 8. 37 in all these things we are more than *c.*

CONSCIENCE, Jn. 8. 9 convicted by their own *c.*; Ac. 23. 1 in all good *c.*; 24. 16 a *c.* void of offence; Ro. 2. 15 their *c.* also bearing witness; 13. 5 be subject also for *c.* sake; 1 Cor. 10. 25 asking no question for *c.* sake, 27; 2 Cor. 1. 12 testimony of our *c.*; Heb. 13. 18 trust we have a good *c.* + 2 Cor. 5. 11; 1 Tim. 1. 19.

CONSECRATE, Ex. 29. 9 thou shalt *c.* Aaron and his sons, 30. 30; 32. 29 *c.* yourselves to day to the Lord; 1 K. 13. 33 whosoever would, Jeroboam *c.* him; 1 Ch. 29. 5 to *c.* his service this day to the Lord; Heb. 7. 28 the Son, who is *c.* for evermore; 10. 20 a new and living way which he hath *c.* + Ju. 17. 5, 12.

CONSECRATION, Ex. 29. 22; Nu. 6. 7.

CONSENT (*v.*), Lk. 23. 51 the same had not *c.* to the deed of them; Ac. 8. 1 and Saul was *c.* to Stephen's death, 22. 20; Ro. 7. 16 I *c.* to the law + Ps. 50. 18.

CONSENT (*n.*), Hos. 6. 9; Zep. 3. 9.

CONSIDER, Dt. 4. 39 *c.* it in thine heart; Ps. 33. 15 he *c.* all their works; Is. 1. 3 my people doth not *c.*; Hag. 1. 5 *c.* your ways, 7; Mk. 6. 52 they *c.* not the miracle of the loaves; Ac. 12. 12 when he had *c.* the thing + Ps. 8. 3; Gal. 6. 1; Heb. 10. 24.

CONSIST, Col. 1. 17 by him all things *c.* + Lk. 12. 15.

CONSOLATION, Lk. 2. 25 waiting for the *c.* of Israel; Ac. 4. 36 the son of *c.*; Ro. 15. 5 the God of *c.*; Ph. 2. 1 if there be any *c.*; 2 Thes. 2. 16 given us everlasting *c.*; Heb. 6. 18 a strong *c.* + Lk. 6. 24; Ac. 15. 31.

CONSORTED, Ac. 17. 4.

CONSPIRACY, 2 S. 15. 12 Absalom's *c.* was strong + 2 K. 17. 4; Jer. 11. 9; Ac. 23. 13.

CONSPIRATORS, 2 S. 15. 31.

CONSPIRED, Gen. 37. 18 *c.* against Joseph; 1 S. 22. 8 you have *c.* against me + Neh. 4. 8; Am. 7. 10.

CONSTANTLY, Ac. 12. 15; Tit. 3. 8.

CONSTELLATIONS, Is. 13. 10.

CONSTRAIN, Mt. 14. 22 Jesus *c.* his disciples, Mk. 6. 45; Lk. 24. 29 but they *c.* him; 2 Cor. 5. 14 the love of Christ *c.* us + Job 32. 18; Ac. 16. 15; Gal. 6. 12.

CONSTRAINT, 1 Pet. 5. 2 not by *c.*

CONSULT, Mt. 26. 4 *c.* that they might take Jesus + Ps. 83. 5; Lk. 14. 31; Jn. 12. 10.

CONSULTATION, Mk. 15. 1 the chief priests held a *c.*

CONSULTER, Dt. 18. 11.

CONSUME, Gen. 19. 15 lest thou be *c.*; Ex. 3. 2 the bush burned, and was not *c.*; Nu. 16. 21 that I may *c.* them in a moment, 45; Dt. 4. 24 God is a *c.* fire, Heb. 12. 29; 1 S. 12. 25 ye shall be *c.*, both you and your king; 2 K. 1. 10 *c.* him and his fifty; Ps. 39. 11 his beauty to *c.* away like a moth; 78. 33 their days did he *c.* in vanity; Lam. 3. 22 it is of the Lord's mercies we are not *c.*; Lk. 9. 54 fire to come and *c.* them; Gal. 5. 15 ye be not *c.* one of another + Ex. 32. 10; Jer. 5. 3; Mal. 3. 6; 2 Thes. 2. 8; Jas. 4. 3.

CONSUMMATION, Dan. 9. 27.

CONSUMPTION, Lev. 26. 16; Is. 28. 22.

CONTAIN, 1 K. 8. 27 heaven of heavens cannot *c.* thee, 2 Ch. 2. 6; 6. 18; 1 Pet. 2. 6 wherefore it is *c.* in scripture + Jn. 2. 6; Ro. 2. 14; 1 Cor. 7. 9.

CONTEMN, Ps. 10. 13; 107. 11.

CONTEMPT, Dan. 12. 2 awake to everlasting *c.* + Ps. 107. 40; 123. 3.

CONTEMPTIBLE, 2 Cor. 10. 10 his speech *c.* + Mal. 1. 7.

CONTEND, Job 40. 2 he that *c.* with the Almighty; Is. 57. 16 I will not *c.* for ever; Jud. 3 earnestly *c.* for faith + Is. 49. 25; Ac. 11. 2.

CONTENT (*adj.*), 2 K. 5. 23 be *c.*, take two talents; Ph. 4. 11 learned in every state to be *c.*; 1 Tim. 6. 8 let us be therewith *c.*; Heb. 13. 5 be *c.* with such things as ye have + Gen. 37. 27.

CONTENT (*v.*), Mk. 15. 15 willing to *c.* people.

CONTENTION, Ac. 15. 39 the *c.* was so sharp between them; 1 Cor. 1. 11 there are *c.* among you; Ph. 1. 16 preach Christ of *c.* + Pro. 23. 29; Tit. 3. 9.

CONTENTIOUS, Pro. 27. 15 a *c.* woman; Ro. 2. 8 but to them that are c.; 1 Cor. 11. 16 if any man seem to be c.

CONTENTMENT, 1 Tim. 6. 6 but godliness with c. is great gain.

CONTINUAL, Nu. 4. 7 the c. bread; Lk. 18. 5 by her c. coming; Ro. 9. 2 I have c. sorrow in my heart.

CONTINUALLY, Ps. 34. 1 his praise shall c. be in my mouth, 71. 6; Ac. 6. 4 give ourselves c. to prayer; Heb. 7. 3 abideth a priest c.; 10. 1 offered year by year c. + Dan. 6. 16; Ro. 13. 6.

CONTINUANCE, Ro. 2. 7 by patient c. in well doing + Is. 64. 5.

CONTINUE, 1 S. 12. 14 c. following the Lord your God; Lk. 22. 28 ye are they which have c. with me; Jn. 8. 31 if ye c. in my word; 15. 9 c. ye in my love; Ac. 13. 43 to c. in the grace of God; Col. 1. 23 if ye c. in the faith; 2 Pet. 3. 4 all things c. as they were + Ps. 102. 28; Ac. 2. 42; Gal. 3. 10; 1 Tim. 4. 16; Heb. 7. 23; 8. 9.

CONTRADICTING, Ac. 13. 45.

CONTRADICTION, Heb. 12. 3 consider him that endured such c. + Heb 7. 7.

CONTRARIWISE, 2 Cor. 2. 7; 1 Pet. 3. 9.

CONTRARY, Mt. 14. 24 the wind was c.; Gal. 5. 17 are c. the one to the other + Lev. 26. 21; Ac. 26. 9; 1 Thes. 2. 15.

CONTRIBUTION, Ro. 15. 26 to make a c. for the poor saints.

CONTRITE, Ps. 51. 17 a c. heart, O God, thou wilt not despise; Is. 57. 15 with him also that is of a c. and humble spirit + Ps. 34. 18; Is. 66. 2.

CONTROVERSY, Jer. 25. 31 the Lord hath a c. with the nations, Hos. 4. 1; Mic. 6. 2; 1 Tim. 3. 16 without c. + Dt. 17. 8.

CONVENIENT, Pro. 30. 8 food c. for me; Ac. 24. 25 a c. season; Ro. 1. 28 to do those things which are not c. + Mk. 6. 21; Eph. 5. 4.

CONVENIENTLY, Mk. 14. 11.

CONVERSANT, Jos. 8. 35; 1 S. 25. 15.

CONVERSATION, 2 Cor. 1. 12 in godly sincerity we have had our c.; Eph. 4. 22 put off concerning the former c.; Ph. 3. 20 our c. is in heaven; 1 Pet. 2. 12 having your c. honest; 2 Pet. 2. 7 filthy c. of wicked; 3. 11 in all holy c. + Ps. 50. 23; 1 Pet. 3. 1.

CONVERSION, Ac. 15. 3 declaring the c. of the Gentiles.

CONVERT, Ps. 19. 7 the law of the Lord is perfect, c. the soul; Is. 6. 10 and c., and be healed, Mt. 13. 15; Mk. 4. 12; Jn. 12. 40; Ac. 28. 27; Lk. 22. 32 when c., strengthen thy brethren; Ac. 3. 19 repent and be c.; Jas. 5. 19 and one c. him + Mt. 18. 3.

CONVERTS, Is. 1. 27.

CONVEY, Neh. 2. 7; Jn. 5. 13.

CONVICTED, Jn. 8. 9.

CONVINCE, Jn. 8. 46 which of you c. me of sin; Ac. 18. 28 mightily c. the Jews; Tit. 1. 9 able to c. gainsayers + 1 Cor. 14. 24; Jud. 15.

CONVOCATION, Ex. 12. 16 an holy c., Lev. 23. 2; Nu. 28. 25; 29. 7.

COOK, 1 S. 8. 13; 9. 23.

COOL (n.), Gen. 3. 8 walking in the garden in the c. of the day.

COOL (v.), Lk. 16. 24 c. my tongue.

COPIED, Pro. 25. 1.

COPPER, Ezr. 8. 27.

COPPERSMITH, 2 Tim. 4. 14.

COPY (n.), Dt. 17. 18 a c. of this law, Jos. 8. 32.

CORAL, Job 28. 18; Ez. 27. 16.

CORBAN, Mk. 7. 11 it is C.

CORD, Ps. 2. 3 let us cast away their c.; Ecc. 4. 12 a threefold c.; 12. 6 the silver c.; Is. 5. 18 with c. of vanity; Hos. 11. 4 with the c. of a man + Ex. 35. 18; Ju. 15. 13.

CORMORANT, Lev. 11. 17; Dt. 14. 17; Is. 34. 11; Zep. 2. 14.

CORN, Gen. 27. 28 plenty of c. and wine; 42. 1 there was c. in Egypt, Ac. 7. 12; Dt. 11. 14 gather in thy c. and wine and oil; 16. 13 after thou hast gathered in thy c. and wine; Jos. 5. 11 the old c. of the land, 12; Ps. 65. 13 the valleys also are covered over with c.; Ez. 36. 29 I will call for the c.; Hos. 2. 22 the earth shall hear the c.; Mk. 4. 28 the full c. in the ear + Ex. 22. 6; Hos. 14. 7.

CORN FIELDS, Mk. 2. 23 he went through the c. f., Mt. 12. 1; Lk. 6. 1.

CORN FLOOR, Is. 21. 10; Hos. 9. 1.

CORNER, Lev. 19. 9 shalt not reap the c. of thy field, 23. 22; Is. 30. 20 yet shall thy teachers not be removed into a c.; Mt. 6. 5 to pray in the c. of the streets; Ac. 26. 26 this thing was not done in a c. + Is. 11. 12; Rev. 7. 1.

CORNER GATE, 2 K. 14. 13; Zec. 14. 10.

CORNER STONE, Ps. 118. 22 is become the head s. of the c.; Is. 28. 16 a precious c. s., 1 Pet. 2. 6; Eph. 2. 20 Christ himself being the chief c. s. + Ps. 144. 12.

CORNET, 1 Ch. 15. 28; Ps. 98. 6; Dan. 3. 5.

CORPSE, 2 K. 19. 35 they were all dead c., Is. 37. 36; Mk. 6. 29 took John's c., and laid it in a tomb.

CORRECT, Pro. 3. 12 whom the Lord loveth he c.; 29. 17 c. thy son; Heb. 12. 9 fathers of our flesh which c. + Ps. 39. 11; Jer. 10. 24.

CORRECTION, Pro. 23. 13 withhold not c. from the child; 2 Tim. 3. 16 profitable for c. + Pro. 3. 11; Jer. 5. 3.

CORRUPT (adj.), Gen. 6. 11 the earth also was c., 12; Mt. 7. 17 a c. tree bringeth forth evil fruit; 12. 33 make the tree c. and his fruit c. + Ps. 14. 1; Mal. 1. 14; Eph. 4. 22.

CORRUPT (v.), Ex. 32. 7 have c. themselves, Dt. 9. 12; 4. 16 lest ye c. yourselves, 25; 2 Cor. 2. 17 which c. the word; 11. 3 lest your minds be c. + Jas. 5. 2.

CORRUPTERS, Is. 1. 4; Jer. 6. 28.

CORRUPTIBLE, Ro. 1. 23 made like to c. man; 1 Pet. 1. 18 not redeemed with c. things.

CORRUPTION, 2 K. 23. 13 the mount of c.; Ps. 16. 10 thine holy One to see c., Ac. 2. 27; 13. 35; 13. 34 no more to return to c.; 1 Cor. 15. 42 it is sown in c. + Job 17. 14; Jon. 2. 6; Gal. 6. 8.

CORRUPTLY, 2 Ch. 27. 2; Neh. 1. 7.

COST, 2 S. 24. 24 neither offer to God of that which c. me nothing; Lk. 14. 28 counteth the c. + 2 S. 19. 42.

COSTLY, 1 K. 5. 17; Jn. 12. 3; 1 Tim. 2. 9.

COTTAGE, Is. 1. 8 left as a c. in a vineyard + Zep. 2. 6.

COUCH (n.), Lk. 5. 19; Ac. 5. 15.

COUCH (v.), Gen. 49. 9 Judah c. as a lion; 14 Issachar c. down between two burdens + Nu. 24. 9; Dt. 33. 13; Job 38. 40.

COULD, Mk. 14. 8 what she c.

COULTER, 1 S. 13. 20.

COUNCIL, Mt. 5. 22 in danger of c.; Mk. 15. 1 whole c. bound Jesus + Mt. 10. 17; 26. 59; Mk. 13. 9; Jn. 11. 47; Ac. 5. 21, 27; 6. 12; 22. 30.

COUNSEL (n.), 2 S. 15. 31 turn c. of Ahithophel into foolishness; 20. 18 ask c. at Abel; 1 K. 12. 8 forsook the c. of old men, 13; 2 Ch. 10. 8, 13; Ps. 2. 2 rulers take c. against Lord; 55. 14 we took sweet c. together; 73. 24 thou shalt guide me with thy c.; Pro. 1. 25 set at nought all my c.; 11. 14 where no c. is, the people fall; Is. 11. 2 spirit of c. and might; Mk. 3. 6 they took c. against Jesus, Jn. 11. 53; Ac. 4. 28 whatsoever thy c. determined; 20. 27 declare to you all the c. of God; 1 Cor. 4. 5 will make manifest the c. of the hearts + 1 S. 14. 37; Job 38. 2; Ps. 31. 13; Pro. 21. 30; Is. 40. 14.

COUNSEL (v.), Rev. 3. 18 I c. thee to buy of me gold.

COUNSELLOR, 2 S. 15. 12 Ahithophel, David's c., 1 Ch. 27. 33; Pro. 11. 14 in the multitude of c. is safety, 24. 6; Is. 9. 6 Wonderful, C.; 40. 13 or who being his c. hath taught him, Ro. 11. 34; Mk. 15. 43 Joseph, an honourable c., Lk. 23. 50 + Ps. 119. 24; Is. 1. 26.

COUNT (n.), Ex. 12. 4.

COUNT (v.), Ps. 139. 18 if I c. them, they are more than the sand; Ro. 2. 26 uncircumcision be c. for circumcision + Ps. 88. 4.

COUNTENANCE (n.), Gen. 4. 5 his c. fell; Nu. 6. 26 the Lord lift up his c.; 1 S. 16. 7 look not on his c., or the height of his stature; Neh. 2. 2 why is thy c. sad; Ps. 4. 6 Lord, lift up the light of thy c. upon us; 42. 5 the help of his c.; Mt. 6. 16 be not of a sad c.; Ac. 2. 28 full of joy with thy c.; Rev. 1. 16 his c. was as the sun + Gen. 31. 2; Ps. 89. 15; Dan. 5. 6.

COUNTENANCE (v.), Ex. 23. 3.

COUNTRY, Gen. 12. 1 get thee out of thy c., Ac. 7. 3; Jer. 31. 8 behold, I will bring them from the north c.; Mt. 13. 57 save in his own c., Mk. 6. 4; Lk. 4. 24; Jn. 4. 44; Mt. 21. 33 went into a far c., Mk. 12. 1; Lk. 20. 9; Mt. 25. 14 as a man trav. into far c., Lk. 19. 12; Ac. 27. 27 drew near to some c.; Heb. 11. 9 sojourned in land of promise as in strange c.; 16 a better c. + Is. 46. 11; Ez. 47. 22; Jon. 1. 8; Zec. 10. 9; Mk. 5. 10; Lk. 15. 13; 21. 21; Ac. 12. 20.

COUNTRY VILLAGES, 1 S. 6. 18.

COUNTRYMEN, 2 Cor. 11. 26; 1 Thes. 2. 14.

COUPLE (v.), Ex. 26. 3; 1 Pet. 3. 2.

COUPLING, Ex. 26. 4; 2 Ch. 34. 11.

COURAGE, Dt. 31. 6 be strong,

and of good *c.*, 7, 23; Jos. 1. 6; 1 Ch. 22. 13; 28. 20; Ps. 27. 14 wait on Lord, be of good *c.*, 31. 24 + Nu. 13. 20; Jos. 2. 11; Ac. 28. 15.

COURAGEOUS, Jos. 1. 7; 2 S. 13. 28.

COURAGEOUSLY, 2 Ch. 19. 11.

COURSE, 1 Ch. 23. 6 David divided the Levites into *c.*; 2 Ch. 8. 14 Solomon appointed the *c.* of the priests; 31. 2 Hezekiah appointed the *c.* of the priests; Lk. 1. 5 of the *c.* of Abia; Ac. 20. 24 that I might finish my *c.*; 1 Cor. 14. 27 and that by *c.*; 2 Tim. 4. 7 I have finished my *c.* + Ps. 82. 5; Ezr. 3. 11; Ac. 13. 25; Jas. 3. 6.

COURT, Ex. 27. 9 make the *c.* of tabern., 35. 17; 38. 9; 39. 40; Ps. 84. 2 my soul fainteth for the *c.* of the Lord; 100. 4 enter into his *c.* with praise; Is. 1. 12 to tread my *c.* + Ps. 135. 2; Ez. 40. 17; Rev. 11. 2.

COURTEOUS, 1 Pet. 3. 8 be *c.*

COURTEOUSLY, Ac. 27. 3; 28. 7.

COUSIN, Lk. 1. 36, 58.

COVENANT, Gen. 9. 12 this is the token of the *c.*; Ex. 24. 7 the book of the *c.*; 34. 28 the words of the *c.*; Dt. 7. 9 which keepeth *c.*, 1 K. 8. 23; Neh. 1. 5; Dt. 9. 9 the tables of the *c.*, Heb. 9. 4; Dt. 31. 16 will break my *c.*; Jos. 24. 25 Joshua made a *c.* with people; Job 31. 1 I made a *c.* with mine eyes; Ps. 89. 34 my *c.* will I not break; Is. 28. 15 made a *c.* with death; Jer. 31. 31 I will make a new *c.* with Israel, Heb. 8. 8; Lk. 1. 72 and to remember his holy *c.*; Ac. 7. 8 and he gave him the *c.* of circumcision; Ro. 11. 27 this is my *c.*, when I take away; Gal. 4. 24 these are the two *c.*; Heb. 13. 20 the blood of the everlasting *c.* + Gen. 9. 16; 1 S. 18. 3; 1 K. 8. 21; Pro. 2. 17; Jer. 50. 5; Ac. 3. 25; Heb. 8. 13.

COVENANTBREAKERS, Ro. 1. 31.

COVENANTED, Hag. 2. 5; Mt. 26. 15.

COVER, Ex. 24. 15 a cloud *c.* the mount, 16; 33. 22 I will *c.* thee with my hand; Nu. 9. 15 cloud *c.* the tabernacle, 16; 16. 42; Dt. 33. 12 the Lord shall *c.* him all the day long; Ps. 140. 7 hast *c.* my head in the day of battle; Is. 6. 2 with twain he *c.* his face; Mt. 10. 26 there is nothing *c.* that shall not be revealed; 1 Cor. 11. 6 if the woman be not *c.*, let her be shorn + Nu. 22. 5; Ps. 85. 2; 104. 2; Is. 30. 1; Hos. 10. 8; Lk. 23. 30.

COVERING, Is. 25. 7 the *c.* cast over all people + Ps. 105. 39; Is. 30. 22; 1 Cor. 11. 15.

COVERS, Ex. 25. 29; Nu. 4. 7.

COVERT, Ps. 61. 4 I will trust in the *c.* of thy wings; Is. 4. 6 a *c.* from storm and rain; 32. 2 a man shall be a *c.* from the tempest + 1 S. 25. 20; 2 K. 16. 18.

COVET, Ex. 20. 17 thou shalt not *c.* thy neighbour's house, Dt. 5. 21; Ro. 7. 7; 13. 9; 1 Cor. 12. 31 but *c.* earnestly the best gifts + Hab. 2. 9; Ac. 20. 33.

COVETOUS, 1 Cor. 6. 10 nor *c.* shall inherit the kingdom of God, Eph. 5. 5; 1 Tim. 3. 3 a bishop then must not be *c.* + 1 Cor. 5. 11; 2 Tim. 3. 2; 2 Pet. 2. 14.

COVETOUSNESS, Lk. 12. 15 beware of *c.*; Eph. 5. 3 but *c.* let it not be once named; Col. 3. 5 *c.* which is idolatry; 2 Pet. 2. 3 thro' *c.* shall they make merchandise of you + Ps. 119. 36; Mk. 7. 22; Heb. 13. 5.

CRAFT, Ac. 18. 3 he was of the same *c.*; 19. 25 by this *c.* we have wealth.

CRAFTINESS, Job 5. 13 he taketh the wise in their *c.*, 1 Cor. 3. 19; Lk. 20. 23 perceived their *c.*; 2 Cor. 4. 2 not walking in *c.*; Eph. 4. 14 no more carried by cunning *c.*

CRAFTSMAN, Dt. 27. 15; Neh. 11. 35; Ac. 19. 24.

CRAFTY, 2 Cor. 12. 16.

CRAG, Job 39. 28.

CRASHING, Zep. 1. 10.

CRAVE, Pro. 16. 26; Mk. 15. 43.

CREATE, Gen. 1. 1 in the beginning God *c.* heaven and earth; Is. 41. 20 and the Holy One of Israel hath *c.* it; 42. 5 he that *c.* the heavens; Rev. 4. 11 for thy pleasure they are, and were *c.* + Ps. 104. 30; Is. 40. 26; 43. 1.

CREATION, Mk. 13. 19 as was not from the beginning of the *c.*; Ro. 8. 22 whole *c.* groaneth; 2 Pet. 3. 4 continue as they were from the *c.*

CREATOR, Ecc. 12. 1 remember thy *C.* in the days of thy youth; Ro. 1. 25 served the creature more than the *C.*; 1 Pet. 4. 19 to him as to a faithful *C.*

CREATURE, Ez. 1. 5 four living *c.*; Ro. 8. 19 the earnest expectation of the *c.* waiteth; 2 Cor. 5. 17 if any man be in Christ, he is a new *c.*; 1 Tim. 4. 4 for every *c.* of God is good + Ro. 8. 39; Gal. 6. 15; Jas. 1. 18.

CREDITOR, Lk. 7. 41 a certain *c.* which had two debtors + Dt. 15. 2; 2 K. 4. 1.

CREEK, Ac. 27. 39 a certain *c.*

CREEP, Gen. 1. 25 God made every thing that *c.* on earth, 26; Lev. 11. 41 every thing that *c.* shall be an abomination, 20. 25; Dt. 4. 18 likeness of any thing that *c.* on ground; Ac. 10. 12 *c.* things and fowls, 11. 6; Ro. 1. 23 an image made like to *c.* things; 2 Tim. 3. 6 who *c.* into houses; Jud. 4 certain men *c.* in unawares + Ps. 148. 10.

CRIB, Is. 1. 3 and the ass knoweth his master's *c.* + Pro. 14. 4.

CRIME, Ac. 25. 16, 27.

CRIMSON, 2 Ch. 2. 7 cunning to work in *c.*, 14; Is. 1. 18 though your sins be red like *c.* + Jer. 4. 30.

CRIPPLE, Ac. 14. 8 being a *c.* from his mother's womb.

CROOKBACKT, Lev. 21. 20.

CROOKED, Dt. 32. 5 *c.* generation; Is. 40. 4 *c.* shall be made straight, 42. 16; 45. 2; Lk. 3. 5; Ph. 2. 15 in midst of a *c.* nation + Ecc. 1. 15; Is. 59. 8.

CROSS, Mt. 10. 38 he that taketh not his *c.*, Lk. 14. 27; Mt. 16. 24 take up his *c.* and follow me, Mk. 8. 34; 10. 21; Lk. 9. 23; Jn. 19. 17 he bearing his *c.*; Gal. 6. 14 that I should glory, save in the *c.*; Ph. 2. 8 he became obedient to the death of the *c.*; Col. 1. 20 peace through the blood of his *c.*; 2. 14 nailing it to his *c.*; Heb. 12. 2 endured the *c.* + Mt. 27. 32; 1 Cor. 1. 17; Gal. 5. 11.

CROUCH, 1 S. 2. 36; Ps. 10. 10.

CROW, Mt. 26. 34, 74, 75; Mk. 14. 30, 68, 72; Lk. 22. 34, 60, 61; Jn. 13. 38; 18. 27.

CROWN (*n.*), Ex. 25. 25 shalt make a golden *c.*; Ps. 132. 18 upon himself shall his *c.* flourish; Pro. 12. 4 a virtuous woman is a *c.* to her husband; 16. 31 the hoary head is a *c.* of glory; Is. 62. 3 a *c.* of glory in the hand of; Mt. 27. 29 a *c.* of thorns, Mk. 15. 17; Jn. 19. 2, 5; 1 Cor. 9. 25 they do it to obtain a corruptible *c.*; Ph. 4. 1 my joy and *c.*; 1 Thes. 2. 19 what is our *c.* of rejoicing; 2 Tim. 4. 8 a *c.* of righteousness; Rev. 2. 10 I will give a *c.* of life; 4. 10 cast their *c.* before the throne; 19. 12 on his head were many *c.* + Dt. 33. 20; Pro. 17. 6; Is. 28. 1; Jas. 1. 12; 1 Pet. 5. 4.

CROWN (*v.*), Ps. 8. 5 thou hast *c.* him with glory and honour, Heb. 2. 7; 2. 9 we see Jesus *c.* with glory and honour + Ps. 65. 11; 103. 4; 2 Tim. 2. 5.

CRUCIFY, Mt. 20. 19 shall deliver him to Gentiles to *c.* him; 23. 34 some of them ye shall kill and *c.*; 26. 2 is betrayed to be *c.*, Lk. 24. 7; Mk. 15. 13 *c.* him, 14; Ac. 2. 23 by wicked hands ye have *c.* and slain; Ro. 6. 6 our old man is *c.*; 1 Cor. 1. 13 was Paul *c.* for you; 23 we preach Christ *c.*; 2. 2 know any thing, save Jesus Christ, and him *c.*; Gal. 2. 20 I am *c.* with Christ; 6. 14 the world is *c.* to me, I to world + Heb. 6. 6.

CRUEL, Pro. 12. 10 the tender mercies of the wicked are *c.* + Gen. 49. 7; Ps. 71. 4; Is. 13. 9.

CRUELLY, Ez. 18. 18.

CRUELTY, Gen. 49. 5; Ez. 34. 4.

CRUMBS, Mt. 15. 27 dogs eat of the *c.* which fall, Mk. 7. 28; Lk. 16. 21 to be fed with *c.* which fell.

CRUSE, 1 S. 26. 11 take spear and *c.* of water; 1 K. 17. 14 nor *c.* of oil fail, 16 + 1 K. 14. 3; 2 K. 2. 20.

CRUSH, Job 4. 19 which are *c.* before the moth + Lev. 22. 24; Nu. 22. 25.

CRY (*n.*), Gen. 18. 20 the *c.* of Sodom is great, 19. 13; 27. 34 a great and bitter *c.*; Ex. 3. 7 I have heard their *c.*; Ps. 18. 6 my *c.* came before him; 145. 19 he also will hear their *c.*; Mt. 25. 6 at midnight there was a *c.* made; Jas. 5. 4 the *c.* of them which have reaped + Ex. 12. 30; Ps. 88. 2; Is. 5. 7; Ac. 23. 9.

CRY (*v.*), Gen. 4. 10 thy brother's blood *c.* to me; Ex. 8. 12 Moses *c.* unto the Lord, 15. 25; 2 S. 22. 7 I *c.* to my God; 1 K. 18. 27 *c.* aloud, for he is a god; Ps. 34. 17 the righteous *c.*, and the Lord heareth; Is. 40. 3 the voice of him that *c.* in the wilderness, Mt. 3. 3; Mk. 1. 3; Lk. 3. 4; Jn. 1. 23; Is. 42. 2 he shall not *c.*, nor cause his voice to be heard, Mt. 12. 19; Is. 58. 1 *c.* aloud, spare not; Mt. 21. 15 the children *c.* in the temple; 27. 46 Jesus *c.* with a loud voice, 50; Mk. 15. 34, 37; Lk. 23. 46; Jn. 11. 43; Lk. 19. 40 the stones would immediately *c.* out + Ex. 14. 15; Job 38. 41; Ps. 107. 19;

Is. 26. 17; Jon. 3. 8; Mic. 3. 4; Mk. 6. 49.

CRYING (*n.*), Is. 65. 19 the voice of *c.* shall be no more heard; Heb. 5. 7 with strong *c.*; Rev. 21. 4 no more death nor *c.* + Pro. 19. 18.

CRYSTAL, Rev. 4. 6 sea of glass like unto *c.*; 22. 1 river of water of life, clear as *c.* + Job 28. 17; Ez. 1. 22.

CUBIT, Gen. 6. 15 length of the ark 300 *c.*, breadth 50 *c.*; Ex. 25. 10 two *c.* and a half the length of the ark; 1 K. 6. 2 length of the house 60 *c.*, breadth 20.

CUMBER, Lk. 10. 40 *c.* about much serving; 13. 7 why *c.* it the ground.

CUMBRANCE, Dt. 1. 12.

CUNNING, Ex. 26. 1 with cherubims of *c.* work, 36. 8; 38. 23 a *c.* workman and embroiderer; 1 S. 16. 16 *c.* player on an harp; Ps. 137. 5 let my right hand forget her *c.* + 2 Ch. 2. 13; Dan. 1. 4.

CUNNINGLY, 2 Pet. 1. 16.

CUP, Gen. 40. 11 and Pharaoh's *c.* was in my hand; 44. 2 put my silver *c.* in the sack's mouth; Ps. 23. 5 my *c.* runneth over; 116. 13 the *c.* of salvation; Hab. 2. 16 *c.* of the Lord's right hand; Zec. 12. 2 a *c.* of trembling; Mt. 20. 22 are ye able to drink of *c.*, Mk. 10. 38; Mt. 26. 27 he took the *c.*, and gave thanks, Mk. 14. 23; Lk. 22. 17, 20; 1 Cor. 11. 25; Mt. 26. 39 let this *c.* pass from me, Mk. 14. 36; Lk. 22. 42; 22. 20 this *c.* is the new testament, 1 Cor. 11. 25; 10. 21 the *c.* of the Lord and *c.* of devils + Ps. 16. 5; Is. 51. 17; Mk. 7. 4; Jn. 18. 11.

CUPBEARER, Neh. 1. 11 for I was the king's *c.* + 1 K. 10. 5.

CURE (*n.*), Lk. 13. 32 I do *c.* to day + Jer. 33. 6.

CURE (*v.*), Mt. 17. 16 they could not *c.* him; Lk. 7. 21 he *c.* many + Hos. 5. 13.

CURIOUS, Ex. 28. 8 *c.* girdle, Lev. 8. 7 + Ac. 19. 19.

CURIOUSLY, Ps. 139. 15.

CURRENT, Gen. 23. 16.

CURSE (*n.*), Gen. 27. 12 bring a *c.* on me, not a blessing; Dt. 11. 29 put the *c.* upon mount Ebal; Pro. 26. 2 the *c.* causeless shall not come; Mal. 4. 6 lest I come and smite the earth with a *c.*; Gal. 3. 10 as are of the works of law, are under a *c.*; Rev. 22. 3 shall be no more *c.* + Nu. 5. 23; Ju. 9. 57; Is. 24. 6; Jer. 26. 6; Mal. 3. 9.

CURSE (*v.*), Gen. 3. 14 *c.* above all cattle; 17 *c.* is the ground; 8. 21 I will not *c.* the ground; 12. 3 and I will *c.* him that *c.* thee; Ex. 21. 17 he that *c.* his father or his mother, Lev. 20. 9; Pro. 20. 20; Mt. 15. 4; Mk. 7. 10; Nu. 23. 8 how shall I *c.* whom God hath not *c.*; Dt. 28. 16 *c.* shalt thou be in the city; 2 S. 16. 5 Shimei *c.* still, 7, 13; 2 K. 2. 24 and *c.* them in the name of the Lord; Job 2. 9 *c.* God, and die; Mt. 5. 44 bless them that *c.* you, Lk. 6. 28; Mt. 26. 74 began to *c.* and to swear, Mk. 14. 71; Jn. 7. 49 people who knoweth not the law are *c.*; Ro. 12. 14 bless and *c.* not; Jas. 3. 9 therewith *c.* we men + Lev. 20. 9; Dt. 7. 26; 27. 13; Ju. 5. 23; Mk. 11. 21; Gal. 3. 10.

CURSING (*n.*), Ps. 10. 7 his mouth is full of *c.*, Ro. 3. 14 + Ps. 109. 17.

CURTAIN, Ex. 26. 1 ten *c.*, 2; 36. 9; 2 S. 7. 2 God dwelleth within *c.*, 1 Ch. 17. 1 + Ps. 104. 2; Hab. 3. 7.

CUSTODY, Nu. 3. 36; Est. 2. 3.

CUSTOM, Mt. 9. 9 Matthew sitting at the receipt of *c.*, Mk. 2. 14; Lk. 5. 27; 2. 27 to do for him after the *c.* of the law; Jn. 18. 39 ye have a *c.*; Ac. 21. 21 neither to walk after the *c.*; Ro. 13. 7 *c.* to whom *c.* is due; 1 Cor. 11. 16 we have no such *c.* + Ezr. 7. 24; Lk. 2. 42; 4. 16.

CUT, Ex. 12. 15 that soul shall be *c.* off from Israel; Lev. 22. 24 not offer to the Lord that which is *c.*; Dt. 14. 1 ye shall not *c.* yourselves; Job 14. 2 cometh forth like a flower, and is *c.* down; Ps. 90. 6 in the evening it is *c.* down; Is. 53. 8 he was *c.* off out of the land of the living; Ez. 37. 11 we are *c.* off for our parts; Dan. 9. 26 Messiah shall be *c.* off; Mt. 24. 51 and shall *c.* him asunder, Lk. 12. 46; Mk. 5. 5 *c.* himself with stones; Ac. 5. 33 they were *c.* to the heart, 7. 54; Ro. 11. 22 otherwise thou also shalt be *c.* off; Gal. 5. 12 I would they were *c.* off which trouble you + Gen. 9. 11; Is. 51. 9; 55. 13; Am. 9. 1.

CUTTING (*n.*), Is. 38. 10 in the *c.* off of my days + Ex. 31. 5; 35. 33; Lev. 19. 28.

CYMBAL, 1 Ch. 25. 6 for song in the house of the Lord with *c.*; Ps. 150. 5 praise him upon high sounding *c.*; 1 Cor. 13. 1 a tinkling *c.* + 1 Ch. 15. 16; 16. 5; 2 Ch. 5. 13.

DAGGER, Ju. 3. 16.

DAILY, Dan. 8. 11 by him the *d.* sacrifice was taken away, 11. 31; 12. 11; Mt. 6. 11 give us this day our *d.* bread, Lk. 11. 3; Ac. 6. 1 neglected in the *d.* ministration; Heb. 7. 27 who needeth not *d.* to offer + Is. 58. 2.

DAINTY, Gen. 49. 20 yield royal *d.* + Ps. 141. 4; Rev. 18. 14.

DALE, Gen. 14. 17; 2 S. 18. 18.

DAM, Ex. 22. 30; Lev. 22. 27; Dt. 22. 6.

DAMAGE, Ac. 27. 10 with hurt and much *d.*; 2 Cor. 7. 9 might receive *d.* by us in nothing + Dan. 6. 2.

DAMNABLE, 2 Pet. 2. 1.

DAMNATION, Mt. 23. 14 therefore ye shall receive the greater *d.*, Mk. 12. 40; Lk. 20. 47; Mk. 3. 29 is in danger of eternal *d.*; Jn. 5. 29 resurrection of *d.*; 1 Cor. 11. 29 eateth and drinketh *d.* to himself; 2 Pet. 2. 3 their *d.* slumbereth not + Ro. 3. 8; 1 Tim. 5. 12.

DAMNED, Mk. 16. 16 he that believeth not shall be *d.* + Ro. 14. 23; 2 Thes. 2. 12.

DAMSEL, Ps. 68. 25 among them were the *d.* playing; Mt. 26. 69 a *d.* came to Peter, Jn. 18. 17; Mk. 5. 39 the *d.* is not dead, but sleepeth + Gen. 24. 61; Rt. 2. 5; Mt. 14. 11; Ac. 12. 13.

DANCE (*n.*), Ps. 149. 3 praise him in the *d.*, 150. 4 + Jer. 31. 13.

DANCE (*v.*), 2 S. 6. 14 David *d.* before the Lord; Ecc. 3. 4 a time to mourn, and a time to *d.*; Mt. 14. 6 the daughter of Herodias *d.*, Mk. 6. 22 + Mt. 11. 17; Lk. 7. 32.

DANCING (*n.*), Ex. 32. 19; Ps. 30. 11.

DANGER, Mt. 5. 21; Ac. 19. 27, 40.

DANGEROUS, Ac. 27. 9.

DARE, Ro. 5. 7 for a good man some would even *d.* to die; 1 Cor. 6. 1 *d.* any of you go to law + Ro. 15. 18.

DARK, Nu. 12. 8 not in *d.* speeches; Ps. 49. 4 I will open my *d.* saying on the harp; Mic. 3. 6 the day shall be *d.*; Jn. 6. 17 it was now *d.* + Jos. 2. 5; Job 18. 6; Ps. 35. 6; 2 Pet. 1. 19.

DARKEN, Ps. 69. 23 let their eyes be *d.*, Ro. 11. 10; Is. 13. 10 the sun *d.*, Joel 3. 15; Mt. 24. 29; Mk. 13. 24; Ro. 1. 21 their foolish heart was *d.* + Ex. 10. 15; Is. 9. 19; Am. 8. 9.

DARKLY, 1 Cor. 13. 12 for now we see through a glass *d.*

DARKNESS, Gen. 1. 2 and *d.* was upon the face of the deep; 5 the *d.* he called Night; 15. 12 an horror of great *d.* fell upon Abram; Ex. 10. 21 that there may be *d.* over Egypt; 1 K. 8. 12 he would dwell in the thick *d.*, 2 Ch. 6. 1; Ps. 107. 10 such as sit in *d.*; Is. 5. 20 put *d.* for light; 9. 2 the people that walked in *d.* have seen a great light, Mt. 4. 16; Is. 60. 2 for the *d.* shall cover the earth, and gross *d.* the people; Mic. 7. 8 when I sit in *d.*, the Lord shall be a light; Mt. 6. 23 thy whole body full of *d.*, Lk. 11. 34; Mt. 8. 12 be cast into outer *d.*, 22. 13; 25. 30; 10. 27 what I tell in *d.*, speak in light, Lk. 12. 3; Mt. 27. 45 from sixth hour there was *d.*, Mk. 15. 33; Lk. 1. 79 light to them that sit in *d.*, Ro. 2. 19; Lk. 22. 53 the power of *d.*; Jn. 3. 19 loved *d.* rather than light; Ro. 13. 12 cast off the works of *d.*; 1 Jn. 2. 8 *d.* is past; 9 hateth his brother is in *d.* + 1 S. 2. 9; Ps. 18. 11; Ecc. 11. 8; Is. 5. 30; Joel 2. 2; Jn. 8. 12; Ac. 2. 20.

DARLING, Ps. 22. 20; 35. 17.

DASH, Ps. 2. 9 shalt *d.* them in pieces; 91. 12 lest thou *d.* thy foot against a stone, Mt. 4. 6; Lk. 4. 11 + Ex. 15. 6.

DAUB, Ez. 13. 10 others *d.* it + Ex. 2. 3.

DAUGHTER, Gen. 29. 18 younger *d.*; Ex. 20. 10 nor thy son, nor thy *d.*, Dt. 5. 14; Nu. 26. 33 Zelophehad had no sons, but *d.*, Jos. 17. 3; Ju. 11. 34 Jephthah's *d.* came out; 1 S. 1. 16 a *d.* of Belial; 2 S. 1. 24 ye *d.* of Israel, weep; 12. 3 was unto him as a *d.*; 2 K. 19. 21 the *d.* of Jerus., Is. 37. 22; 62. 11 say to the *d.* of Zion, Thy salvation cometh; Joel 2. 28 your sons and *d.* shall prophesy, Ac. 2. 17; Mic. 7. 6 *d.* riseth up against her mother, Mt. 10. 35; Lk. 12. 53; Zec. 9. 9 O *d.* of Jerusalem; Mt. 9. 22 *d.* be of good comfort, Mk. 5. 34; Lk. 8. 48; Mt. 15. 28 her *d.* was made whole; 21. 5 tell ye the *d.* of Zion, Thy King cometh; Lk. 8. 42 he had one only *d.*; 23. 28 *d.* of Jerusalem, weep not; Jn. 12. 15 fear not, *d.* of Zion; Ac. 21. 9 the same man had four *d.*;

2 Cor. 6. 18 ye shall be my sons and *d.*; 1 Pet. 3. 6 whose *d.* ye are + Gen. 19. 15; 34. 8; Nu. 27. 9; Dt. 12. 31; Ju. 21. 7; Neh. 10. 30; Ps. 45. 9; 144. 12; Is. 43. 6; Lk. 13. 16; Heb. 11. 24.

DAWN, -ING, Mt. 28. 1 it began to *d.* toward the first day; 2 Pet. 1. 19 until the day *d.*, and the day star arise + Jos. 6. 15; Ps. 119. 147.

DAY, Gen. 1. 5 the first *d.*; 47. 9 few and evil have the *d.* of the years of my life been; Ex. 3. 18 let us go three *d.s'* journey; 12. 14 this *d.* shall be unto you for a memorial; 20. 9 six *d.* shalt thou labour; 10 seventh *d.* is the sabbath; 12 that thy *d.* may be long; Lev. 23. 5 in the fourteenth *d.* of the first month; Jos. 6. 4 the seventh *d.* ye shall compass the city seven times; 10. 14 there was no *d.* like that; 1 S. 10. 8 seven *d.* shalt thou tarry; 1 K. 19. 8 in the strength of that meat forty *d.*; 2 K. 20. 6 I will add unto thy *d.* fifteen years, Is. 38. 5; 1 Ch. 29. 28 full of *d.*, Job 42. 17; 14. 1 man that is born of a woman is of few *d.*; 32. 7 *d.* should speak; Ps. 19. 2 *d.* unto *d.* uttereth speech; 74. 16 the *d.* is thine; 84. 10 a *d.* in thy courts; 90. 10 the *d.* of our age are threescore years and ten; 95. 7 to *d.* if ye will hear his voice, Heb. 3. 7, 15; 4. 7; Ps. 118. 24 this is the *d.* which the Lord hath made; Pro. 3. 16 length of *d.* is in her right hand; 27. 1 what a *d.* may bring forth; Ecc. 11. 1 thou shalt find it after many *d.*; Is. 13. 9 the *d.* of the Lord cometh, Joel 2. 1; Zec. 14. 1; Is. 43. 13 before the *d.* was, I am he; Jer. 23. 6 in his *d.* Judah shall be saved; Dan. 2. 28 what shall be in the latter *d.*; Hos. 6. 2 in the third *d.* he will raise us up; Jon. 3. 4 yet forty *d.*; Mal. 3. 2 who may abide the *d.* of his coming; Mt. 20. 6 why stand ye here all the *d.* idle; 24. 50 in a *d.* when he looketh not for him, Lk. 12. 46; Lk. 2. 21 when eight *d.* were accomplished; 19. 42 at least in this thy *d.*; Jn. 7. 37 in the last *d.*, that great *d.* of the feast; 8. 56 Abraham rejoiced to see my *d.*; Ac. 1. 3 seen of them forty *d.*; Ro. 13. 12 the *d.* is at hand; 1 Cor. 1. 8 the *d.* of our Lord Jesus Christ; 3. 13 the *d.* shall declare it; 2 Cor. 6. 2 now is the *d.* of salvation; Gal. 4. 10 ye observe *d.* and months; Eph. 5. 16 the *d.* are evil; 1 Thes. 5. 5 the children of the *d.*; 2 Tim. 1. 12 against that *d.*; Heb. 3. 13 while it is called to *d.*; 7. 3 having neither beginning of *d.*; 2 Pet. 3. 8 one *d.* is with the Lord as a thousand years; Jud. 6 the judgement of the great *d.*; Rev. 1. 10 the Lord's *d.*; 6. 17 the great *d.* of his wrath is come + Gen. 27. 2; 29. 20; Ex. 24. 18; 29. 36; Dt. 6. 24; 2 K. 20. 19; Neh. 4. 22; Job 17. 12; Ps. 21. 4; 37. 13; 55. 23; 137. 7; Pro. 10. 27; Ecc. 7. 1; Is. 2. 11; 24. 22; 30. 26; 65. 20; Joel 2. 11; Jon. 1. 17; Mt. 12. 40; 15. 32; Mk. 1. 35; Lk. 18. 7; 24. 21; 1 Cor. 5. 5; 2 Cor. 1. 14; 1 Thes. 5. 2; 2 Tim. 1. 18; Heb. 12. 10; Rev. 11. 9.

DEACON, 1 Tim. 3. 8 must the *d.* be grave, not doubletongued; 10 then let them use the office of a *d.* + Ph. 1. 1.

DEAD, Ex. 12. 30 was not a house where there was not one *d.*; 14. 30 the Egyptians *d.* on the sea shore; Nu. 16. 48 between the *d.* and the living; Ps. 115. 17 the *d.* praise not the Lord; Is. 26. 19 thy *d.* men shall live; Mt. 9. 24 not *d.*, but sleepeth, Mk. 5. 39; Lk. 8. 52; Mt. 11. 5 *d.* are raised up, Lk. 7. 22; Mt. 22. 32 not the God of the *d.*, but of the living, Mk. 12. 27; Lk. 20. 38; 7. 12 there was a *d.* man carried out; 16. 30 if one went to them from the *d.*; Jn. 5. 25 the *d.* shall hear the voice of the Son of God; Ac. 20. 9 was taken up *d.*; Ro. 6. 7 he that is *d.* is freed from sin; Eph. 2. 1 *d.* in trespasses and sins, 5; Col. 2. 13; 1. 18 the firstborn from the *d.*; 1 Tim. 5. 6 is *d.* while she liveth; Heb. 11. 4 he being *d.* yet speaketh; 1 Pet. 2. 24 we being *d.* to sins; 4. 6 preached to them that are *d.*; Jud. 12 twice *d.*; Rev. 1. 18 that liveth, and was *d.*; 14. 13 blessed are the *d.*; 20. 12 saw the *d.* stand before God + Gen. 23. 3; Ps. 88. 10; 143. 3; Pro. 9. 18; Mk. 9. 26; Jn. 11. 14; 2 Cor. 5. 14; Rev. 20. 5.

DEADLY, Ps. 17. 9; Mk. 16. 18.

DEAF, Is. 42. 18 hear, ye *d.*; 19 who is *d.* as my messenger; Mt. 11. 5 the *d.* hear, Lk. 7. 22; Mk. 7. 32 they bring unto him one that was *d.*; 9. 25 thou dumb and *d.* spirit, come out of him + Ps. 38. 13; Is. 43. 8.

DEAL (*v.*), Rt. 1. 8 as ye have *d.* with the dead; Ps. 103. 10 he hath not *d.* with us after our sins; Lk. 1. 25 thus hath the Lord *d.* with me; 2. 48 why hast thou thus *d.* with us; Ro. 12. 3 as God hath *d.* to every man + Ex. 14. 11.

DEALER, Is. 21. 2; 24. 16.

DEAR, Lk. 7. 2 servant, who was *d.* to him; Ac. 20. 24 neither count I my life *d.*; Col. 1. 13 the kingdom of his *d.* Son; 1 Thes. 2. 8 ye were *d.* to us + Eph. 5. 1.

DEARTH, Gen. 41. 54 the *d.* was in all lands; 2 Ch. 6. 28 if there be *d.* in the land; Jer. 14. 1 concerning the *d.*; Ac. 7. 11 a *d.* over all the land of Egypt + 2 K. 4. 38.

DEATH, Ex. 10. 17 take from me this *d.* only; Nu. 23. 10 let me die the *d.* of the righteous; Dt. 33. 1 Moses blessed Israel before his *d.*; Rt. 1. 17 if ought but *d.* part thee and me; 2 S. 1. 23 in their *d.* they were not divided; Ps. 6. 5 in *d.* there is no remembrance of thee; 23. 4 the valley of the shadow of *d.*; 48. 14 our guide, even unto *d.*; Pro. 7. 27 the chambers of *d.*; 14. 32 hath hope in his *d.*; Is. 25. 8 he will swallow up *d.* in victory, 1 Cor. 15. 54; Is. 53. 9 with the rich in his *d.*; Ez. 18. 32 I have no pleasure in the *d.* of him that dieth, 33. 11; Hos. 13. 14 I will redeem them from *d.*: O *d.* I will be thy plagues; Am. 5. 8 shadow of *d.*; Lk. 1. 79 that sit in shadow of *d.*; 2. 26 should not see *d.* before he had seen Christ; Jn. 4. 47 he was at the point of *d.*; 12. 33 what *d.* he should die, 18. 32; 21. 19; 18. 31 not lawful for us to put any man to *d.*; Ro. 5. 12 so *d.* passed upon all men; 1 Cor. 11. 26 ye do shew the Lord's *d.* till he come; 2 Cor. 11. 23 in *d.* oft; Ph. 2. 8 obedient unto *d.*; 1 Pet. 3. 18 put to *d.* in flesh; Rev. 20. 13 *d.* and hell delivered up the dead; 14 this is the second *d.*; 21. 4 shall be no more *d.* + Gen. 21. 16; 1 S. 15. 32; Ps. 9. 13; 89. 48; 107. 18; Mt. 4. 16; 2 Cor. 1. 10; Jas. 5. 20; Rev. 6. 8.

DEBATE (*v.*), Pro. 25. 9; Is. 27. 8.

DEBATE (*n.*), Is. 58. 4; Ro. 1. 29.

DEBT, 1 S. 22. 2 every one that was in *d.*; Mt. 18. 27 forgave him the *d.*; Ro. 4. 4 not reckoned of grace, but *d.* + Neh. 10. 31.

DEBTOR, Mt. 6. 12 forgive us our debts, as we forgive our *d.*; Lk. 16. 5 called his lord's *d.*; Ro. 8. 12 we are *d.*, not to flesh + Mt. 23. 16; Ro. 1. 14; 15. 27; Gal. 5. 3.

DECEASE, Lk. 9. 31 spake of his *d.*; 2 Pet. 1. 15 after my *d.*

DECEIT, Ps. 101. 7 he that worketh *d.* shall not dwell in my house; Is. 30. 10 prophesy *d.*; 53. 9 neither was any *d.* in his mouth; Jer. 5. 27 houses full of *d.*; Ro. 3. 13 with their tongues they have used *d.* + 1 Thes. 2. 3.

DECEITFUL, Jer. 17. 9 the heart is *d.* + Ps. 43. 1; 109. 2; Zep. 3. 13; Eph. 4. 22.

DECEITFULNESS, Mt. 13. 22 *d.* of riches, Mk. 4. 19 + Heb. 3. 13.

DECEIVE, Is. 44. 20 a *d.* heart; Jer. 20. 7 O Lord, thou hast *d.* me; Mt. 24. 4 take heed that no man *d.* you, Mk. 13. 5; Lk. 21. 8; Jn. 7. 12 he *d.* the people; 1 Cor. 3. 18 let no man *d.* himself; 1 Tim. 2. 14 Adam was not *d.*; Jas. 1. 22 not hearers only, *d.* your own selves; 1 Jn. 1. 8 if we say we have no sin, we *d.* ourselves + 2 K. 18. 29; Jer. 4. 10; Jn. 7. 47; Rev. 20. 3.

DECEIVER, Mt. 27. 63 that *d.* said; 2 Cor. 6. 8 as *d.*, and yet true; 2 Jn. 7 *d.* are entered + Tit. 1. 10.

DECISION, Joel 3. 14 valley of *d.*

DECLARE, Ju. 14. 12 if ye can *d.* it me within the seven days; Ps. 19. 1 the heavens *d.* the glory of God; Is. 53. 8 who shall *d.* his generation, Ac. 8. 33; Mt. 13. 36 *d.* unto us this parable of the tares; Jn. 1. 18 the Son *d.* him; Ac. 13. 41 shall in no wise believe, though a man *d.* it unto you; 17. 23 him *d.* I unto you; Ro. 1. 4 *d.* to be the Son of God; 1 Cor. 15. 1 I *d.* unto you the gospel + Nu. 15. 34; Ps. 66. 16; Is. 41. 26; 43. 9.

DECLINE, 2 Ch. 34. 2 *d.* neither to the right hand nor left; Ps. 44. 18 nor have our steps *d.* from thy way + Dt. 17. 11; Pro. 7. 25.

DECREASE, Gen. 8. 5 waters *d.* continually + Jn. 3. 30.

DECREE (*n.*), Ezr. 5. 13 Cyrus made a *d.*, 17; Ps. 2. 7 I will declare the *d.*; Dan. 4. 24 the *d.* of the most High; Zep. 2. 2 before the *d.* bring forth; Lk. 2. 1 a *d.* from Cæsar Augustus; Ac. 16. 4 delivered them the *d.* + Pro. 8. 29; Jer. 5. 22; Dan. 6. 8; Mic. 7. 11.

DECREE (*v.*), Job 22. 28; Pro. 8. 15; Is. 10. 1; 1 Cor. 7. 37.

DEDICATE, 1 K. 8. 63 *d.* the house, 2 Ch. 7. 5 + Heb. 9. 18.

DEDICATION, Nu. 7. 84 this was the *d.* of the altar, 88; Ezr. 6. 16 kept the *d.* with joy; Jn. 10. 22 the feast of the *d.*

DEED, 2 Ch. 35. 27 his *d.*, first and last; Lk. 23. 41 the due reward of our *d.*; Jn. 3. 20 lest his *d.* should be reproved; Ro. 2. 6 to every man according to his *d.*; 1 Jn. 3. 18 not love in word, but in *d.* + Ps. 28. 4; Is. 59. 18; Jas. 1. 25; Rev. 2. 22.

DEEP (*n.*), Ps. 36. 6 thy judgements are a great *d.*; Is. 44. 27 that saith to the *d.*, Be dry; Lk. 5. 4 launch out into the *d.*; Ro. 10. 7 who shall descend into the *d.* + Jon. 2. 3; Hab. 3. 10; Lk. 8. 31; 2 Cor. 11. 25.

DEEP (*adj.*), Job 11. 8 it is *d.* than hell; Jn. 4. 11 the well is *d.*; 1 Cor. 2. 10 the Spirit searcheth the *d.* things of God + Ps. 92. 5; Is. 33. 19; Dan. 2. 22.

DEEPNESS, Mt. 13. 5 they had no *d.* of earth.

DEFAMED, 1 Cor. 4. 13 being *d.* we intreat.

DEFENCE, Ps. 89. 18 for the Lord is our *d.*; 94. 22; Is. 4. 5 for upon all the glory shall be a *d.*; Ac. 19. 33 would have made his *d.*, Ph. 1. 7 in the *d.* of the gospel + Job 22. 25; Ps. 31. 2.

DEFEND, 2 K. 19. 34 I will *d.* this city, 20. 6; Is. 37. 35; 38. 6; Ps. 82. 3 *d.* the poor + Ps. 5. 11.

DEFER, Pro. 13. 12 hope *d.* maketh the heart sick; Is. 48. 9 will I *d.* mine anger + Ac. 24. 22.

DEFILE, 2 K. 23. 8 Josiah *d.* high places; Ps. 74. 7 *d.* the dwelling-place of thy name, 79. 1; Dan. 1. 8 *d.* himself with the king's meat; Mk. 7. 2 eat bread with *d.* hands; Jn. 18. 28 lest they should be *d.*; 1 Cor. 3. 17 if any man *d.* the temple of God; Rev. 21. 27 any thing that *d.* + Nu. 5. 2; Ps. 106. 39; Ez. 43. 8; 1 Cor. 8. 7; Tit. 1. 15.

DEFRAUD, 1 S. 12. 3 whom have I *d.*; Mk. 10. 19 *d.* not; 1 Cor. 6. 8 ye *d.* your brethren; 2 Cor. 7. 2 we have *d.* no man + 1 Thes. 4. 6.

DEFY, Nu. 23. 8 how shall I *d.* whom the Lord hath not *d.* + 1 S. 17. 10.

DEGREE, Lk. 1. 52 exalted them of low *d.*; 1 Tim. 3. 13 a good *d.*; Jas. 1. 9 let brother of low *d.* rejoice + 2 K. 20. 9; Ps. 62. 9.

DELAY (*v.*), Mt. 24. 48 my lord *d.* his coming, Lk. 12. 45 + Ac. 9. 38.

DELIGHT (*n.*), Dt. 10. 15 had a *d.* in thy fathers; Ps. 1. 2 but his *d.* is in the law of the Lord; Is. 58. 13 call the sabbath a *d.* + 2 S. 1. 24; Ps. 16. 3; Pro. 29. 17.

DELIGHT (*v.*), Nu. 14. 8 if the Lord *d.* in us; 2 S. 24. 3 why doth the king *d.* in this thing; Ps. 37. 4 *d.* thyself also in the Lord; Is. 42. 1 mine elect, in whom my soul *d.*; 62. 4 called Hephzibah, for the Lord *d.* in thee; Ro. 7. 22 I *d.* in the law of God + 2 S. 22. 20; Is. 58. 14.

DELIVER, Gen. 37. 21 Reuben *d.* him; Ex. 3. 8 I am come down to *d.* them, Ac. 7. 34; Ju. 10. 13 I will *d.* you no more; Job 10. 7 there is none can *d.* out of thine hand; Ps. 22. 4 they trusted, and thou didst *d.* them; 89. 48 shall he *d.* his soul from the hand of the grave; Is. 44. 20 he cannot *d.* his soul; Dan. 6. 16 thy God whom thou servest will *d.* thee; Mt. 6. 13 but *d.* us from evil, Lk. 11. 4; Mt. 10. 17 they will *d.* you up, Mk. 13. 9; Mt. 10. 21 the brother shall *d.* the brother; 27. 26 he *d.* him to be crucified; Jn. 19. 11 he that *d.* me to thee hath greater sin; Ro. 4. 25 was *d.* for our offences; 1 Cor. 15. 24 when he shall have *d.* up the kingdom; 2 Cor. 1. 10 who *d.* us from death; 2 Tim. 4. 18 the Lord shall *d.* me from every evil work + Dt. 32. 39; 1 S. 17. 35; 2 K. 18. 35; Ps. 18. 17; 34. 17; 143. 9; Ez. 14. 16; 34. 12; Dan. 3. 15; 12. 1; Mt. 5. 25; 26. 15; Lk. 4. 6; 24. 20; Ac. 26. 17; 2 Cor. 1. 10; Rev. 20. 13.

DELIVERANCE, 2 K. 5. 1 by him the Lord had given *d.* to Syria + Gen. 45. 7; Ps. 18. 50; Is. 26. 18; Joel 2. 32; Lk. 4. 18.

DELIVERER, Ac. 7. 35 the same did God send to be a *d.*; Ro. 11. 26 there shall come out of Sion the *D.* + Ju. 3. 9, 15.

DELUSION, 2 Thes. 2. 11 God shall send them strong *d.* + Is. 66. 4.

DEMAND (*v.*), Job 38. 3; 40. 7; 42. 4; Mt. 2. 4; Lk. 3. 14.

DEN, Ju. 6. 2 the children of Israel made them *d.*; Dan. 6. 7 cast into the *d.* of lions, 12; Mt. 21. 13 a *d.* of thieves, Mk. 11. 17 + Ps. 10. 9; 104. 22; Heb. 11. 38.

DENY, Mt. 10. 33 whosoever shall *d.* me; 16. 24 let him *d.* himself, Mk. 8. 34; Lk. 9. 23; Mt. 26. 34 thou shalt *d.* me thrice, 75; Mk. 14. 30, 72; Jn. 13. 38; Mt. 26. 70 Peter *d.* before them all, 72; Mk. 14. 68, 70; Lk. 22. 57; Jn. 18. 25, 27; 2 Tim. 2. 12 if we *d.* him, he also will *d.* us; 1 Jn. 2. 23 who *d.* the Son; Rev. 3. 8 hast not *d.* my name + Gen. 18. 15; Ac. 3. 14; 1 Tim. 5. 8; Tit. 1. 16.

DEPART, Gen. 35. 18 as her soul was in *d.*; Ju. 16. 20 Lord was *d.* from him; 1 S. 4. 21 the glory is *d.* from Israel, 22; Ps. 6. 8 *d.* from me, all ye workers of iniquity, Mt. 7. 23; Lk. 13. 27; Jer. 17. 5 whose heart *d.* from the Lord; Dan. 4. 31 the kingdom is *d.* from thee; Lk. 2. 29 now lettest thou thy servant *d.* in peace; Jn. 16. 7 if I *d.*, I will send him; Ac. 1. 4 should not *d.* from Jerusalem + 1 S. 28. 15; Job 21. 14; Ps. 105. 38; Pro. 3. 21; Mt. 10. 14; Lk. 8. 37; 21. 21; Jn. 13. 1; Heb. 3. 12.

DEPARTURE, 2 Tim. 4. 6 time of my *d.* is at hand + Ez. 26. 18.

DEPRIVED, Gen. 27. 45; Job 39. 17; Is. 38. 10.

DEPTH, Ps. 106. 9 he led them through the *d.*; 130. 1 out of the *d.* have I cried; Is. 7. 11 ask it either in the *d.*, or in the height; Mk. 4. 5 it had no *d.* of earth; Ro. 11. 33 O the *d.* of the riches + Ex. 15. 5; Job 28. 14; Is. 51. 10; Mic. 7. 19.

DERIDE, Lk. 23. 35 the rulers *d.* him + Hab. 1. 10; Lk. 16. 14.

DERISION, Ps. 2. 4 the Lord shall have them in *d.* + Ps. 44. 13; 79. 4.

DESCEND, Eph. 4. 10 he that *d.* is the same that ascended; 1 Thes. 4. 16 the Lord shall *d.* from heaven + Ex. 19. 18; Ps. 49. 17; Pro. 30. 4.

DESCENT, Heb. 7. 3 Melchisedec without *d.* + Lk. 19. 37.

DÉSERT, Ex. 5. 3 three days' journey into the *d.*; 19. 2 come to the *d.* of Sinai; Nu. 20. 1 the *d.* of Zin; Dt. 32. 10 he found him in a *d.* land; Is. 35. 1 the *d.* shall rejoice; 40. 3 make straight in the *d.* a highway; Mk. 6. 31 come ye yourselves into a *d.* place; Lk. 1. 80 John was in the *d.* + Ex. 3. 1; Mt. 24. 26; Heb. 11. 38.

DESÉRT, Ps. 28. 4 render them their *d.* + Ez. 7. 27.

DESERVE, Ezr. 9. 13 less than our iniquities *d.* + Job 11. 6.

DESIRE (*n.*), 1 S. 9. 20 and on whom is all the *d.* of Israel; Ps. 21. 2 thou hast given his heart's *d.*; 37. 4 he shall give thee the *d.* of thine heart; Ecc. 12. 5 *d.* shall fail; Hag. 2. 7 and the *d.* of all nations shall come; Lk. 22. 15 with *d.* have I desired to eat; Ro. 10. 1 my heart's *d.* to G. for Israel is + Dt. 18. 6; Ez. 24. 16; Hab. 2. 5; Ro. 15. 23; Eph. 2. 3.

DESIRE (*v.*), Gen. 3. 6 and a tree to be *d.*; Dt. 5. 21 neither shalt thou *d.* thy neighbour's wife; Ps. 19. 10 more to be *d.* are they than gold; Is. 26. 9 with my soul have I *d.* thee in the night; Mt. 13. 17 prophets and righteous men have *d.* to see those things, Lk. 10. 24; Mt. 20. 20 *d.* a certain thing of him, Mk. 10. 35 + Ps. 132. 13; 1 Thes. 3. 6; Jas. 4. 2.

DESOLATE, Ps. 34. 22 none of them that trust in him shall be *d.*; Is. 1. 7 your country is *d.*; 54. 1 more are the children of the *d.*, Gal. 4. 27; Is. 62. 4 any more be termed *d.*; Ez. 36. 35 this land that was *d.* is like the garden of Eden; Mal. 1. 4 build the *d.* places; Mt. 23. 38 your house is left to you *d.*, Lk. 13. 35 + Ps. 25. 16; Is. 49. 21; Jer. 9. 11; 26. 9; Joel 2. 3; 1 Tim. 5. 5.

DESOLATION, Is. 61. 4 raise up the former *d.*; Jer. 25. 11 and this whole land shall be a *d.*; Mt. 12. 25 every kingdom divided against itself is brought to *d.*, Lk. 11. 17; 21. 20 the *d.* thereof is nigh + Ps. 74. 3; Pro. 1. 27; Is. 64. 10.

DESPAIR (*v.*), 2 Cor. 1. 8 we *d.* even of life + 1 S. 27. 1; Ecc. 2. 20.

DESPERATELY, Jer. 17. 9 heart is deceitful, and *d.* wicked.

DESPISE, Gen. 16. 4 Hagar's mistress was *d.* in her eyes; 25. 34 thus Esau *d.* his birthright; 1 S. 2. 30 that *d.* me shall be lightly esteemed; 2 S. 6. 16 she *d.* him in her heart, 1 Ch. 15. 29; Pro. 1. 7 but fools *d.* wisdom and instruction; Is. 53. 3 he is *d.* and rejected of men; Zec. 4. 10 for who hath *d.* the day of small things; Mt. 18. 10 *d.* not one of these little ones; 1 Cor. 1. 28 things which are *d.* hath God chosen; 1 Thes. 4. 8 *d.* not man but God; Heb. 12. 2 *d.* the shame + 2 S. 12. 9; Is. 5. 24; 1 Cor. 4. 10; 16. 11.

DESPISERS, Ac. 13. 41 behold, ye *d.*, and wonder + 2 Tim. 3. 3.

DESPITEFULLY, Mt. 5. 44 pray for them which *d.* use you, Lk. 6. 28 + Ac. 14. 5.

DESTITUTE, Ps. 102. 17 the prayer of the *d.*; Jas. 2. 15 if a brother or sister be naked and *d.* + 1 Tim. 6. 5; Heb. 11. 37.

DESTROY, Gen. 6. 7 I will *d.* man; Dt. 9. 14 let me alone, that I may *d.* them; 1 S. 15. 9 would not utterly *d.* the best of the sheep; 2 K. 10. 28 thus Jehu *d.* Baal; Ps. 106. 34 they did not *d.* the nations; Is. 11. 9 nor *d.* in all my holy mountain, 65. 25; Jer. 5. 10 go ye up upon her walls, and *d.*; Dan. 7. 14 his kingdom which shall not be *d.*; Mt. 5. 17 think not that I am come to *d.* the law or the prophets; 21. 41 he will miserably *d.* those wicked men; Jn. 10. 10 the thief cometh not but to *d.*; Ro. 6. 6 that the body of sin might be *d.*; 14. 15 *d.* not him with thy meat; 1 Cor. 6. 13 but God shall *d.* both it and them; 2 Cor. 4. 9 cast down, but not *d.*; Heb. 2. 14 might *d.* him that had the power of death + Jos. 6. 21; Ps. 137. 8; Pro. 6. 32; Is. 36. 10; Hos. 13. 9; Mt. 2. 13; 12. 14; 27. 20; Gal. 2. 18; 1 Jn. 3. 8.

DESTROYER, 1 Cor. 10. 10 and were destroyed of the *d.* + Ex. 12. 23; Ps. 17. 4; Jer. 22. 7.

DESTRUCTION, 1 K. 20. 42 a man whom I appointed to utter *d.*; Ps. 88. 11 or thy faithfulness be declared in *d.*; 90. 3 thou turnest man to *d.*; Pro. 18. 12 before *d.* the heart of man is haughty; Hos. 13. 14 O grave, I will be thy *d.*; Mt. 7. 13 broad is the way that leadeth to *d.*; Ro. 3. 16 *d.* and misery are in their ways; 1 Thes. 5. 3 then sudden *d.* cometh upon them + 2 Ch. 26. 16; Ps. 9. 6; 91. 6; 2 Cor. 10. 8; 2 Pet. 3. 16.

DETERMINATE, Ac. 2. 23 the *d.* counsel of God.

DETERMINE, 1 S. 20. 7 then be sure that evil is *d.* by him; Lk. 22. 22 the Son of man goeth as it was *d.*; 1 Cor. 2. 2 I *d.* not to know any thing save Jesus + Ex. 21. 22; Job 14. 5; Dan. 11. 36; Ac. 17. 26.

DEVICE, Ps. 33. 10 he maketh the *d.* of the people of none effect; Ac. 17. 29 graven by art and man's *d.* + Pro. 1. 31; 19. 21; Ecc. 9. 10.

DEVIL, Mt. 4. 1 to be tempted of the *d.*; 24 possessed with *d.*, 8. 16, 28, 33; Mk. 1. 32; Lk. 8. 36; Mt. 11. 18 they say, He hath a *d.*, Lk. 7. 33; Mt. 13. 39 the enemy that sowed them is the *d.*; 15. 22 daughter is grievously vexed with a *d.*; Mk. 9. 38 we saw one casting out *d.* in thy name, Lk. 9. 49; 4. 33 a man which had a spirit of an unclean *d.*; 10. 17 even the *d.* are subject unto us; Jn. 6. 70 one of you is a *d.*; 8. 44 ye are of your father the *d.*; 1 Cor. 10. 20 Gentiles sacrificed to *d.*; Eph. 4. 27 neither give place to the *d.*; Jas. 4. 7 resist the *d.*; Jud. 9 when contending with the *d.*; Rev. 20. 10 *d.* was cast into the lake of fire + Lk. 9. 1; Ac. 10. 38; Heb. 2. 14; 1 Jn. 3. 8.

DEVISE, Ex. 31. 4 *d.* cunning works, 35. 35; 1 K. 12. 33 which he had *d.* of his own heart; Pro. 16. 9 man's heart *d.* his way + Lam. 2. 17; Mic. 2. 1.

DEVOTE, Nu. 18. 14 every thing *d.*; Ps. 119. 38 who is *d.* to thy fear + Lev. 27. 28.

DEVOTIONS, Ac. 17. 23 for as I passed by and beheld your *d.*

DEVOUR, Gen. 37. 20 some evil beast hath *d.* him, 33; 2 S. 2. 26 shall the sword *d.* for ever; Ps. 80. 13 the wild beast of the field doth *d.* it; Is. 30. 27 and his tongue is as a *d.* fire; Joel 2. 3 a fire *d.* before them; Mt. 23. 14 ye *d.* widows' houses, Mk. 12. 40; Lk. 20. 47; Heb. 10. 27 which shall *d.* the adversaries; 1 Pet. 5. 8 seeking whom he may *d.* + Gen. 41. 7; 49. 27; Ps. 52. 4; 79. 7; Is. 1. 7; Jer. 30. 16; Ez. 34. 28; Rev. 12. 4.

DEVOUT, Ac. 2. 5 Jews, *d.* men; 10. 2 Cornelius was a *d.* man; 13. 50 stirred up the *d.* women; 17. 4 of the *d.* Greeks; 22. 12 Ananias, a *d.* man + Lk. 2. 25; Ac. 8. 2; 10. 7.

DEW, Gen. 27. 28 God give thee of the *d.* of heaven, 39; 2 S. 1. 21 let there be no *d.* nor rain upon you; Ps. 133. 3 as the *d.* of Hermon; Pro. 19. 12 but his favour is as *d.* upon the grass + Ex. 16. 13; Ps. 110. 3; Is. 18. 4; 26. 19; Hos. 14. 5; Mic. 5. 7.

DIADEM, Is. 62. 3 a royal *d.* in the hand of thy God + Job 29. 14; Is. 28. 5.

DIE, Gen. 2. 17 thou shalt surely *d.*; 6. 17 every thing that is in the earth shall *d.*; 45. 28 I will go and see him before I *d.*; 2 S. 18. 33 would God I had *d.* for thee; 1 K. 17. 12 that we may eat it and *d.*; 2 K. 20. 1 thou shalt *d.* and not live, Is. 38. 1; Ps. 49. 10 for he seeth that wise men *d.*; Ecc. 2. 16 and how *d.* the wise man; Is. 22. 13 for to morrow we shall *d.*, 1 Cor. 15. 32; Mt. 26. 35 though I should *d.* with thee, Mk. 14. 31; Lk. 20. 36 neither can they *d.* any more; Jn. 8. 21 ye shall *d.* in sins, 24; 18. 14 expedient that one man should *d.* for the people; 21. 23 saying that that disciple should not *d.*; Ro. 6. 9 *d.* no more; 1 Cor. 15. 22 in Adam all *d.*; 31 I *d.* daily; 2 Cor. 5. 14 if one *d.* for all, then were all dead; 6. 9 as *d.*, and behold we live; Ph. 1. 21 to *d.* is gain + Ju. 13. 22; 1 K. 2. 1; Job 14. 14; Ps. 118. 17; Hab. 1. 12; Jn. 6. 50; Ro. 6. 10; 14. 8.

DIFFER, 1 Cor. 4. 7 who maketh thee to *d.*; 15. 41 one star *d.* from another + Ro. 12. 6; Gal. 4. 1.

DIFFERENCE, Ac. 15. 9 put no *d.* between us and them; Ro. 3. 22 there is no *d.* + Ex. 11. 7; Ro. 10. 12; Jud. 22.

DIG, Gen. 21. 30 that I have *d.* this well; Dt. 6. 11 wells *d.* which thou *d.* not; Is. 51. 1 the pit whence ye are *d.*; Lk. 13. 8 till I shall *d.* about it; 16. 3 I cannot *d.* + 2 K. 19. 24; Am. 9. 2; Mt. 25. 18.

DILIGENCE, Heb. 6. 11 every one of you shew the same *d.* + Lk. 12. 58; Ro. 12. 8; 2 Tim. 4. 9.

DILIGENT, Pro. 10. 4 the hand of the *d.* maketh rich + Pro. 21. 5; 2 Cor. 8. 22; 2 Pet. 3. 14.

DILIGENTLY, Ex. 15. 26 if thou wilt *d.* hearken; Mt. 2. 7 he inquired *d.*; Heb. 11. 6 a rewarder of them that *d.* seek him + Ps. 119. 4; Is. 55. 2; Ac. 18. 25; 1 Tim. 5. 10.

DIM, Gen. 27. 1 Isaac was old, and his eyes *d.*; Is. 32. 3 the eyes of them that see shall not be *d.* + Gen. 48. 10; Dt. 34. 7; Lam. 5. 17.

DIMINISH, Ex. 5. 8 ye shall not *d.* ought + Dt. 4. 2; Ez. 29. 15.

DIMINISHING, Ro. 11. 12 *d.* of them be the riches.

DIMNESS, Is. 9. 1 *d.* shall not be such as was + Is. 8. 22.

DINE, Gen. 43. 16 these men shall *d.* with me + Lk. 11. 37; Jn. 21. 12.

DINNER, Mt. 22. 4 I have prepared my *d.* + Lk. 14. 12; Pro. 15. 17.

DIP, Gen. 37. 31 they *d.* the coat in the blood; 2 K. 5. 14 Naaman *d.* seven times in Jordan; Mt. 26. 23 he that *d.* his hand with me in the dish + Mk. 14. 20; Lk. 16. 24; Jn. 13. 26.

DIRECT, Ps. 5. 3 in the morning will I *d.* my prayer; Pro. 3. 6 he shall *d.* thy paths; Jer. 10. 23 it is not in man that walketh to *d.* his steps + Ps. 119. 5; Pro. 16. 9; Is. 40. 13; 1 Thes. 3. 11.

DIRECTLY, Nu. 19. 4; Ez. 42. 12.

DIRT, Is. 57. 20 whose waters cast up mire and *d.* + Ps. 18. 42.

DISALLOW, 1 Pet. 2. 4 *d.* indeed of men + Nu. 30. 5, 8.

DISAPPOINT, Job 5. 12; Pro. 15. 22.

DISCERN, Gen. 27. 23 he *d.* him not; Mt. 16. 3 ye can *d.* the face of the sky, Lk. 12. 56; 1 Cor. 11. 29 not *d.* the Lord's body + 2 S. 14. 17; Jon. 4. 11; Heb. 5. 14.

DISCERNING (*n.*), 1 Cor. 12. 10 to another is given *d.* of spirits.

DISCIPLE, Is. 8. 16 seal the law among my *d.*; Mt. 9. 14 then came to him the *d.* of John; 11. 2 John sent two of his *d.*, Lk. 7. 19; Mt. 21. 1 Jesus sent two *d.*, Mk. 11. 1; 14. 13; Lk. 19. 29; 14. 26 cannot be my *d.*; Jn. 6. 66 many of his *d.* went back; 19. 26 the *d.* standing by, whom Jesus loved; 21. 23 that that *d.* should not die + Jn. 4. 1; 8. 31; Ac. 9. 1, 10, 26.

DISCOMFITED, 2 S. 22. 15; Ps. 18. 14; Is. 31. 8.

DISCORD, Pro. 6. 19 he that soweth *d.* among brethren.

DISCOURAGE, Nu. 21. 4 the people was much *d.*; Dt. 1. 21 fear not, nor be *d.*; Is. 42. 4 he shall not fail nor be *d.*, till he set; Col. 3. 21 lest they be *d.* + Nu. 32. 7.

DISCOVER, Ps. 29. 9 the voice of the Lord *d.* the forests; Pro. 25. 9 *d.* not a secret to another; Mic. 1. 6 I will *d.* the foundations thereof + Job 12. 22.

DISCREET, Tit. 2. 5 teach young women to be *d.* + Gen. 41. 33.

DISCREETLY, Mk. 12. 34 when Jesus saw that he answered *d.*

DISCRETION, Pro. 1. 4 to the young man knowledge and *d.* + Ps. 112. 5; Pro. 11. 22; Jer. 10. 12.

DISEASE, Ps. 103. 3 who healeth all thy *d.* + Ex. 15. 26; 2 Ch. 16. 12; Ac. 28. 9.

DISEASED, Mt. 14. 35 they brought all that were *d.*, Mk. 1. 32; Jn. 6. 2.

DISGUISE, 1 S. 28. 8 Saul *d.* himself; 1 K. 22. 30 I will *d.* myself, 2 Ch. 18. 29 + 1 K. 14. 2; 2 Ch. 35. 22.

DISHONESTY, 2 Cor. 4. 2 have renounced the hidden things of *d.*

DISHONOUR (*n.*), 1 Cor. 15. 43 it is sown in *d.*, it is raised in glory + Ps. 35. 26.

DISHONOUR (*v.*), Mic. 7. 6 the son *d.* father + Ro. 2. 23; 1 Cor. 11. 4.

DISMAYED, Dt. 31. 8 fear not, neither be *d.* + Jer. 8. 9.

DISMISSED, Ac. 19. 41 *d.* the assembly + 2 Ch. 23. 8; Ac. 15. 30.

DISOBEDIENCE, Ro. 5. 19 by one man's *d.* many were made sinners; Eph. 2. 2 children of *d.*, Col. 3. 6 + 2 Cor. 10. 6; Heb. 2. 2.

DISOBEDIENT, 1 K. 13. 26 man of God, who was *d.*; Lk. 1. 17 turn the *d.* to the wisdom of the just; Ro. 1. 30 *d.* to parents, 2 Tim. 3. 2 + Ac. 26. 19; Tit. 3. 3; 1 Pet. 2. 7.

DISORDERLY, 2 Thes. 3. 6 brother that walketh *d.* + 2 Thes. 3. 7, 11.

DISPENSATION, 1 Cor. 9. 17 a *d.* of the gospel; Eph. 1. 10 the *d.* of the fulness of times + Col. 1. 25.

DISPERSE, Ps. 112. 9 he hath *d.*, he hath given, 2 Cor. 9. 9; Is. 11. 12 the *d.* of Judah; Jn. 7. 35 the *d.* among the Gentiles + Pro. 15. 7; Ac. 5. 37.

DISPLEASE, Nu. 11. 10 Moses also was *d.*; 2 S. 11. 27 the thing David had done *d.* the Lord; Is. 59. 15 it *d.* him that there was no judgement; Jon. 4. 1 but it *d.* Jonah exceedingly; Mk. 10. 14 when Jesus saw it, he was much *d.* + Nu. 22. 34; 1 S. 8. 6; Ps. 60. 1; Mt. 21. 15.

DISPLEASURE, Dt. 9. 19 the hot *d.* of the Lord; Ps. 2. 5 vex them in his sore *d.* + Ps. 6. 1.

DISPOSED, Job 34. 13; 1 Cor. 10. 27.

DISPOSING (*n.*), Pro. 16. 33 the whole *d.* thereof is of the Lord.

DISPOSSESS, Nu. 33. 53; Ju. 11. 23.

DISPUTATION, Ac. 15. 2 Paul and Barnabas had no small *d.*; Ro. 14. 1 not to doubtful *d.*

DISPUTE, Mk. 9. 33 what was it that ye *d.* by the way; Ac. 9. 29 Saul *d.* against the Grecians; 17. 17 Paul *d.* in the synagogue; 24. 12 they neither found me *d.* with any man + Jud. 9.

DISPUTER, 1 Cor. 1. 20 where is the *d.* of this world.

DISPUTING (*n.*), Ph. 2. 14 without murmurings and *d.* + Ac. 15. 7; 1 Tim. 6. 5.

DISQUIET, Ps. 42. 5 why art thou *d.* within me, 11; 43. 5 + 1 S. 28. 15; Ps. 39. 6; Pro. 30. 21.

DISSEMBLE, Gal. 2. 13 the other Jews *d.* likewise with him + Jos. 7. 11; Jer. 42. 20.

DISSENSION, Ac. 15. 2 Paul and Barnabas had no small *d.*; 23. 7 there arose a *d.* between the Pharisees and the Sadducees.

DISSIMULATION, Ro. 12. 9 let love be without *d.* + Gal. 2. 13.

DISSOLVE, 2 Cor. 5. 1 if our house of this tabernacle were *d.*; 2 Pet. 3. 11 all these things shall be *d.* + Ps. 75. 3; Dan. 5. 16.

DISTIL, Dt. 32. 2 my speech shall *d.* as dew + Job 36. 28.

DISTINCTION, 1 Cor. 14. 7 except they give a *d.* in the sounds.

DISTRACTION, 1 Cor. 7. 35 ye may attend on the Lord without *d.*

DISTRESS (*n.*), 2 S. 22. 7 in my *d.* I called on the Lord, Ps. 18. 6; 118. 5; 120. 1; 1 Cor. 7. 26 good for the present *d.* + Gen. 42. 21; Lk. 21. 23; Ro. 8. 35; 2 Cor. 6. 4.

DISTRESS (*v.*), 2 S. 1. 26 I am *d.* for thee, my brother Jonathan; 2 Cor. 4. 8 troubled on every side, yet not *d.*

DISTRIBUTE, Lk. 18. 22 *d.* to the poor; 1 Cor. 7. 17 as God hath *d.* to every man; 1 Tim. 6. 18 ready to *d.* + Jn. 6. 11; Ro. 12. 13; 2 Cor. 10. 13.

DISTRIBUTION, Ac. 4. 35 *d.* was made to every man + 2 Cor. 9. 13.

DITCH, Mt. 15. 14 both shall fall into the *d.*, Lk. 6. 39 + 2 K. 3. 16.

DIVERS, Dt. 22. 9 not sow thy vineyard with *d.* seeds + Ju. 5. 30; Mk. 8. 3; Tit. 3. 3.

DIVERSE, Dan. 7. 3 great beasts came up, *d.* one from another.

DIVIDE, Gen. 1. 4 God *d.* the light; 49. 7 I will *d.* them in Jacob; Jos. 1. 6 *d.* for an inheritance; 2 S. 1. 23 in their death they were not *d.*; 19. 29 thou and Ziba *d.* the land; 1 K. 3. 25 *d.* the living child; 2 K. 2. 8 the waters were *d.* hither and thither; Ps. 78. 13 he *d.* the sea; Dan. 5. 28 thy kingdom is *d.*; Mt. 12. 26 he is *d.* against himself, Mk. 3. 26; Lk. 11. 18; 2 Tim. 2. 15 rightly *d.* the word of truth + Ez. 37. 22; Hos. 10. 2; Lk. 22. 17; 1 Cor. 12. 11.

DIVIDING (*n.*), Heb. 4. 12 piercing to the *d.* asunder of the joints.

DIVINE (*v.*), Gen. 44. 15 such a man as I can *d.*; 1 S. 28. 8 *d.* to me + Gen. 44. 5; Mic. 3. 6.

DIVINE (*adj.*), 2 Pet. 1. 3 his *d.* power + Pro. 16. 10; Heb. 9. 1.

DIVINER, Dt. 18. 14; 1 S. 6. 2; Is. 44. 25; Zec. 10. 2.

DIVISION, Ju. 5. 15 for the *d.* of Reuben; Lk. 12. 51 nay, but rather *d.*; Ro. 16. 17 mark them which cause *d.* + 2 Ch. 35. 5; 1 Cor. 1. 10; 3. 3; 11. 18.

DIVORCED, Mt. 5. 32 shall marry her that is *d.* + Lev. 21. 14.

DIVORCEMENT, Dt. 24. 1 let him write her a bill of *d.*, 3; Mt. 5. 31; 19. 7; Mk. 10. 4 + Is. 50. 1.

DO, Gen. 42. 28 what is this that God hath *d.* to us; Ex. 19. 8 all that the Lord hath spoken we will *d.*; Nu. 23. 19 hath he said, and shall he not *d.* it; 1 K. 19. 9 what *d.* thou here, Elijah, 13; Ecc. 8. 4 may say to him, What *d.* thou, Dan. 4. 35; Is. 5. 4 what could have been *d.* more to my vineyard; 44. 23 the Lord hath *d.* it; Mt. 7. 12 men should *d.* to you, *d.* ye even so to them; 8. 9 *d.* this, and he *d.* it, Lk. 7. 8; Mt. 8. 29 what have we to *d.* with thee, Mk. 1. 24; Lk. 4. 34; Mk. 3. 4 is it lawful to *d.* good or to *d.* evil, Lk. 6. 9; Jn. 9. 31 but if any man *d.* his will, him he heareth; 13. 15 that ye should *d.* as I have *d.* to you; Ac. 9. 6 Lord, what wilt thou have me to *d.*, 22. 10; Rev. 16. 17 a great voice saying, It is *d.* + Gen. 19. 22; 28. 15; 1 K. 8. 39; Ecc. 1. 9; Is. 37. 26; Ob. 15; Mk. 9. 22; Lk. 14. 22; 19. 48; Ac. 2. 37.

DOCTRINE, Is. 28. 9 whom shall he make to understand *d.*; Jn. 7. 16 my *d.* is not mine; 18. 19 asked Jesus of his *d.*; Ac. 5. 28 ye have filled Jerusalem with your *d.*; Ro. 6. 17 ye have obeyed that form of *d.*; 2 Tim. 4. 3 when they will not endure sound *d.*; Rev. 2. 14 them that hold the *d.* of Balaam + 1 Cor. 14. 6; Col. 2. 22; 1 Tim. 4. 6, 13; 2 Jn. 9.

DOER, Ro. 2. 13 the *d.* of the law shall be justified; Jas. 1. 22 be ye *d.* of the word, not hearers only; 4. 11 thou art not a *d.* of the law, but a judge + Gen. 39. 22.

DOING (*n.*), Ps. 118. 23 this is the Lord's *d.*, Mt. 21. 42; Mk. 12. 11; Hos. 12. 2 according to his *d.*, Zec. 1. 6 + Ps. 66. 5; Ez. 24. 14.

DOMINION, Gen. 1. 26 have *d.* over the fish of the sea, 28; Nu. 24. 19 he that shall have *d.*; Ps. 8. 6 to have *d.* over the works of thy hands; Is. 26. 13 other lords beside thee have had *d.* over us; Dan. 4. 34 most High, whose *d.* is an everlasting *d.*, 7. 14; Mt. 20. 25 the Gentiles exercise *d.*; Ro. 6. 9 death hath no more *d.* over him; Eph. 1. 21 above all power, might, and *d.*; Col. 1. 16 thrones, or *d.*; 1 Pet. 4. 11 praise and *d.* for ever and ever, 5. 11; Jud. 25; Rev. 1. 6 + Gen. 27. 40; Ps. 145. 13; Dan. 6. 26; Ro. 6. 14.

DOOR, Gen. 4. 7 sin lieth at the *d.*; Ps. 24. 7 be ye lift up, ye everlasting *d.*, 9; 141. 3 keep the *d.* of my lips; Is. 26. 20 shut thy *d.* about thee; Lk. 13. 25 hath shut to the *d.*; Jn. 10. 1 he that entereth not by the *d.* is a thief; Ac. 12. 13 as Peter knocked at the *d.* of the gate; 1 Cor. 16. 9 a great *d.* and effectual is opened, 2 Cor. 2. 12; Jas. 5. 9 the judge standeth before the *d.*; Rev. 4. 1 a *d.* was opened in heaven + Ex. 12. 22; Ju. 16. 3; Mic. 7. 5; Ac. 14. 27.

DOORKEEPER, Ps. 84. 10 a *d.* in the house of God + 1 Ch. 15. 24.

DOOR POST, Ex. 12. 7 blood on upper *d. p.*; 21. 6 bring him to the *d. p.* + Dt. 11. 20; Ez. 41. 3.

DOUBLE (*n.*), Ex. 22. 4 he shall restore *d.*; 2 K. 2. 9 a *d.* portion of thy spirit; Is. 40. 2 *d.* for all her sins + Dt. 21. 17; Rev. 18. 6.

DOUBLE (*v.*), Gen. 41. 32 the dream was *d.* + Ex. 26. 9; Rev. 18. 6.

DOUBLE MINDED, Jas. 1. 8 a *d. m.* man is unstable; 4. 8 ye *d. m.*

DOUBLETONGUED, 1 Tim. 3. 8 not *d.*

DOUBT (*n.*), Dt. 28. 66; Dan. 5. 12; Lk. 11. 20; Ac. 2. 12.

DOUBT (*v.*), Mt. 14. 31 wherefore didst thou *d.*; 28. 17 but some *d.*; Jn. 10. 24 how long dost thou make us to *d.* + Mt. 21. 21; Ac. 10. 20; Ro. 14. 23.

DOUBTFUL, Lk. 12. 29 neither be ye of *d.* mind + Ro. 14. 1.

DOUBTING (*n.*), 1 Tim. 2. 8.

DOUGH, Ex. 12. 34 took their *d.* before it was leavened; Nu. 15. 20 of the first of your *d.*, 21 + Ez. 44. 30.

DOWNSITTING, Ps. 139. 2 thou knowest my *d.* and uprising.

DOWNWARD, 2 K. 19. 30; Ecc. 3. 21; Is. 37. 31; Ez. 1. 27.

DOWRY, Gen. 30. 20 endued me with a good *d.* + Gen. 34. 12; 1 S. 18. 25.

DRAGGING, Jn. 21. 8.

DRAMS, 1 Ch. 29. 7; Ezr. 2. 69; 8. 27; Neh. 7. 70, 71.

DRAW, Ex. 3. 5 *d.* not nigh hither; Ju. 4. 6 *d.* toward mount Tabor; 2 S. 22. 17 he *d.* me out of many waters, Ps. 18. 16; 73. 28 it is good for me to *d.* near to God; Is. 29. 13 this people *d.* near with their mouth, Mt. 15. 8; Is. 58. 10 if thou *d.* out thy soul to the hungry; Jer. 31. 3 with lovingkindness have I *d.* thee; Jn. 2. 8 *d.* out now; 4. 11 thou hast nothing to *d.* with; 6. 44 except the Father which hath sent me *d.* him; Ac. 5. 37 *d.* away much people after him; 20. 30 to *d.* away disciples after him; Heb. 7. 19 by the which we *d.* nigh unto God; 10. 22 let us *d.* near with a true heart; 38 but if any *d.* back; Jas. 4. 8 *d.* nigh to God + Gen. 24. 11; Jos. 8. 6; Ps. 85. 5; Jn. 21. 6; Ac. 11. 10; Jas. 1. 14.

DREAD (*n.*), Gen. 9. 2 the *d.* of you shall be on every beast; Dt. 2. 25 this day will I begin to put the *d.* of thee, 11. 25; Is. 8. 13 let him be your *d.* + Ex. 15. 16.

DREAD (*v.*), Dt. 1. 29; 1 Ch. 22. 13.

DREADFUL, Gen. 28. 17 how *d.* is this place; Mal. 1. 14 my name is *d.* among the heathen + Dan. 9. 4.

DREAM (*n.*), Gen. 37. 5 Joseph dreamed a *d.*, 9, 10; 40. 5 butler and baker dreamed a *d.*; 1 K. 3. 5 appeared to Solomon in a *d.*; Ps. 73. 20 as a *d.* when one awaketh; Dan. 4. 19 the *d.* be to them that hate thee; Mt. 27. 19 I have suffered many things in a *d.* + Ju. 7. 15; Ecc. 5. 3; Mt. 2. 12.

DREAM (*v.*), Gen. 28. 12 Jacob *d.*; Dan. 2. 1 Nebuchadnezzar *d.* dreams; Joel 2. 28 your old men shall *d.* dreams, Ac. 2. 17 + Is. 29. 8.

DREAMER, Gen. 37. 19 this *d.* cometh; Jud. 8 filthy *d.* + Dt. 13. 1.

DREGS, Is. 51. 17 thou hast drunken the *d.* of the cup, 22 + Ps. 75. 8.

DRINK (*n.*), Nu. 20. 8 thou shalt give the congregation *d.*; Ju. 13. 4 Manoah's wife not drink strong *d.*, 7, 14; Is. 32. 6 he will cause the *d.* of the thirsty to fail; Hab. 2. 15 woe to him that giveth his neighbour *d.*; Lk. 1. 15 shall not drink wine nor strong *d.*; Jn. 6. 55 my blood is *d.* indeed; 1 Cor. 10. 4 did all drink the same spiritual *d.* + Ps. 102. 9; Pro. 20. 1; Is. 28. 7; Heb. 9. 10.

DRINK (*v.*), Nu. 20. 5 neither is there any water to *d.*, 33. 14; 1 S. 1. 13 Eli thought Hannah had been *d.*; Is. 24. 9 they shall not *d.* wine with a song; 29. 9 they are *d.*, but not with wine, 51. 21; Jer. 35. 6 ye shall *d.* no wine for ever; Mt. 24. 49 to eat and *d.* with the *d.*, Lk. 12. 45; Mt. 26. 27 *d.* ye all of it; 29 when I *d.* it new with you, Mk. 14. 25; Lk. 22. 18; Mk. 14. 23 they all *d.* of it; Jn. 4. 13 whosoever *d.* of this water shall thirst; Ac. 2. 15 these are not *d.*; 1 Cor. 11. 21 one is hungry, and another is *d.*; 12. 13 all made to *d.* into one Spirit; Eph. 5. 18 be not *d.* with wine; Heb. 6. 7 the earth which *d.* in the rain; Rev. 14. 8 she made all nations *d.* + Gen. 9. 21; 24. 17; Lev. 10. 9; Dt. 11. 11; Is. 44. 12; 63. 6; Hab. 2. 15; Rev. 17. 6.

DRINK OFFERING, Ex. 29. 40 the fourth part of an hin of wine for a *d. o.*, Nu. 15. 5; Ps. 16. 4 their *d. o.* of blood will I not offer + Is. 57. 6; Joel 1. 9.

DRIVE, Gen. 3. 24 so God *d.* out the man; Ex. 10. 11 they were *d.* from Pharaoh's presence; Jos. 23. 13 the Lord will no more *d.* out, Ju. 2. 3, 21; Ps. 44. 2 how thou didst *d.* out the heathen; 114. 3 Jordan was *d.* back, 5; Lk. 8. 29 he was *d.* of the devil into the wilderness; Ac. 18. 16 Gallio *d.* them from the judgement seat; 27. 15 we let her *d.* + Gen. 4. 14; Dt. 4. 38; Jos. 15. 63; 1 S. 26. 19; Ac. 7. 45.

DRIVER, 1 K. 22. 34; Job 39. 7.

DRIVING (*n.*), 2 K. 9. 20.

DROP (*v.*), Dt. 33. 28 his heavens shall *d.* down dew, Pro. 3. 20; Is. 45. 8 *d.* down, ye heavens; Ez. 21. 2 *d.* thy word toward the holy places; Joel 3. 18 the mountains shall *d.* down new wine, Am. 9. 13 + Dt. 32. 2; Job 29. 22; Ps. 68. 8.

DROP (*n.*), Lk. 22. 44 sweat was as great *d.* of blood + Job 38. 28.

DROPPING (*n.*), Pro. 19. 13 the contentions of a wife are a continual *d.*, 27. 15.

DROSS, Ps. 119. 119 puttest away the wicked like *d.*; Is. 1. 22 silver is become *d.* + Ez. 22. 18, 19.

DROUGHT, Is. 58. 11 satisfy thy soul in *d.* + Ps. 32. 4; Hos. 13. 5.

DROVE, Gen. 32. 16, 19; 33. 8.

DROWN, Mt. 18. 6 were *d.* in the depth of the sea; 1 Tim. 6. 9 that *d.* men in perdition + Ex. 15. 4.

DRUNKARD, Pro. 23. 21 *d.* and glutton shall come to poverty; 1 Cor. 5. 11 a fornicator or a *d.* + Is. 28. 1; 1 Cor. 6. 10.

DRUNKENNESS, Lk. 21. 34 overcharged with *d.*; Ro. 13. 13 not in rioting and *d.* + Dt. 29. 19; Gal. 5. 21.

DRY (*adj.*), Gen. 8. 13 the face of the ground was *d.*; Ex. 14. 16 shall go on *d.* ground through the sea, 22; Jos. 3. 17 Israelites passed on *d.* ground; Ps. 107. 35 he turneth *d.* ground into water springs; Is. 25. 5 as the heat in a *d.* place; Mt. 12. 43 he walketh through *d.* places, Lk. 11. 24 + Ps. 105. 41; 107. 33.

DRY (*v.*), Nu. 11. 6 our soul is *d.* away; 1 K. 13. 4 Jeroboam's hand *d.* up; Is. 51. 10 art thou not it which hath *d.* the sea; Mk. 5. 29 the fountain of her blood was *d.* up; 11. 20 they saw the fig tree *d.* up from the roots + Jos. 2. 10; Ps. 69. 3.

DUE (*adj.*), Pro. 15. 23 a word spoken in *d.* season how good is it; Mt. 18. 34 till he should pay all that was *d.* unto him; Ro. 5. 6 in *d.* time Christ died; 1 Cor. 15. 8 as of one born out of *d.* time + Nu. 28. 2; Ps. 29. 2.

DUES, Ro. 13. 7 render therefore to all their *d.*

DULL, Mt. 13. 15 their ears are *d.* of hearing, Ac. 28. 27; Heb. 5. 11 seeing ye are *d.* of hearing.

DUMB, Ex. 4. 11 or who maketh the *d.*, or deaf, or blind; Ps. 39. 2 I was *d.* with silence; Is. 35. 6 and the tongue of the *d.* shall sing; 53. 7 and as a sheep before her shearers is *d.*, Ac. 8. 32; Mt. 9. 32 they brought to him a *d.* man possessed; 12. 22 one blind and *d.*; Mk. 9. 17 which hath a *d.* spirit; Lk. 1. 20 thou shalt be *d.* until the day + Ez. 3. 26; Hab. 2. 19; 2 Pet. 2. 16.

DUNG (*n.*), Ph. 3. 8 I do count all things but *d.* + Ex. 29. 14; Ps. 83. 10; Zep. 1. 17.

DUNG (*v.*), Lk. 13. 8.

DUNGEON, Gen. 40. 15 put me into the *d.*; Jer. 38. 6 they cast him into the *d.*

DUNG GATE, Neh. 3. 13, 14; 12. 31.

DUNGHILL, 1 S. 2. 8 he lifteth up the beggar from the *d.*, Ps. 113. 7; Lk. 14. 35 is not fit for land or *d.* + Dan. 2. 5.

DUNG PORT, Neh. 2. 13.

DURABLE, Pro. 8. 18; Is. 23. 18.

DURST, Mt. 22. 46 neither *d.* ask any more questions, Mk. 12. 34; Lk. 20. 40; Jn. 21. 12 none of the disciples *d.* ask + Jud. 9.

DUST, Gen. 2. 7 God formed man of the *d.* of the ground; 3. 14 *d.* shalt thou eat all the days of thy life; 19 *d.* thou art, and unto *d.* shalt thou return, Ps. 104. 29; Gen. 13. 16 make thy seed as the *d.* of the earth, 28. 14; 2 Ch. 1. 9; Gen. 18. 27 which am but *d.* and ashes; 1 S. 2. 8 he raiseth the poor out of the *d.*, Ps. 113. 7; Job 5. 6 affliction cometh not forth of the *d.*; 34. 15 man shall turn again to *d.*; Ps. 30. 9 shall the *d.* praise thee; 103. 14 he remembereth that we are *d.*; Is. 26. 19 awake and sing, ye that dwell in *d.*; Dan. 12. 2 many that sleep in the *d.* shall awake; Mt. 10. 14 shake off the *d.* of your feet, Mk. 6. 11; Lk. 9. 5; Ac. 13. 51 they shook off the *d.* of their feet + Ex. 9. 9; Nu. 23. 10; Dt. 28. 24; Job 17. 16; 39. 14; Ps. 44. 25; Is. 52. 2; 65. 25.

DUTY, Ecc. 12. 13 this is the whole *d.* of man; Lk. 17. 10 we have done that which was our *d.* + 2 Ch. 8. 14; Ezr. 3. 4; Ro. 15. 27.

DWELL, Gen. 45. 10 and thou shalt *d.* in the land of Goshen; Ex. 15. 17 in the place thou hast made to *d.* in; Nu. 23. 9 the people shall *d.* alone; Dt. 28. 30 shalt build an house, and shalt not *d.* therein, Am. 5. 11; 2 K. 4. 13 I *d.* among mine own people; 1 Ch. 4. 41 these came, and *d.* in their rooms; Ps. 4. 8 thou, Lord, only makest me *d.* in safety; 15. 1 Lord, who shall *d.* in thy holy hill; 23. 6 I will *d.* in the house of the Lord for ever; 26. 8 the place where thine honour *d.*; 68. 16 the hill which God desireth to *d.* in; 84. 4 blessed are they that *d.* in thy house; 132. 14 here will I *d.*; Jer. 23. 6 Israel shall *d.* safely, Ez. 28. 26; 34. 25, 28; Jer. 23. 8 they shall *d.* in their own land, 27. 11; Mt. 12. 45 they enter in, and *d.* there, Lk. 11. 26; Jn. 1. 38 Master, where *d.* thou; 6. 56 *d.* in me, and I in him; Ro. 8. 9 if so be the Spirit of God *d.* in you, 11; 1 Cor. 3. 16; 2 Cor. 6. 16 as God hath said, I will *d.* in them; Eph. 3. 17 that Christ may *d.* in your hearts; 1 Tim. 6. 16 *d.* in the light no man can approach; 2 Tim. 1. 5 which *d.* first in thy grandmother Lois; 1 Jn. 4. 12 God *d.* in us + Gen. 13. 6; 1 K. 6. 13; Ps. 37. 3, 27; 120. 6; 123. 1; Ez. 43. 7; 1 Cor. 7. 12; Col. 3. 16; 2 Jn. 2; Rev. 2. 13; 21. 3.

DWELLER, Is. 18. 3; Ac. 1. 19; 2. 9.

DWELLING (*n.*), Gen. 27. 39 thy *d.* shall be the fatness of the earth; 2 Ch. 6. 2 a place for thy *d.* for ever + Dan. 4. 25.

DWELLING PLACE, 1 K. 8. 30 hear thou in heaven thy *d. p.*, 2 Ch. 6. 21; Ps. 90. 1 thou hast been our *d.p.* in all generations; 1 Cor. 4. 11 have no certain *d.p.* + Ps. 79. 7; Is. 18. 4.

DYED, Is. 63. 1 cometh with *d.* garments + Ex. 25. 5; 26. 14; 35. 7; 36. 19; 39. 34; Ez. 23. 15.

EAR (*n.*), Gen. 41. 5 seven *e.* of corn came up, 22; Ex. 9. 31 for the barley was in the *e.*; 11. 2 speak now in the *e.* of the people; 29. 20 upon the tip of the right *e.*, Lev. 8. 23; 14. 14; 2. 14 for a meat offering green *e.*, 23. 14; Dt. 32. 1 give *e.* O heavens; Ju. 5. 3 give *e.* O ye princes; 2 K. 19. 16 bow down thine *e.*, Ps. 31. 2; 86. 1; Job 42. 5 I have heard of thee by the hearing of the *e.*; Ps. 34. 15 and his *e.* are open to their cry, 1 Pet. 3. 12; Ps. 40. 6 mine *e.* hast thou opened; 45. 10 incline thine *e.*; 78. 1 incline your *e.* to the words of my mouth; 94. 9 he that planted the *e.*, shall he not hear; 115. 6 they have *e.*, but hear not, 135. 17; Jer. 5. 21; Ez. 12. 2; Mk. 8. 18; Ro. 11. 8; Is. 1. 2 give *e.*, O earth; 6. 10 lest they hear with their *e.*, Mt. 13. 15; Ac. 28. 27; Is. 11. 3 nor reprove after the hearing of his *e.*; 30. 21 thine *e.* shall hear a word behind thee; Zec. 7. 11 but they stopped their *e.*, Ac. 7. 57; Mt. 10. 27 what ye hear in the *e.*, that preach, Lk. 12. 3; Mt. 11. 15 he that hath *e.* to hear, let him hear, 13. 9, 43; Mk. 4. 9, 23; 7. 16; Lk. 8. 8; 14. 35; Mt. 13. 16 but blessed are your *e.*, for they hear; 26. 51 and smote off his *e.*, Mk. 14. 47; 7. 33 he put his fingers into his *e.*; Lk. 9. 44 let these sayings sink down into your *e.*; 1 Cor. 12. 16 if the *e.* shall say, Because I am not the eye; Jas. 5. 4 are entered into *e.* of the Lord of sabaoth; Rev. 2. 7 he that hath an *e.*, let him hear + Dt. 31. 30; Ps. 17. 1; 44. 1; 116. 2; Is. 35. 5; 55. 3; Lk. 4. 21.

EARLY, Ps. 63. 1 *e.* will I seek thee; Pro. 8. 17 those that seek me *e.* shall find me + Ps. 46. 5; Lk. 24. 22.

EARNEST (*adj.*), 2 Cor. 7. 7 your *e.* desire; Heb. 2. 1 give the more *e.* heed + Ph. 1. 20.

EARNESTLY, Lk. 22. 44 prayed more *e.*; Ac. 3. 12 why look ye so *e.* on us; 23. 1 Paul *e.* beholding the council; Jud. 3 *e.* contend for the faith + Nu. 22. 37; 2 Cor. 5. 2.

EARRING, Ex. 32. 2 break off the golden *e.* + Gen. 24. 22; Ez. 16. 12.

EARTH, Gen. 1. 2 and the *e.* was without form and void; Ex. 9. 29 the *e.* is the Lord's, Dt. 10. 14; Ps. 24. 1; 1 Cor. 10. 26, 28; Ex. 20. 4 or that is in the *e.* beneath; Nu. 16. 32 and the *e.* opened and swallowed; 2 K. 5. 17 to thy servant two mules' burden of *e.*; 1 Ch. 16. 33 he cometh to judge the *e.*, Ps. 96. 13; 98. 9; Job 26. 7 he hangeth the *e.* upon nothing; Ps. 10. 18 that the man of the *e.* may no more oppress; 33. 5 the *e.* is full of the goodness of the Lord; 48. 2 the joy of the whole *e.* is mount Zion; 67. 6 then shall the *e.* yield her increase, Ez. 34. 27; Ps. 73. 25 there is none upon *e.* I desire beside thee; 104. 24 O Lord, the *e.* is full of thy riches; 146. 4 he returneth to his *e.*; Jer. 22. 29 O *e.*, *e.*, *e.*, hear the word of the Lord, Mic. 1. 2; Mt. 6. 19 lay not up for yourselves treasures upon *e.*; 13. 5 where they had not much *e.*, Mk. 4. 5; 4. 28 for the *e.* bringeth forth fruit of herself; Jn. 3. 31 he that is of the *e.* is earthly; 17. 4 I have glorified thee on the *e.*; Ro. 10. 18 their sound went into all the *e.*; 1 Cor. 15. 47 the first man is of the *e.*, earthy; Col. 3. 2 set your affections not on things on the *e.*; Rev. 10. 8 angel which standeth upon the *e.* + Gen. 1. 10; 2 S. 1. 2; Ps. 68. 8; 75. 3; 115. 16; Ac. 8. 33; 9. 4; Rev. 7. 3; 13. 11; 16. 2.

EARTHEN, 2 Cor. 4. 7 we have this treasure in *e.* vessels + Lev. 14. 5, 50; Nu. 5. 17; Jer. 32. 14.

EARTHLY, Jn. 3. 12 if I have told you *e.* things, and ye believe not; Jas. 3. 15 this wisdom is *e.* + Ph. 3. 19.

EARTHQUAKE, 1 K. 19. 11 after the wind an *e.*; Am. 1. 1 two years before the *e.*; Mt. 28. 2 there was a great *e.*, Ac. 16. 26; Rev. 6. 12; 11. 13 + Is. 29. 6; Zec. 14. 5.

EARTHY, 1 Cor. 15. 47 the first man is of the earth, *e.*

EASE (*n.*), Ps. 25. 13 soul shall dwell at *e.*; Is. 32. 9 ye women that are at *e.*; Lk. 12. 19 take thine *e.* + Am. 6. 1; Zec. 1. 15.

EASE (*v.*), 2 Cor. 8. 13 that other men be *e.*, and ye burdened + 2 Ch. 10. 4; Job 7. 13.

EASILY, 1 Cor. 13. 5; Heb. 12. 1.

EAST, Nu. 23. 7 Balak hath brought me out of the *e.*; Ju. 6. 3 the children of the *e.*, 7. 12; 8. 10; 1 K. 4. 30; Ps. 103. 12 as far as the *e.* is from the west; Dan. 11. 44 tidings out of the *e.*; Mt. 8. 11 many shall come from *e.* and west, Lk. 13. 29; Rev. 16. 12 the way of the kings of the *e.* + Gen. 29. 1; Ps. 107. 3; Rev. 7. 2.

EASTER, Ac. 12. 4 intending after *E.* to bring him forth.

EAST GATE, Neh. 3. 29; Jer. 19. 2; Ez. 10. 19; 11. 1.

EASTWARD, Gen. 13. 14 lift up thine eyes *e.*, Dt. 3. 27 + 2 K. 13. 17.

EAST WIND, Ps. 78. 26 he caused an *e. w.* to blow in heaven + Ez. 27. 26; Hos. 12. 1.

EASY, Mt. 9. 5 whether is *e.* to say, Thy sins be forgiven; 11. 30 my yoke is *e.*; 1 Cor. 14. 9 words *e.* to be understood; Jas. 3. 17 *e.* to be intreated + Ex. 18. 22; Pro. 14. 6.

EAT, Gen. 2. 16 of every tree thou mayest freely *e.*; 3. 5 in the day ye *e.* your eyes shall be opened; 43. 32 the Egyptians might not *e.* with the Hebrews; Ex. 32. 6 sat down to *e.* and drink, 1 Cor. 10. 7; Lev. 7. 26 ye shall *e.* no manner of blood, 17. 14; 11. 2 these are the beasts which ye shall *e.*; Dt. 6. 11 when thou shalt have *e.* and be full, 8. 10, 12; 1 S. 9. 19 ye shall *e.* with me to day; 1 K. 13. 8 I will not *e.* bread nor drink water, 9, 17, 22; 19. 5 arise and *e.*, Ac. 10. 13; 11. 7; 2 K. 19. 29 ye shall *e.* this year such things as grow of themselves, Is. 37. 30; Ps. 69. 9 for the zeal of thine house hath *e.* me up, Jn. 2. 17; Ps. 128. 2 thou shalt *e.* the labour of thine hands; Is. 22. 13 let us *e.* and drink, for to morrow we shall die, 1 Cor. 15. 32; Ez. 2. 8 and *e.* that I give thee; Joel 2. 26 ye shall *e.* in plenty; Mt. 6. 25 what ye shall *e.* or drink, 31; Lk. 12. 29; Mt. 14. 20 did all *e.*, and were filled, 15. 37; Mk. 6. 42; 8. 8; Lk. 9. 17; Mt. 26. 26 take, *e.*, this is my body, Mk. 14. 22; 1 Cor. 11. 24; Mk. 7. 3 except they wash, they *e.* not, 4; Lk. 7. 36 one desired him that he would *e.* with him; 17. 8 afterward thou shalt *e.*; Jn. 6. 53 except ye *e.* the flesh of the Son of man; Ac. 2. 46 they did *e.* their meat with gladness; Ro. 14. 3 let not him that *e.* despise him that *e.* not; 1 Cor. 5. 11 with such an one no not to *e.*; 8. 8 neither if we *e.* are we the better, if we *e.* not; 10. 3 and did all *e.* the same spiritual meat; 11. 34 if any man hunger, let him *e.* at home; Rev. 2. 7 will I give to *e.* of the tree of life + Nu. 18. 11; 1 S. 14. 24; 2 K. 6. 22; 7. 2; Neh. 5. 14; Pro. 1. 31; Is. 3. 10; Jer. 10. 25; Mk. 5. 43; Lk. 22. 16; Ac. 11. 3; 1 Cor. 9. 4; Rev. 19. 18.

EATER, Ju. 14. 14 out of the *e.* came forth meat + Pro. 23. 20; Is. 55. 10; Na. 3. 12.

EATING (*n.*), Ex. 12. 4; 16. 16.

EDGE, Ps. 89. 43 thou hast also turned the *e.* of his sword; Heb. 11. 34 escaped the *e.* of the sword

+ Ex. 13. 20; Nu. 33. 6; Rev. 2. 12.

EDGED, Ps. 149. 6 and a two-*e.* sword in their hand; Heb. 4. 12 sharper than a two-*e.* sword; Rev. 1. 16 out of his mouth went a sharp two-*e.* sword + Pro. 5. 4.

EDIFICATION, Ro. 15. 2 let every one please his neighbour to *e.*; 2 Cor. 10. 8 which the Lord hath given us for *e.* + 1 Cor. 14. 3.

EDIFY, Ac. 9. 31 the churches had rest, and were *e.*; Ro. 14. 19 wherewith one may *e.* another; 1 Cor. 8. 1 charity *e.* + 1 Cor. 14. 17; 1 Thes. 5. 11.

EDIFYING (*n.*), 1 Cor. 14. 5 that the church may receive *e.*; 2 Cor. 12. 19 we do all things for your *e.*; Eph. 4. 12 for the *e.* of the body of Christ + 1 Tim. 1. 4.

EFFECT (*n.*), Mt. 15. 6 make the commandment of God of none *e.*, Mk. 7. 13; Ro. 4. 14 the promise made of none *e.*, Gal. 3. 17; 5. 4 Christ is become of no *e.* to you + Ps. 33. 10; 1 Cor. 1. 17.

EFFECT (*v.*), 2 Ch. 7. 11; Jer. 48. 30.

EFFECTUAL, Eph. 4. 16 the *e.* working; Jas. 5. 16 the *e.* prayer of a righteous man + 2 Cor. 1. 6.

EFFECTUALLY, Gal. 2. 8; 1 Thes. 2. 13.

EGG, Dt. 22. 6 young ones or *e.* and the dam; Lk. 11. 12 if he ask an *e.* + Is. 10. 14; 59. 5.

ELDER, ELDEST (*adj.*), Gen. 25. 23 the *e.* shall serve the younger, Rom. 9. 12; Gen. 27. 1 Isaac called Esau his *e.* son; Nu. 1. 20 Reuben, Israel's *e.* son, 26. 5; 1 S. 18. 17 behold my *e.* daughter Merab; Lk. 15. 25 his *e.* son was in the field; 1 Tim. 5. 2 intreat the *e.* women as mothers; 1 Pet. 5. 5 ye younger, submit yourselves to the *e.* + Jn. 8. 9.

ELDER (*n.*), Gen. 50. 7 the *e.* of his house went up with him; Lev. 4. 15 the *e.* of congregation; Nu. 11. 24 seventy men of the *e.* of the people; Ju. 8. 14 the *e.* of Succoth; 1 S. 16. 4 *e.* of the town trembled at his coming; Mt. 21. 23 the chief priests and the *e.* of the people came, Lk. 22. 66; Ac. 14. 23 ordained *e.* in every church; 15. 6 the apostles and *e.* came together; 20. 17 called the *e.* of the church; Jas. 5. 14 call for the *e.* of the church; 1 Pet. 5. 1 the *e.* I exhort, who am also an *e.*; 2 Jn. 1 the *e.* unto the elect lady + 2 K. 19. 2; Ezr. 5. 5; Ps. 107. 32; Ac. 11. 30; 1 Tim. 5. 1.

ELECT, Is. 42. 1 behold mine *e.*; 45. 4 Israel mine *e.*; Mt. 24. 22 for the *e.'s* sake, Mk. 13. 20; Mt. 24. 31 they shall gather together his *e.*, Mk. 13. 27; 1 Pet. 1. 2 *e.* according to the foreknowledge of God + Is. 65. 9; Lk. 18. 7; 2 Tim. 2. 10.

ELECTION, Ro. 9. 11 according to *e.*, 11. 5 + 1 Thes. 1. 4.

ELEMENTS, Gal. 4. 3 under the *e.* of the world; 2 Pet. 3. 10 the *e.* shall melt, 12.

ELOQUENT, Ex. 4. 10 O my Lord, I am not *e.*; Ac. 18. 24 Apollos, an *e.* man + Is. 3. 3.

EMBALM, Gen. 50. 2 Joseph commanded the physicians to *e.* his father; 26 they *e.* Joseph.

EMBOLDENED, 1 Cor. 8. 10 the conscience of him that is weak be *e.* + Job 16. 3.

EMBRACE, Ac. 20. 1 Paul *e.* the disciples + Gen. 29. 13; 2 K. 4. 16; Ac. 20. 10.

EMBROIDERER, Ex. 38. 23 Aholiab, an *e.* in blue + Ex. 35. 35.

EMERODS, 1 S. 5. 6 Lord smote them of Ashdod with the *e.* + Dt. 28. 27.

EMINENT, Ez. 16. 24, 31, 39; 17. 22.

EMMANUEL, Is. 7. 14 and shall call his name *E.*, Mt. 1. 23; Is. 8. 8 he shall fill the breadth of thy land, O *E.*

EMPLOY, Dt. 20. 19; 1 Ch. 9. 33; Ezr. 10. 15.

EMPTINESS, Is. 34. 11.

EMPTY (*adj.*), Gen. 31. 42 surely thou hadst sent me away now *e.*; Ex. 3. 21 ye shall not go *e.*; 23. 15 none shall appear before me *e.*, 34. 20; Dt. 16. 16; 2 S. 1. 22 the sword of Saul returned not *e.*; Is. 24. 1 the Lord maketh the earth *e.*; Mt. 12. 44 he findeth it *e.*; Mk. 12. 3 beat him, and sent him away *e.*, Lk. 20. 10, 11; 1. 53 and the rich he hath sent *e.* away + Rt. 1. 21; Is. 32. 6.

EMPTY (*v.*), Gen. 42. 35 as they *e.* their sacks; Ecc. 11. 3 the clouds *e.* themselves + Is. 24. 3.

EMULATION, Ro. 11. 14 if I may provoke to *e.* them which are my flesh; Gal. 5. 20 the works of the flesh are *e.*, wrath.

ENCAMP, Nu. 2. 17 as they *e.*, so shall they set forward; Ps. 27. 3 though an host should *e.* against me; 34. 7 angel of the Lord *e.* round about them + Nu. 10. 31; Ps. 53. 5.

ENCHANTER, Dt. 18. 10; Jer. 27. 9.

ENCHANTMENT, Lev. 19. 26 nor shall ye use *e.*; Nu. 23. 23 there is no *e.* against Jacob + Ex. 7. 11.

ENCOURAGE, 1 S. 30. 6 David *e.* himself in the Lord; Ps. 64. 5 they *e.* themselves in an evil matter + 2 Ch. 35. 2.

END, Gen. 6. 13 the *e.* of all flesh is come; Nu. 23. 10 let my last *e.* be like his; Dt. 32. 29 that they would consider their latter *e.*; Ps. 19. 4 their words to the *e.* of the world, Ro. 10. 18; Ps. 37. 37 the *e.* of that man is peace; 67. 7 all the *e.* of the earth shall fear him; Is. 9. 7 of his government there shall be no *e.*; Jer. 5. 10 destroy, but make not a full *e.*; Dan. 8. 19 make thee know what shall be in the last *e.*; Mt. 10. 22 he that endureth to the *e.* shall be saved, 24. 13; Mk. 13. 13; Mt. 24. 6 the *e.* is not yet, Mk. 13. 7; Lk. 21. 9; Mt. 24. 31 gather from one *e.* of heaven to the other; 28. 20 I am with you alway, even unto the *e.* of the world; Lk. 1. 33 of his kingdom there shall be no *e.*; Jn. 13. 1 he loved them unto the *e.*; Ro. 6. 21 the *e.* of those things is death; 10. 4 Christ is the *e.* of the law; 1 Cor. 10. 11 on whom the *e.* of the world are come; Heb. 3. 6 if we hold fast the confidence unto the *e.*; Jas. 5. 11 have seen the *e.* of the Lord; 1 Pet. 1. 13 be sober, and hope to the *e.*; 2 Pet. 2. 20 the latter *e.* is worse than the beginning + Ex. 23. 16; Nu. 24. 20; Ps. 119. 33; Pro. 14. 12; 19. 20; Hab. 2. 3; Mt. 26. 58; Heb. 13. 7; 1 Pet. 1. 9; 4. 7.

ENDANGER, Ecc. 10. 9; Dan. 1. 10.

ENDEAVOUR (*v.*), Eph. 4. 3 *e.* to keep the unity of the Spirit + Ac. 16. 10; 1 Thes. 2. 17.

ENDED, Gen. 2. 2 God *e.* his work; Ps. 72. 20 prayers of David are *e.* + Gen. 41. 53.

ENDLESS, Heb. 7. 16 the power of an *e.* life + 1 Tim. 1. 4.

ENDUED, Lk. 24. 49 until ye be *e.* with power from on high + Gen. 30. 20; 2 Ch. 2. 12; Jas. 3. 13.

ENDURE, Ps. 9. 7 the Lord shall *e.* for ever, 102. 12; 104. 31; 135. 13 thy name, O Lord, *e.* for ever; Mk. 4. 17 *e.* but for a time; 1 Cor. 13. 7 charity *e.* all things; Heb. 6. 15 after he had patiently *e.*; 11. 27 Moses *e.*, as seeing him; 12. 2 he *e.* the cross; 20 could not *e.* what was commanded; Jas. 5. 11 happy who *e.*; 1 Pet. 1. 25 but the word of the Lord *e.* for ever + Ps. 30. 5; 72. 17; Ro. 9. 22; Jas. 1. 12.

ENEMY, Ex. 1. 10 they join also to our *e.*; 15. 6 hath dashed in pieces the *e.*; Nu. 10. 35 let thine *e.* be scattered, Ps. 68. 1; Jos. 7. 8 turneth their backs before their *e.*, 12; Ju. 5. 31 so let all thine *e.* perish; 1 K. 21. 20 hast thou found me, O mine *e.*; Ps. 8. 2 mightest still the *e.*; 54. 7 seen his desire upon mine *e.*, 59. 10; 55. 12 it was not an *e.* that reproached me; Pro. 25. 21 if thine *e.* hunger, give him bread, Ro. 12. 20; Is. 1. 24 I will avenge me of mine *e.*; 63. 10 he was turned to be their *e.*; Mic. 7. 6 a man's *e.* are the men of his own house; Mt. 5. 44 love your *e.*, Lk. 6. 27, 35; Mt. 13. 28 an *e.* hath done this; Lk. 1. 71 that we should be saved from our *e.*; 1 Cor. 15. 25 all *e.* under his feet; Gal. 4. 16 am I become your *e.*; 2 Thes. 3. 15 count him not as an *e.* + Ex. 23. 22; 1 S. 18. 29; 1 K. 3. 11; Ps. 27. 2; Pro. 24. 17.

ENFLAME, Is. 5. 11; 57. 5.

ENGINE, 2 Ch. 26. 15; Ez. 26. 9.

ENGRAFTED, Jas. 1. 21 the *e.* word.

ENGRAVE, 2 Cor. 3. 7 ministration of death *e.* in stones + Ex. 28. 11; Zec. 3. 9.

ENGRAVER, Ex. 28. 11 the work of an *e.* in stone + Ex. 35. 35; 38. 23.

ENGRAVINGS, Ex. 28. 11, 21, 36; 39. 14, 30.

ENJOIN, Heb. 9. 20 testament God hath *e.* + Est. 9. 31; Job 36. 23; Phn. 8.

ENJOY, Dt. 28. 41 thou shalt beget sons, but not *e.* them; Is. 65. 22 shall long *e.* the work of their hands; 1 Tim. 6. 17 giveth us all things to *e.*; Heb. 11. 25 than *e.* the pleasures of sin + Nu. 36. 8.

ENLARGE, Gen. 9. 27 God shall *e.* Japhet, he shall dwell in tents; 1 S. 2. 1 my mouth is *e.*; Ps. 25. 17 the troubles of my heart are *e.*; 119. 32 when thou shalt *e.* my heart; Is. 54. 2 *e.* the place of thy tent; 2 Cor. 6. 11 our heart is *e.* + 2 Cor. 10. 15.

ENLIGHTEN, 1 S. 14. 27 Jonathan's eyes were *e.*, 29; Ps. 18. 28 the Lord my God will *e.* my darkness; Eph. 1. 18 your understanding being *e.*; Heb. 6. 4 those who were once *e.* + Ps. 19. 8.

ENMITY, Gen. 3. 15 I will put *e.* between thee and the woman; Lk. 23. 12 before they were at *e.* between themselves; Ro. 8. 7 the carnal mind is *e.* against God; Jas. 4. 4 the friendship of the world is *e.* with God + Eph. 2. 15.

ENOUGH, Gen. 45. 28 it is *e.*, Joseph is yet alive; 2 S. 24. 16 it is *e.*: stay thine hand + Jos. 17. 16; 1 K. 19. 4; Lk. 22. 38.

ENQUIRE, Gen. 25. 22 Rebekah went to *e.* of the Lord; 1 S. 28. 7 a woman, that I may *e.* of her; 1 Ch. 13. 3 we *e.* not at the ark in the days of Saul; 21. 30 could not go before it to *e.* of God; Ps. 27. 4 to *e.* in his temple; 78. 34 *e.* early after God; Ez. 20. 3 I will not be *e.* of by you; Mt. 2. 7 Herod *e.* of the wise men, 16; Lk. 22. 23 to *e.* among themselves, Jn. 16. 19; 1 Pet. 1. 10 of which salvation the prophets *e.* + 1 S. 9. 9; 23. 2; 1 K. 22. 5; 2 K. 3. 11; 16. 15; Zep. 1. 6.

ENQUIRY, Pro. 20. 25; Ac. 10. 17.

ENRICH, 1 Cor. 1. 5 in every thing ye are *e.*, 2 Cor. 9. 11 + 1 S. 17. 25; Ps. 65. 9.

ENSAMPLE, 1 Cor. 10. 11 happened to them for *e.*; 2 Thes. 3. 9 to make ourselves an *e.* to you; 1 Pet. 5. 3 being *e.* to the flock + Ph. 3. 17; 2 Pet. 2. 6.

ENSIGN, Is. 5. 26 he will lift up an *e.* to the nations + Ps. 74. 4; Is. 11. 10; 30. 17.

ENSNARE, Job 34. 30.

ENSUE, 1 Pet. 3. 11 let him do good, seek peace, and *e.* it.

ENTANGLE, Mt. 22. 15 might *e.* him in his talk; 2 Tim. 2. 4 *e.* himself with the affairs of this life + Ex. 14. 3; 2 Pet. 2. 20.

ENTER, Gen. 7. 13 the selfsame day *e.* Noah and his sons; Nu. 20. 24 Aaron shall not *e.* into the land; Ps. 143. 2 *e.* not into judgement with thy servant; Is. 26. 2 that the righteous nation may *e.* in; 20 *e.* thou into thy chambers; Mt. 12. 45 and they *e.* in, and dwell there, Lk. 11. 26; Mt. 18. 8 better for thee to *e.* into life halt or maimed, Mk. 9. 43, 45, 47; Mt. 19. 17 if thou wilt *e.* into life; 23. 13 nor suffer ye them that are *e.* to go in, Lk. 11. 52; Mt. 24. 38 day that Noah *e.* into the ark, Lk. 17. 27; Mt. 25. 21 *e.* into the joy of thy Lord; Mk. 5. 40 *e.* in where the damsel was; 10. 15 he shall not *e.* therein, Lk. 18. 17; 13. 24 many will seek to *e.* in; 22. 3 then *e.* Satan into Judas, Jn. 13. 27; Lk. 24. 26 to *e.* into his glory; Jn. 10. 9 by me if any man *e.* in; 1 Cor. 2. 9 neither have *e.* into the heart of man; Heb. 3. 19 they could not *e.* because of unbelief; 4. 6 it remaineth that some must *e.* therein; 6. 19 which *e.* into that within the veil; Rev. 22. 14 may *e.* in through the gates + Ez. 44. 2; Joel 2. 9; Mk. 9. 25; Jn. 3. 4; Ac. 28. 8; Heb. 4. 1.

ENTERING (*n.*), Jos. 8. 29 cast it at the *e.* of the gate of the city; 1 Thes. 1. 9 what manner of *e.* in we had unto you + 1 K. 6. 31.

ENTERTAIN, Heb. 13. 2 be not forgetful to *e.* strangers.

ENTICE, Ju. 16. 5 said to Delilah, *E.* him and see; 2 Ch. 18. 19 who shall *e.* Ahab; Pro. 1. 10 if sinners *e.* thee, consent thou not; 1 Cor. 2. 4 my preaching was not with *e.* words; Jas. 1. 14 is tempted when drawn away and *e.* + Dt. 13. 6; Col. 2. 4.

ENTIRE, Jas. 1. 4 that ye may be perfect and *e.*

ENTRANCE, Ps. 119. 130 the *e.* of thy words giveth light; 1 Thes. 2. 1 yourselves know our *e.* in unto you; 2 Pet. 1. 11 an *e.* shall be ministered to you + 1 K. 22. 10.

ENTRY, Pro. 8. 3 wisdom crieth at the *e.* of the city + 2 K. 16. 18.

ENVIOUS, Ps. 73. 3 for I was *e.* at the foolish + Pro. 24. 1.

ENVY (*n.*), Pro. 14. 30 *e.* is the rottenness of the bones; Mt. 27. 18 for *e.* they delivered him, Mk. 15. 10; Ac. 7. 9 the patriarchs moved with *e.*; Ph. 1. 15 preach Christ, even of *e.*; 1 Tim. 6. 4 whereof cometh *e.*, strife; Jas. 4. 5 the spirit that dwelleth in us lusteth to *e.* + Is. 11. 13; Ac. 13. 45; 1 Pet. 2. 1.

ENVY (*v.*), Gen. 37. 11 Joseph's brethren *e.* him; Is. 11. 13 Ephraim shall not *e.* Judah; 1 Cor. 13. 4 charity *e.* not + Gen. 30. 1; Ps. 106. 16.

ENVYING (*n.*), Ro. 13. 13 not in strife and *e.*; 1 Cor. 3. 3 there is among you *e.* and strife + Gal. 5. 21; Jas. 3. 16.

EPHOD, Ex. 28. 4 they shall make an *e.* and a robe, 6; Ju. 8. 27 Gideon made an *e.* thereof; 17. 5 the man Micah made an *e.*; 1 S. 2. 18 Samuel was girded with a linen *e.*; Hos. 3. 4 Israel shall abide many days without an *e.* + Lev. 8. 7; 1 S. 23. 6; 2 S. 6. 14.

EPISTLE, 1 Cor. 5. 9 I wrote to you in an *e.* not to company; 2 Cor. 3. 2 ye are our *e.*; Col. 4. 16 likewise read the *e.* from Laodicea; 1 Thes. 5. 27 this *e.* be read to all the brethren + Ac. 23. 33; 2 Thes. 2. 15.

EQUAL (*adj.*), Ps. 55. 13 mine *e.*, my guide; Is. 40. 25 to whom then shall I be *e.*, 46. 5; Ez. 18. 29 are not my ways *e.*; Jn. 5. 18 making himself *e.* with God; Col. 4. 1 give your servants that which is *e.* + Ps. 17. 2; Mt. 20. 12.

EQUITY, Ps. 98. 9 he shall judge the people with *e.*; Is. 11. 4 shall reprove with *e.* + Mal. 2. 6.

ERR, Ps. 95. 10 a people that do *e.* in their heart; Is. 3. 12 they which lead thee cause thee to *e.*, 9. 16; 63. 17 why hast thou made us to *e.* from thy ways; Mt. 22. 29 ye do *e.*, not knowing the scriptures, Mk. 12. 24, 27; 1 Tim. 6. 10 they have *e.* from the faith; Jas. 5. 19 brethren, if any of you do *e.* from the truth + 2 Tim. 2. 18; Heb. 3. 10.

ERRAND, Gen. 24. 33; Ju. 3. 19; 2 K. 9. 5.

ERROR, Ps. 19. 12 who can understand his *e.*; Is. 32. 6 to utter *e.* against the Lord; Mt. 27. 64 the last *e.* shall be worse than the first; Heb. 9. 7 which he offered for the *e.* of the people; 2 Pet. 2. 18 escaped from them who live in *e.*; 1 Jn. 4. 6 hereby know we the spirit of *e.* + 2 S. 6. 7; Jud. 11.

ESCAPE (*v.*), 2 S. 1. 3 out of the camp of Israel am I *e.*; 1 K. 18. 40 let none of them *e.*, 2 K. 9. 15; Lk. 21. 36 accounted worthy to *e.* these things; Jn. 10. 39 but he *e.* out of their hands; Ac. 27. 44 they *e.* all safe to land; 1 Cor. 10. 13 will also make a way to *e.*; Heb. 12. 25 much more shall not we *e.* if we turn away + Mt. 23. 33; Ro. 2. 3.

ESCAPE (*n.*), Ps. 55. 8 I would hasten my *e.*

ESCHEW, 1 Pet. 3. 11 let him *e.* evil + Job 1. 1.

ESPECIALLY, SPECIALLY, Dt. 4. 10 *s.* the day thou stoodest before the Lord; Gal. 6. 10 *e.* unto them of the household of faith + Ac. 26. 3; Phn. 16.

ESPOUSED, Mt. 1. 18 when as Mary was *e.* to Joseph, Lk. 1. 27; 2 Cor. 11. 2 I have *e.* you to one husband.

ESPY, Jos. 14. 7 Moses sent me to *e.* out the land + Gen. 42. 27; Jer. 48. 19; Ez. 20. 6.

ESTABLISH, STABLISH, Gen. 6. 18 with thee will I *e.* my covenant, 9. 9; 17. 7; Lev. 26. 9; Ez. 16. 62; 1 S. 13. 13 now would the Lord have *e.* thy kingdom; 2 S. 7. 12 I will *e.* his kingdom, 13; 1 Ch. 17. 11; 22. 10; 28. 7; 1 K. 2. 46 the kingdom was *e.* in the hand of Solomon; 2 Ch. 1. 9 now, O Lord God, let thy promise be *e.*; Ps. 78. 69 the earth he hath *e.* for ever, 119. 90; Is. 9. 7 to *e.* it with judgement; Hab. 2. 12 that *s.* a city by iniquity; Ac. 16. 5 so were the churches *e.*; Ro. 3. 31 yea, we *e.* the law; 2 Thes. 2. 17 *s.* you in every good word and work; Jas. 5. 8 *s.* your hearts; 1 Pet. 5. 10 the God of all grace *s.* you + Dan. 6. 8; Ro. 16. 25; Heb. 10. 9.

ESTATE, STATE, Gen. 43. 7 asked us straitly of our *s.*; Mt. 12. 45 the last *s.* of that man is worse than the first, Lk. 11. 26; 1. 48 the low *e.* of his handmaiden; Ac. 22. 5 all the *e.* of the elders; Ro. 12. 16 condescend to men of low *e.*; Ph. 4. 11 in whatsoever *s.* I am, to be content + Ps. 136. 23; Dan. 11. 7.

ESTATES, Ez. 36. 11; Mk. 6. 21.

ESTEEM, Dt. 32. 15 lightly *e.* the Rock of his salvation; Is. 53. 3 we *e.* him not; Lk. 16. 15 highly *e.* among men, abomination in the sight of God; Ro. 14. 5 *e.* one day above another; 1 Cor. 6. 4 set them to judge who are least *e.*; 1 Thes. 5. 13 to *e.* them highly for their work's sake + Ph. 2. 3.

ESTIMATION, Lev. 5. 15; 27. 2; Nu. 18. 16.

ESTRANGED, Ez. 14. 5 they are all *e.* from me through idols + Job 19. 13; Ps. 58. 3; 78. 30; Jer. 19. 4.

ETERNAL, Dt. 33. 27 the *e.* God is thy refuge; Mt. 19. 16 that I may have *e.* life, Mk. 10. 17; Lk.

10. 25; 18. 18; Jn. 3. 15 believeth in him should have *e.* life; 5. 39 in them ye have *e.* life; 6. 68 thou hast the words of *e.* life; 10. 28 I give unto my sheep *e.* life; Ro. 1. 20 that are made, even his *e.* power and Godhead; 2. 7 to them who seek for glory, *e.* life; 2 Cor. 4. 18 the things which are not seen are *e.*; 5. 1 an house *e.* in the heavens; Heb. 6. 2 the doctrine of *e.* judgement + Mk. 3. 29; Jn. 17. 3; Ac. 13. 48; Eph. 3. 11; 1 Tim. 1. 17.

ETERNITY, Is. 57. 15 the high and lofty One that inhabiteth *e.*

EUNUCH, 2 K. 9. 32 there looked out two or three *e.*; Is. 56. 3 neither let the *e.* say, I am a dry tree; Mt. 19. 12 some are *e.* who were so born; Ac. 8. 27 an *e.* had come to Jerusalem to worship + Jer. 29. 2; Dan. 1. 3.

EUROCLYDON, Ac. 27. 14 a tempestuous wind, called *E.*

EVANGELIST, Ac. 21. 8 Philip the *e.*; Eph. 4. 11 some apostles, and some *e.* + 2 Tim. 4. 5.

EVEN (*n.*), Lev. 11. 24 shall be unclean until *e.*; Mk. 1. 32 at *e.* they brought to him the diseased; 13. 35 at *e.*, at midnight, or at cock-crowing.

EVEN (*adj.*), Ps. 26. 12 my foot standeth in an *e.* place; Lk. 19. 44 shall lay thee *e.* with the ground + Job 31. 6.

EVENING (*n.*), Ex. 12. 6 shall kill it in the *e.*; Ps. 65. 8 the outgoings of the morning and *e.* to rejoice; 90. 6 in the *e.* it is cut down; 104. 23 man goeth forth to his labour until the *e.*; Jer. 5. 6 wolf of the *e.* shall spoil them; Mt. 16. 2 when it is *e.*, ye say, It will be fair weather; Lk. 24. 29 abide with us, for it is toward *e.* + Ex. 27. 21; Ecc. 11. 6.

EVENING (*adj.*), Ps. 141. 2 the lifting up of my hands as the *e.* sacrifice; Zec. 14. 7 at *e.* time it shall be light + Hab. 1. 8.

EVENT, Ecc. 2. 14 one *e.* happeneth to them all, 9. 3; 9. 2 there is one *e.* to the righteous and wicked.

EVENTIDE, EVENINGTIDE, Gen. 24. 63 Isaac went out to meditate at the *e.*; Mk. 11. 11 now the *e.* was come, Jesus went out + Is. 17. 14.

EVERLASTING, Gen. 17. 8 land of Canaan for an *e.* possession, 48. 4; 21. 33 the *e.* God, Is. 40. 28; Ro. 16. 26; Gen. 49. 26 the *e.* hills; Ex. 40. 15 an *e.* priesthood, Nu. 25. 13; Ps. 90. 2 even from *e.* to *e.* thou art God; 139. 24 lead me in the way *e.*; 145. 13 thy kingdom is an *e.* kingdom, Dan. 4. 3; 7. 27; 2 Pet. 1. 11; Is. 9. 6 the *e.* Father; Dan. 12. 2 some to *e.* life, some to *e.* contempt; Mt. 18. 8 to be cast into *e.* fire, 25. 41; 19. 29 and shall inherit *e.* life, Lk. 18. 30; Mt. 25. 46 go away into *e.* punishment; Jn. 3. 16 whosoever believeth in him should have *e.* life, 36; Rev. 14. 6 having the *e.* gospel + Is. 33. 14; 63. 16; Jn. 5. 24; 2 Thes. 1. 9.

EVERMORE, Ps. 16. 11 there are pleasures for *e.*; 133. 3 the blessing, life for *e.*; Jn. 6. 34 Lord, *e.* give us this bread; Rev. 1. 18 I am alive for *e.* + Ps. 105. 4; 132. 12.

EVIDENCE, Jer. 32. 10 I subscribed the *e.*; Heb. 11. 1 faith is the *e.* of things not seen + Jer. 32. 14, 44.

EVIDENT, Job 6. 28; Gal. 3. 11; Ph. 1. 28; Heb. 7. 14, 15.

EVIDENTLY, Ac. 10. 3; Gal. 3. 1.

EVIL (*n.*), Ex. 32. 12 repent of this *e.* against thy people; Dt. 13. 5 put the *e.* away from the midst of thee; 30. 15 I have set before thee death and *e.*; Job 2. 10 shall we receive good, and not receive *e.*; Ps. 5. 4 neither shall *e.* dwell with thee; 51. 4 I have done this *e.* in thy sight; Jer. 23. 17 no *e.* shall come; Ecc. 11. 2 thou knowest not what *e.* shall be; Is. 5. 20 that call *e.* good, and good *e.*; 7. 15 know to refuse *e.* and choose good, 16; 57. 1 that the righteous is taken away from the *e.*; Am. 3. 6 shall there be *e.* in a city, and the Lord hath not done it; Mt. 5. 11 shall say all manner of *e.* against you; Jn. 17. 15 that thou shouldest keep them from *e.*; 18. 23 if I have spoken *e.*, bear witness of the *e.*; Ac. 23. 9 we find no *e.* in this man; Ro. 3. 8 let us do *e.*, that good may come; 7. 19 the *e.* which I would not, that I do; 12. 17 recompense to no man *e.* for *e.*, 1 Thes. 5. 15; 1 Pet. 3. 9; 1 Cor. 13. 5 charity thinketh no *e.* + Ex. 5. 23; Pro. 12. 21; Ecc. 11. 10; Is. 1. 16; Lam. 3. 38; Am. 9. 4; Mt. 9. 4; 3 Jn. 11.

EVIL (*adj.*), Gen. 6. 5 thoughts of his heart were only *e.*, Ps. 78. 49 sending *e.* angels among them; 119. 101 I refrained my feet from every *e.* way; Pro. 4. 14 go not in the way of *e.* men; Ecc. 12. 1 while the *e.* days come not; Mt. 5. 45 maketh his sun to rise on *e.* and good, Lk. 6. 35; Mt. 12. 35 an *e.* man out of the *e.* treasure bringeth forth *e.* things, Lk. 6. 45; Mk. 7. 23 all these *e.* things come from within; Eph. 6. 13 to withstand in the *e.* day; 2 Tim. 4. 18 Lord shall deliver me from every *e.* work; Heb. 3. 12 an *e.* heart of unbelief + Ezr. 9. 13; Ps. 141. 4; Am. 6. 3; Tit. 2. 8.

EVIL (*adv.*), Ac. 7. 6 should entreat them *e.*; Ro. 14. 16 let not your good be *e.* spoken of; 2 Pet. 2. 2 the way of truth shall be *e.* spoken of + Jn. 18. 23; 1 Cor. 10. 30.

EVILDOER, Is. 14. 20 the seed of *e.* shall never be renowned; 1 Pet. 2. 12 whereas they speak against you as *e.*, 3. 16 + Ps. 37. 9; 2 Tim. 2. 9.

EXACT, Dt. 15. 2 shall not *e.* it of his neighbour; Lk. 3. 13 *e.* no more than what is appointed + Ps. 89. 22.

EXACTOR, Is. 60. 17 I will also make thine *e.* righteousness.

EXALT, Ex. 9. 17 as yet *e.* thou thyself against my people; 15. 2 he is my father's God, and I will *e.* him; 1 S. 2. 10 he shall *e.* the horn of his anointed; 2 S. 22. 47 *e.* be the God of the rock of my salvation, Ps. 18. 46; 2 K. 19. 22 against whom hast thou *e.* thy voice, Is. 37. 23; 1 Ch. 29. 11 thou art *e.* as head above all; Ps. 34. 3 let us *e.* his name together; 46. 10 I will be *e.* among the heathen; Pro. 14. 34 righteousness *e.* a nation; Is. 2. 11 the Lord shall be *e.* in that day, 17; 5. 16; 52. 13 my servant shall be *e.* and extolled; Ez. 17. 24 that I the Lord have *e.* the low tree; 21. 26 *e.* him that is low; Mt. 11. 23 Capernaum *e.* to heaven, Lk. 10. 15; Mt. 23. 12 he that *e.* himself shall be abased, Lk. 14. 11; 18. 14; 1. 52 hath *e.* them of low degree; Ac. 2. 33 by the right hand of God *e.*; 2 Cor. 12. 7 lest I should be *e.* above measure; Ph. 2. 9 wherefore God hath highly *e.* him; 2 Thes. 2. 4 who *e.* himself above all that is called God + Nu. 24. 7; Neh. 9. 5; Ps. 21. 13; 2 Cor. 10. 5; 11. 20; Jas. 1. 9.

EXAMINE, Ps. 26. 2 *e.* me, O Lord; Lk. 23. 14 I having *e.* him before you; Ac. 28. 18 when they had *e.* me, would have let me go; 1 Cor. 11. 28 let a man *e.* himself, and so let him eat of; 2 Cor. 13. 5 *e.* yourselves + Ac. 4. 9.

EXAMPLE, Jn. 13. 15 for I have given you an *e.*; 1 Cor. 10. 6 now these things were our *e.*; 1 Tim. 4. 12 but be thou an *e.* of the believers; 1 Pet. 2. 21 Christ suffered for us, leaving us an *e.* + Mt. 1. 19; Heb. 8. 5; Jud. 7.

EXCEED, Mt. 5. 20 except your righteousness *e.* the righteousness of the scribes + 1 S. 20. 41; 1 K. 10. 23; 2 Cor. 3. 9.

EXCEEDING, Gen. 15. 1 I am thy *e.* great reward; Ac. 7. 20 Moses was *e.* fair; 2 Cor. 4. 17 worketh a far more *e.* weight of glory; Eph. 1. 19 the *e.* greatness of his power: 3. 20 able to do *e.* abundantly + Gen. 27. 34; 2 Pet. 1. 4.

EXCEL, Gen. 49. 4 unstable as water, thou shalt not *e.*; Ps. 103. 20 angels, that *e.* in strength + 1 Cor. 14. 12.

EXCELLENCY, Is. 35. 2 the *e.* of our God; 1 Cor. 2. 1 I came not to you with *e.* of speech; 2 Cor. 4. 7 that the *e.* of the power may be of God + Dt. 33. 26.

EXCELLENT, Ps. 8. 1 how *e.* is thy name, 9; Dan. 5. 12 an *e.* spirit was found in Daniel, 6. 3; Ro. 2. 18 approvest things more *e.*, Ph. 1. 10; 1 Cor. 12. 31 yet shew I unto you a more *e.* way; Heb. 1. 4 a more *e.* name than they + Lk. 1. 3; 2 Pet. 1. 17.

EXCEPTED, 1 Cor. 15. 27 he is *e.* which put all things under him.

EXCESS, Eph. 5. 18 drunk with wine, wherein is *e.*

EXCHANGE (*n.*), Mt. 16. 26 what shall a man give in *e.* for his soul, Mk. 8. 37 + Gen. 47. 17.

EXCLUDE, Ro. 3. 27 where is boasting then? it is *e.*; Gal. 4. 17 they would *e.* you.

EXCUSE (*n.*), Lk. 14. 18 with one consent began to make *e.*; Ro. 1. 20 they are without *e.*

EXCUSE (*v.*), Lk. 14. 18 I pray thee have me *e.*, 19; Ro. 2. 15 accusing or else *e.* one another; 2 Cor. 12. 19 think ye that we *e.* ourselves to you.

EXECUTE, Is. 46. 11 that *e.* my counsel from afar; Ez. 11. 12 neither *e.* my judgements, 20. 24; 18.

8 hath *e.* true judgement between man and man, 17; Hos. 11. 9 I will not *e.* the fierceness of mine anger; Lk. 1. 8 while Zacharias *e.* the priest's office + 1 S. 28. 18; Joel 2. 11.

EXECUTIONER, Mk. 6. 27 the king sent an *e.*

EXERCISE (*n.*), 1 Tim. 4. 8 bodily *e.* profiteth little.

EXERCISE (*v.*), Ps. 131. 1 neither do I *e.* myself in things too high; Ac. 24. 16 herein do I *e.* myself; Heb. 12. 11 fruit of righteousness unto them which are *e.* thereby + 1 Tim. 4. 7; 2 Pet. 2. 14.

EXHORT, 1 Thes. 4. 1 we beseech you, brethren, and *e.* you; 2 Tim. 4. 2 *e.* with all longsuffering; Tit. 2. 15 speak, *e.*, and rebuke; Heb. 3. 13 *e.* one another daily; 10. 25 but *e.* one another, and so much more; Jud. 3 it was needful for me to write and *e.* you + Ac. 2. 40; 1 Thes. 2. 11.

EXHORTATION, Ac. 13. 15 if ye have any word of *e.*; Ro. 12. 8 he that exhorteth, on *e.*; 1 Tim. 4. 13 give attendance to *e.*; Heb. 13. 22 suffer the word of *e.* + Lk. 3. 18; 1 Cor. 14. 3.

EXPECT, Heb. 10. 13 *e.* till his enemies be made his footstool + Jer. 29. 11; Ac. 3. 5.

EXPECTATION, Lk. 3. 15 the people were in *e.*, John said; Ac. 12. 11 delivered me from all the *e.* of the Jews + Ps. 9. 18; Ph. 1. 20.

EXPEDIENT, Jn. 11. 50 it is *e.* for us that one man die, 18. 14; 16. 7 I tell you, it is *e.* for you that I go away; 1 Cor. 6. 12 but all things are not *e.*, 10. 23.

EXPEL, Ac. 13. 50 they *e.* them out of their coasts + Jos. 23. 5; Ju. 1. 20; 11. 7.

EXPERIENCE, Ro. 5. 4 patience *e.*, and *e.* hope + Gen. 30. 27; Ecc. 1. 16.

EXPERT, Ac. 26. 3 I know thee to be *e.* in all customs + 1 Ch. 12. 33.

EXPIRED, Ac. 7. 30 when forty years were *e.* + 1 S. 18. 26.

EXPOUND, Ju. 14. 14 they could not in three days *e.* the riddle; Mk. 4. 34 when they were alone, he *e.* all things; Lk. 24. 27 he *e.* to them in all the scriptures + Ac. 11. 4; 18. 26; 28. 23.

EXPRESS (*adj.*), Heb. 1. 3 being the *e.* image of his person.

EXPRESSLY, 1 S. 20. 21; Ez. 1. 3; 1 Tim. 4. 1.

EXTEND, Ps. 16. 2 my goodness *e.* not to thee; Is. 66. 12 I will *e.* peace to her like a river + Ezr. 9. 9; Ps. 109. 12.

EXTOL, Ps. 30. 1 I will *e.* thee, O Lord; Is. 52. 13 my servant shall be *e.* + Dan. 4. 37.

EXTORTION, Mt. 23. 25 within they are full of *e.* + Ez. 22. 12.

EXTORTIONER, Lk. 18. 11 that I am not as other men are, *e.* + Ps. 109. 11; 1 Cor. 6. 10.

EYE, Gen. 3. 7 the *e.* of them both were opened; Ex. 13. 9 a memorial between thine *e.*; Nu. 10. 31 mayest be to us instead of *e.*; Ju. 16. 21 Philistines put out his *e.*; 1 K. 8. 29 that thine *e.* may be open toward this house, 52; 2 Ch. 6. 20, 40; 2 K. 4. 34 he put his *e.* on his *e.*; 2 Ch. 16. 9 the *e.* of the Lord run to and fro through the whole earth, Zec. 4. 10; Job 19. 27 mine *e.* shall behold, and not another; Ps. 25. 15 mine *e.* are ever toward the Lord; 33. 18 *e.* of the Lord is upon them that fear him; 115. 5 *e.* have they, but they see not, 135. 16; Jer. 5. 21; Ez. 12. 2; Mk. 8. 18; Ps. 121. 1 I will lift up mine *e.* to the hills; Pro. 15. 3 the *e.* of the Lord are in every place; 30. 17 the *e.* that mocketh at his father; Is. 6. 5 mine *e.* have seen the King; 64. 4 neither hath the *e.* seen, 1 Cor. 2. 9; Am. 9. 8 the *e.* of the Lord are on the sinful kingdom; Mt. 5. 29 if thy right *e.* offend thee, pluck it out, 18. 9; Mk. 9. 47; Mt. 6. 22 the light of the body is the *e.*, Lk. 11. 34; Mt. 13. 15 their *e.* they have closed; 20. 15 is thine *e.* evil because I am good; 26. 43 their *e.* were heavy, Mk. 14. 40; Lk. 2. 30 mine *e.* have seen thy salvation; 4. 20 the *e.* of all were fastened on him; 18. 13 would not lift up so much as his *e.* unto heaven; 19. 42 now they are hid from thine *e.*; 24. 16 but their *e.* were holden; Jn. 9. 6 he anointed the *e.* of the blind man; Ac. 26. 18 to open their *e.*, and to turn them; Ro. 11. 8 hath given them *e.* that they should not see; 1 Cor. 12. 16 because I am not the *e.*, I am not of the body; Heb. 4. 13 naked and opened unto the *e.* of him with whom we have to do; Rev. 1. 7 every *e.* shall see him + Gen. 18. 2; Nu. 22. 31; Dt. 12. 8; 1 S. 3. 2; Job 34. 21; Ps. 38. 10; 92. 11; 94. 9; Is. 1. 15; 11. 3; Dan. 7. 8; Zec. 3. 9; Mk. 7. 22; Ro. 11. 10; Rev. 1. 14; 19. 12.

EYED, 1 S. 18. 9 Saul *e.* David from that day.

EYELIDS, Job 16. 16 on my *e.* is the shadow of death; Ps. 132. 4 sleep to mine eyes, or slumber to mine *e.* + Pro. 30. 13.

EYESERVICE, Eph. 6. 6 not with *e.*, Col. 3. 22.

EYEWITNESSES, Lk. 1. 2 from the beginning were *e.*; 2 Pet. 1. 16 were *e.* of his majesty.

FABLES, 2 Pet. 1. 16 cunningly devised *f.* + 1 Tim. 1. 4; 4. 7; 2 Tim. 4. 4; Tit. 1. 14.

FACE, Gen. 7. 4 I will destroy from off the *f.* of the earth, Dt. 6. 15; 1 K. 13. 34; Am. 9. 8; Gen. 32. 30 I have seen God *f.* to *f.*; 48. 11 I had not thought to see thy *f.*; Ex. 3. 6 and Moses hid his *f.*; 10. 28 see my *f.* no more; 33. 11 the Lord spake to Moses *f.* to *f.*; Lev. 17. 10 I will set my *f.* against that soul, 20. 6; Nu. 6. 25 the Lord make his *f.* to shine upon thee; 1 S. 5. 3 Dagon was fallen on his *f.*, 4; 2 Ch. 6. 42 turn not away the *f.* of thine anointed; Ps. 17. 15 I will behold thy *f.* in righteousness; 27. 8 thy *f.*, Lord, will I seek; 51. 9 hide thy *f.* from my sins; 67. 1 bless us, and cause his *f.* to shine upon us; Is. 6. 2 with twain he covered his *f.*; 53. 3 and we hid as it were our *f.* from him; Ez. 1. 10 they four had the *f.*, 10. 14; 41. 19; Rev. 4. 7; Mt. 17. 2 his *f.* did shine as the sun; Lk. 1. 76 thou shalt go before the *f.* of the Lord; 2. 31 prepared before the *f.* of all people; 9. 53 his *f.* was as though he would go to Jerusalem; Ac. 6. 15 as it had been the *f.* of an angel; 2 Cor. 3. 7 could not stedfastly behold the *f.* of Moses; 18 but we all, with open *f.* beholding the glory; 4. 6 the glory of God, in the *f.* of Jesus Christ; Rev. 6. 16 hide us from the *f.* of him that sitteth; 11. 16 the four and twenty elders fell on their *f.*; 22. 4 they shall see his *f.* + Nu. 24. 1; Dt. 5. 4; 34. 10; Ps. 13. 1; 31. 16; 104. 30; Ez. 7. 22; 21. 2; Mic. 3. 4; Na. 2. 10; Lk. 21. 35; 1 Thes. 3. 10; 2 Jn. 12.

FADE, Is. 24. 4 the earth mourneth and *f.*; 40. 7 the grass withereth, the flower *f.*, 8; Jas. 1. 11 the rich man shall *f.* away in his ways; 1 Pet. 1. 4 to an inheritance that *f.* not away; 5. 4 shall receive a crown of glory that *f.* not away + 2 S. 22. 46; Jer. 8. 13.

FAIL (*n.*), Jos. 3. 10; Ju. 11. 30; 1 S. 30. 8; Ezr. 6. 9.

FAIL (*v.*), Dt. 31. 6 he will not *f.* thee, nor forsake thee, 8; Jos. 1. 5; 1 Ch. 28. 20; 1 S. 17. 32 let no man's heart *f.* him; Isa. 42. 4 he shall not *f.* nor be discouraged; 57. 16 for the spirit should *f.* before me; Lk. 16. 9 when ye *f.*, they may receive you; 21. 26 men's hearts *f.* them for fear; 1 Cor. 13. 8 whether prophecies, they shall *f.*; Heb. 1. 12 thy years shall not *f.*; 12. 15 looking lest any man *f.* of the grace of God + Job 31. 16; Ps. 40. 12; 69. 3; Is. 38. 14.

FAIN, Lk. 15. 16 would *f.* have filled his belly with husks + Job 27. 22.

FAINT (*adj.*), Gen. 25. 29 Esau was *f.*, 30; Dt. 25. 18 smote thee when thou wast *f.* and weary; Ju. 8. 4 passed over Jordan, *f.*, yet pursuing them; Is. 40. 29 he giveth power to the *f.* + Lam. 5. 17.

FAINT (*v.*), Gen. 47. 13 all the land of Canaan *f.* by reason of famine; Jos. 2. 9 the inhabitants *f.* because of you; Ps. 84. 2 my soul *f.* for the courts of the Lord; 107. 5 hungry and thirsty, their soul *f.* in them; Is. 40. 28 the Creator of the ends of the earth *f.* not; Mt. 9. 36 compassion on them, because they *f.*; 2 Cor. 4. 1 as we have received mercy we *f.* not; Eph. 3. 13 *f.* not at my tribulations for you + Ps. 27. 13; Is. 51. 20; Rev. 2. 3.

FAINTHEARTED, Dt. 20. 8 what man is fearful and *f.* + Is. 7. 4; Jer. 49. 23.

FAIR, Gen. 6. 2 that the daughters of men were *f.*; Job 37. 22 *f.* weather cometh out of the north; Ps. 45. 2 thou art *f.* than the children of men; Mt. 16. 2 it will be *f.* weather + Pro. 26. 25.

FAITH, Dt. 32. 20 children in whom is no *f.*; Hab. 2. 4 the just shall live by his *f.*, Ro. 1. 17; Gal. 3. 11; Heb. 10. 38; Mt. 6. 30 O ye of little *f.*, 8. 26; 14. 31; 16. 8; Lk. 12. 28; Mt. 8. 10 found so great *f.*, no, not in Israel, Lk. 7.

9; Mt. 9. 22 thy *f.* hath made thee whole, Mk. 5. 34; 10. 52; Lk. 8. 48; 17. 19; Mt. 9. 29 according to your *f.* be it unto you; 15. 28 O woman, great is thy *f.*; Ac. 6. 5 Stephen, a man full of *f.*, 8; Ro. 1. 17 revealed from *f.* to *f.*; 3. 28 a man is justified by *f.*, 5. 1; Gal. 2. 16; 3. 24; Ro. 4. 5 his *f.* is counted for righteousness, 9; 9. 32 because they sought it not by *f.*; 10. 17 *f.* cometh by hearing; 1 Cor. 13. 2 though I have all *f.*; 2 Cor. 5. 7 we walk by *f.*, not by sight; Gal. 3. 12 law is not of *f.*; 5. 6 *f.* which worketh by love; Eph 4. 5 one Lord, one *f.*, one baptism; 1 Tim. 1. 5 *f.* unfeigned, 2 Tim. 1. 5; 5. 12 have cast off their first *f.*; Heb. 4. 2 not being mixed with *f.*; 11. 1 *f.* is the substance of things hoped for; Jas. 2. 17 *f.* without works is dead, 20, 26; Rev. 2. 13 hast not denied my *f.* + Mk. 4. 40; 11. 22; Ac. 20. 21; Ro. 10. 8; 11. 20; Gal. 5. 22; 1 Thes. 1. 3; 2 Thes. 3. 2; Tit. 1. 4; Heb. 6. 1; Jas. 2. 5.

FAITHFUL, Dt. 7. 9 the *f.* God who keepeth covenant; 1 S. 2. 35 I will raise me up a *f.* priest; Ps. 31. 23 the Lord preserveth the *f.*; 119. 86 all thy commandments are *f.*; Pro. 20. 6 a *f.* man who can find; Is. 1. 21 how is the *f.* city become an harlot; Mt. 24. 45 who then is a *f.* and wise servant, Lk. 12. 42; Mt. 25. 21 well done, thou good and *f.* servant; 1 Cor. 1. 9 God is *f.*, by whom ye were called; 1 Tim. 1. 12 he counted me *f.*; 15 this is a *f.* saying, 4. 9; Tit. 3. 8; Heb. 10. 23 he is *f.* that promised, 11. 11; Rev. 1. 5 Christ who is the *f.* witness, 3. 14; 2. 10 be thou *f.* unto death + Nu. 12, 7; Neh. 13. 13; Ps. 12. 1; 101. 6; Ac. 16. 15; 2 Tim. 2. 11; Heb. 3. 2, 5.

FAITHFULLY, 2 K. 12. 15 for they dealt *f.*, 22. 7 + Jer. 23. 28.

FAITHFULNESS, Ps. 36. 5 and thy *f.* reacheth unto the clouds; 89. 2 thy *f.* shalt thou establish in the heavens; 33 nor will I suffer my *f.* to fail; Is. 25. 1 thy counsels of old are *f.* and truth + Ps. 92. 2; Hos. 2. 20.

FAITHLESS, Mt. 17. 17 O *f.* generation, Mk. 9. 19; Lk. 9. 41; Jn. 20. 27 be not *f.*, but believing.

FALL (*n.*), Pro. 16. 18 an haughty spirit before a *f.*; Mt. 7. 27 great was the *f.* of it; Lk. 2. 34 for the *f.* and rising of many; Ro. 11. 11 through their *f.* salvation is come unto the Gentiles + Ez. 31. 16.

FALL (*v.*), Gen. 45. 24 see that ye *f.* not out by the way; Lev. 26. 36 they shall *f.* when none pursueth; 1 S. 3. 19 let none of his words *f.* to the ground; 4. 18 Eli *f.* from his seat; 14. 45 not one hair of his head *f.* to the ground, 2 S. 14. 11; 1 K. 1. 52; Ac. 27. 34; 2 S. 3. 38 there is a great man *f.* this day in Israel; 24. 14 let us *f.* into the hand of the Lord, 1 Ch. 21. 13; Ps. 91. 7 a thousand shall *f.* at thy side; Pro. 24. 16 a just man *f.* seven times; Is. 14. 12 how art thou *f.* from heaven; Dan. 3. 5 ye *f.* down and worship the image, 10; Hos. 10. 8 they shall say to the hills, *F.* on us, Lk. 23. 30; Rev. 6. 16; Mt. 17. 15 for ofttimes he *f.* into the fire; 24. 29 the stars shall *f.* from heaven, Mk. 13. 25; 14. 35 Jesus *f.* on the ground, and prayed; Lk. 5. 8 Peter *f.* down at Jesus' knees; 11. 17 a house divided against a house *f.*; 15. 12 give me the portion of goods that *f.* to me; Ro. 14. 13 put an occasion to *f.* in his brother's way; 1 Cor. 10. 8 *f.* in one day three and twenty thousand; Gal. 5. 4 ye are *f.* from grace; Heb. 4. 11 lest any *f.* after the same example; 10. 31 to *f.* into the hands of the living God; 2 Pet. 1. 10 if ye do these things, ye shall never *f.*; 3. 4 since the fathers *f.* asleep; Jud. 24 to him that is able to keep you from *f.*; Rev. 1. 17 I *f.* at his feet as dead; 2. 5 remember from whence thou art *f.* + 2 K. 10. 10; Ps. 37. 24; 116. 8; Is. 44. 19; Am. 8. 14; Mk. 9. 20; Lk. 8. 13; Ac. 8. 16; 1 Cor. 14. 25.

FALLING (*n.*), 2 Thes. 2. 3 except there come a *f.* away first.

FALLOW, Jer. 4. 3 break up your *f.* ground, Hos. 10. 12.

FALSE, Ex. 20. 16 thou shalt not bear *f.* witness against thy neighbour, Dt. 5. 20; Mt. 19. 18; Ps. 35. 11 *f.* witnesses did rise; 119. 104 I hate every *f.* way; Zec. 8. 17 love no *f.* oath; Mt. 7. 15 beware of *f.* prophets; 24. 24 there shall arise *f.* Christs and *f.* prophets, Mk. 13. 22; Mt. 26. 60 tho' many *f.* witnesses came, yet found they none; at the last came two *f.* witnesses, Mk. 14. 56; Lk. 6. 26 so did their fathers to the *f.* prophets; Ac. 6. 13 set up *f.* witnesses; 1 Cor. 15. 15 we are found *f.* witnesses of God; 2 Cor. 11. 13 such are *f.* apostles; Gal. 2. 4 because of *f.* brethren; 1 John 4. 1 *f.* prophets are gone out into the world + Ps. 27. 12; Mt. 15. 19; Lk. 19. 8; 2 Cor. 11. 26; 2 Tim. 3. 3.

FALSEHOOD, Is. 28. 15 under *f.* have we hid ourselves + Jer. 10. 14; Hos. 7. 1.

FALSELY, Gen. 21. 23 swear to me that thou wilt not deal *f.*; Ps. 44. 17 neither have we dealt *f.* in thy covenant; Mt. 5. 11 say evil against you *f.* for my sake + Hos. 10. 4.

FAME, Jos. 6. 27 Joshua's *f.* was noised thro' the country; 1 K. 10. 1 the queen heard the *f.* of Solomon, 2 Ch. 9. 1; Mt. 4. 24 the *f.* of Jesus went abroad, Mk. 1. 28; Lk. 4. 14, 37; 5. 15; Mt. 14. 1 Herod the tetrarch heard of the *f.* of Jesus + Nu. 14. 15; Jos. 9. 9.

FAMILIAR, Lev. 20. 27 man or woman of a *f.* spirit put to death; 1 S. 28. 7 seek me a woman that hath a *f.* spirit; Ps. 41. 9 mine own *f.* friend hath lifted up his heel against me + Job 19. 14; Is. 29. 4.

FAMILY, Gen. 12. 3 in thee shall all the *f.* of earth be blessed, 28. 14; Ex. 12. 21 a lamb according to your *f.*; Lev. 25. 10 ye shall return every man to his *f.*, 41; Jos. 7. 14 tribe the Lord taketh shall come according to *f.*; Ps. 107. 41 maketh him *f.* like a flock; Eph. 3. 15 whole *f.* in heaven and earth is named + Neh. 4. 13; Zec. 12. 12.

FAMINE, Gen. 12. 10 the *f.* was grievous in the land; 26. 1 there was a *f.* in the land, beside the first *f.*; 41. 27 seven years of *f.*; 2 S. 21. 1 there was a *f.* in the days of David; 24. 13 shall seven years of *f.* come; 1 K. 8. 37 if there be in the land *f.*, 2 Ch. 20. 9; 1 K. 18. 2 there was a sore *f.* in Samaria, 2 K. 6. 25; 8. 1 the Lord hath called for a *f.*; Ps. 105. 16 he called for a *f.* on the land; Jer. 52. 6 the *f.* was sore in the city; Am. 8. 11 a *f.*, not of bread, but of hearing; Mt. 24. 7 there shall be *f.*, pestilences, and earthquakes, Mk. 13. 8; Lk. 21. 11 + Rt. 1. 1; Lk. 4. 25; Ro. 8. 35.

FAMISH, Gen. 41. 55 all the land of Egypt was *f.* + Pro. 10. 3; Is. 5. 13; Zep. 2. 11.

FAMOUS, Nu. 16. 2 *f.* in the congregation, 26. 9; 1 Ch. 5. 24 and these were *f.* men, 12. 30 + Ps. 74. 5.

FAN (*n.*), Mt. 3. 12 whose *f.* is in his hand, Lk. 3. 17 + Is. 30. 24; Jer. 15. 7.

FAN (*v.*), Is. 41. 16; Jer. 4. 11; 51. 2.

FAR, Dt. 12. 21 if the place be too *f.* from thee, 14. 24; 28. 49 a nation against thee from *f.*, Jer. 5. 15; Dt. 30. 11 neither is the commandment *f.* off; Jos. 9. 22 we are *f.* from you, when ye dwell; Ps. 10. 5 thy judgements are *f.* out of sight; Is. 30. 27 the name of the Lord cometh from *f.*; 60. 4 thy sons shall come from *f.*; Mt. 15. 8 their heart is *f.* from me, Mk. 7. 6; Mt. 16. 22 be it *f.* from thee, Lord; Mk. 6. 35 the day was now *f.* spent, Lk. 24. 29; Mk. 8. 3 divers of them came from *f.*; 12. 34 thou art not *f.* from the kingdom of God; 13. 34 as a man taking a *f.* journey; Ac. 17. 27 though he be not *f.* from every one of us; 22. 21 I will send thee *f.* hence to the Gentiles; Ro. 13. 12 the night is *f.* spent; Eph. 2. 13 ye who were *f.* off, made nigh by Christ; 4. 10 ascended up *f.* above all heavens + Ps. 22. 11; 88. 8; Joel 2. 20; Zec. 6. 15; 2 Cor. 10. 14.

FARE (*v.*), 1 S. 17. 18 look how thy brethren *f.*; Lk. 16. 19 *f.* sumptuously every day.

FAREWELL, Lk. 9. 61 let me first go bid them *f.* at home; Ac. 18. 21 Paul bade them *f.*; 2 Cor. 13. 11 finally, brethren, *f.* + Ac. 15. 29; 23. 30.

FARM, Mt. 22. 5 they went their ways, one to his *f.*

FARTHING, Mt. 5. 26 paid the uttermost *f.*; 10. 29 are not two sparrows sold for a *f.*, Lk. 12. 6 + Mk. 12. 42.

FASHION (*n.*), Mk. 2. 12 we never saw it on this *f.*; Ac. 7. 44 make the tabernacle according to *f.* seen; 1 Cor. 7. 31 the *f.* of this world passeth away; Ph. 2. 8 being found in *f.* as a man + Lk. 9. 29; Jas. 1. 11.

FASHION (*v.*), Job 10. 8 thine

hands have *f.* me, Ps. 119. 73; Ph. 3. 21 *f.* like his glorious body + Ps. 33. 15; 139. 16; 1 Pet. 1. 14.

FAST (*adj.* or *adv.*), Ezr. 5. 8 this work goeth *f.* on; Ps. 33. 9 he commanded, and it stood *f.*; 65. 6 setteth *f.* the mountains + Pro. 4. 13; Ac. 27. 41.

FAST (*n.*), Ezr. 8. 21 Ezra proclaimed a *f.*; Is. 58. 5 wilt thou call this a *f.*; Joel 1. 14 sanctify a *f.*, 2. 15; Ac. 27. 9 the *f.* was now already past + 1 K. 21. 9; Jon. 3. 5.

FAST (*v.*), 2 S. 12. 21 thou didst *f.* and weep for the child; Is. 58. 4 ye *f.* for strife; Mt. 4. 2 Jesus *f.* forty days and forty nights; 6. 16 when ye *f.*, be not as the hypocrites; 15. 32 I will not send them away *f.*; Lk. 18. 12 I *f.* twice in the week; Ac. 27. 33 fourteenth day ye continued *f.* + Neh. 1. 4; Ac. 10. 30; 13. 2.

FASTEN, Ecc. 12. 11 nails *f.* by the masters of assemblies; Is. 22. 25 the nail that is *f.* in the sure place; Lk. 4. 20 the eyes of all were *f.* on him; Ac. 3. 4 Peter, *f.* his eyes on him, said, Look on us + Ac. 11. 6; 28. 3.

FASTING (*n.*), Ps. 109. 24 my knees are weak through *f.*; Joel 2. 12 turn ye with *f.*, weeping, and mourning; Mt. 17. 21 goeth not out but by *f.*, Mk. 9. 29; 1 Cor. 7. 5 ye may give yourselves to *f.*; 2 Cor. 11. 27 in *f.* often + Ps. 35. 13; 2 Cor. 6. 5.

FAT (*n.*), Gen. 45. 18 ye shall eat the *f.* of the land; Ex. 23. 18 nor shall the *f.* of my sacrifice remain; Lev. 3. 16 the *f.* is the Lord's; 1 S. 15. 22 to hearken is better than the *f.* of rams; Neh. 8. 10 eat the *f.* and drink sweet; Is. 1. 11 I am full of the *f.* of fed beasts + Ez. 34. 3.

FAT (*adj.*), Dt. 31. 20 waxen *f.*, then they turn to other gods; Ps. 119. 70 their heart is as *f.* as grease; Pro. 11. 25 the liberal soul shall be made *f.*; Is. 6. 10 make the heart of this people *f.*; 25. 6 make a feast of *f.* things full of marrow; Jer. 5. 28 they are waxen *f.*, they shine; Ez. 34. 14 in a *f.* pasture shall they feed + Gen. 49. 20; Ps. 78. 31.

FATHER, Gen. 2. 24 therefore shall a man leave his *f.* and mother, and cleave to his wife, Mt. 19. 5; Mk. 10. 7; Eph. 5. 31; Gen. 17. 4 be a *f.* of many nations, 5; Ro. 4. 17, 18; Ex. 3. 13 the God of your *f.* hath sent me; 20. 12 honour thy *f.* and thy mother, Dt. 5. 16; Mt. 15. 4; 19. 19; Mk. 7. 10; 10. 19; Lk. 18. 20; Eph. 6. 2; Dt. 4. 37 and because he loved thy *f.*, 10. 15; 24. 16 the *f.* shall not be put to death for the children; 2 S. 7. 14 I will be his *f.*, and he shall be my son, 1 Ch. 28. 6; Heb. 1. 5; 1 K. 2. 10 so David slept with his *f.*, 11. 21; 2 K. 2. 12 he cried, My *f.*, my *f.*; 1 Ch. 29. 10 Lord God of Israel our *f.*; 18 O Lord God of our *f.*, keep for ever, 2 Ch. 20. 6; Ps. 27. 10 when my *f.* and my mother forsake me; Is. 9. 6 the everlasting *F.*; 63. 16 doubtless thou art our *F.*; Jer. 7. 18 children gather wood, *f.* kindle the fire; 31. 9 I am a *f.* to Israel; 29 *f.* have eaten sour grapes, Ez. 18. 2; Mal. 1. 6 if then I be a *f.*, where is mine honour; Mt. 6. 9 our *F.* which art in heaven, Lk. 11. 2; Mt. 10. 37 he that loveth *f.* or mother more than me; 15. 6 and honour not his *f.* or mother, he shall be free; Lk. 1. 55 as he spake to our *f.*, Abraham; 3. 8 we have Abraham to our *f.*; 10. 22 no man knoweth who the *F.* is, but the Son; 11. 48 ye allow the deeds of your *f.*; 15. 21 *f.*, I have sinned against heaven; Jn. 4. 12 art thou greater than our *f.*, 8. 53; 6. 37 all that the *F.* giveth me shall come to me; 8. 19 ye neither know me, nor my *F.*; 10. 30 I and my *F.* are one; 16. 15 all things that the *F.* hath are mine; 17. 25 O righteous *F.*, the world hath not known thee; Ac. 7. 32 I am the God of thy *f.*; Ro. 4. 11 might be *f.* of all them that believe; 9. 5 whose are the *f.*; 2 Cor. 6. 18 I will be a *F.* unto you; Heb. 7. 3 without *f.*, without mother; 1 Jn. 2. 13 I write unto you, *f.*, because ye have known, 14 + Ex. 15. 2; Dt. 27. 16; Jos. 2. 13; 1 K. 19. 4; Ps. 22. 4; 89. 26; Is. 38. 19; 43. 27; Ez. 18. 4, 14; Mt. 5. 45; 23. 30; Lk. 16. 27; Jn. 7. 22; Ac. 26. 6; Ro. 4. 16; 1 Thes. 2. 11.

FATHER-IN-LAW, Ex. 3. 1 the flock of Jethro his *f.-i.-l.*, 4. 18; 18. 1 Moses' *f.-i.-l.*, 8, 14, 17; Ju. 1. 16; 4. 11; Jn. 18. 13 Annas was *f.-i.-l.* to Caiaphas + Nu. 10. 29.

FATHERLESS, Ex. 22. 24 your wives shall be widows, and children *f.*; Dt. 10. 18 he doth execute the judgement of the *f.* and widow, Ps. 82. 3; Is. 1. 17; Dt. 14. 29 the stranger, and the *f.*, and the widow, shall come and eat, 24. 19, 20, 21; 26. 12, 13; Ps. 68. 5 a father of the *f.*; 109. 9 let his children be *f.*; 146. 9 the Lord preserveth the strangers and *f.*; Hos. 14. 3 for in thee the *f.* findeth mercy; Jas. 1. 27 to visit the *f.* and widows + Ps. 10. 14; 94. 6; Is. 1. 23; Lam. 5. 3.

FATLING, Is. 11. 6 the calf, the young lion, and the *f.* together; Mt. 22. 4 my oxen and my *f.* are killed + 1 S. 15. 9; Ps. 66. 15.

FATNESS, Gen. 27. 28 God give thee of the *f.* of the earth; Ju. 9. 9 should I leave my *f.*; Ps. 65. 11 and thy paths drop *f.*; Ro. 11. 17 partakest of the *f.* of the olive + Is. 55. 2.

FAULT, Gen. 41. 9 I remember my *f.* this day; Ex. 5. 16 the *f.* is in thine own people; Lk. 23. 4 I find no *f.* in this man, 14; Jn. 18. 38; 19. 4, 6 + Dan. 6. 4; Ro. 9. 19; Rev. 14. 5.

FAULTLESS, Jud. 24 to present you *f.* + Heb. 8. 7.

FAVOUR (*n.*), Ex. 3. 21 I will give this people *f.* in sight of the Egyptians, 11. 3; 12. 36; 1 S. 2. 26 Samuel was in *f.* with the Lord and men; Ps. 30. 5 his *f.* is life; Pro. 31. 30 *f.* is deceitful; Lk. 1. 30 thou hast found *f.* with God; 2. 52 Jesus increased in *f.* with God and man; Ac. 2. 47 having *f.* with all people + Gen. 18. 3; 39. 21; 1 S. 16. 22; Ps. 44. 3; 106. 4; Pro. 16. 15; Ecc. 9. 11.

FAVOUR (*v.*), Gen. 29. 17 Rachel was beautiful and well *f.*; 39. 6 Joseph was well *f.*; Lk. 1. 28 thou that art highly *f.* + Ps. 35. 27.

FAVOURABLE, Ps. 85. 1 thou hast been *f.* to thy land + Ps. 77. 7.

FEAR (*n.*), Gen. 9. 2 the *f.* of you shall be on every beast; Ex. 23. 27 I will send my *f.* before thee; Job 28. 28 the *f.* of the Lord, that is wisdom; Ps. 2. 11 serve the Lord with *f.*; 36. 1 there is no *f.* of God before their eyes, Ro. 3. 18; Ps. 53. 5 in *f.* where no *f.* was; 90. 11 according to thy *f.*, so is thy wrath; Pro. 14. 26 in the *f.* of the Lord is strong confidence; 29. 25 the *f.* of man bringeth a snare; Is. 8. 13 let him be your *f.* and your dread; 11. 2 spirit of knowledge, and of the *f.* of the Lord; Lk. 1. 65 *f.* came on all that dwelt round about them, 7. 16; Ac. 2. 43; 5. 5, 11; 19. 17; Rev. 11. 11; Lk. 1. 74 might serve him without *f.*; Ro. 13. 7 *f.* to whom *f.* is due; 2 Cor. 7. 11 what *f.*, what vehement desire; 1 Pet. 1. 17 pass the time of your sojourning here in *f.*; 1 Jn. 4. 18 no *f.* in love + Gen. 20. 11; 2 S. 23. 3; Ps. 5. 7; 19. 9; Is. 24. 18; Mt. 28. 8; Lk. 1. 12.

FEAR (*v.*), Gen. 22. 12 now I know that thou *f.* God; Ex. 14. 31 the people *f.* the Lord, and believed Moses; Dt. 4. 10 that they may learn to *f.* me; 28. 58 *f.* this glorious name; Ps. 25. 12 what man is he that *f.* the Lord; 76. 7 thou, even thou, art to be *f.*; 89. 7 God is greatly to be *f.*; 130. 4 forgiveness, that thou mayest be *f.*; Ecc. 12. 13 *f.* God, and keep his commandments; Is. 8. 12 neither *f.* ye their fear; 35. 4 say to them that are of a fearful heart, *F.* not; Mal. 3. 16 they that *f.* the Lord spake often one to another; 4. 2 to you that *f.* my name shall the Sun; Mt. 10. 28 *f.* him which is able to destroy, Lk. 12. 5; 1. 50 his mercy is on them that *f.* him; Ac. 10. 2 Cornelius was one that *f.* God; 27. 24 *f.* not, Paul; Heb. 5. 7 was heard in that he *f.*; 1 Pet. 2. 17 *f.* God, honour the king + Ex. 9. 20; Dt. 6. 2; 1 S. 12. 14; 2 K. 17. 36; 1 Ch. 16. 25; Ps. 78. 53; 96. 4; Dan. 6. 26; Mk. 4. 41; Rev. 2. 10.

FEARFUL, Dt. 20. 8 what man is *f.*, let him return, Ju. 7. 3; Mt. 8. 26 why are ye *f.*, O ye of little faith; Heb. 10. 27 a certain *f.* looking for of judgement; Rev. 21. 8 the *f.* shall have their part in the lake + Ex. 15. 11; Heb. 10. 31.

FEARFULNESS, Ps. 55. 5 *f.* and trembling are come upon me + Is. 21. 4; 33. 14.

FEARFULLY, Ps. 139. 14 I am *f.* and wonderfully made.

FEAST (*n.*), Gen. 40. 20 Pharaoh made a *f.* to all his servants; Ex. 12. 14 ye shall keep it a *f.*, Lev. 23. 39, 41; Ex. 23. 14 three times thou shalt keep a *f.* in the year, Dt. 16. 16; Ex. 23. 16 the *f.* of harvest; 34. 22 thou shalt observe the *f.* of weeks, Dt. 16. 10; Lev. 23. 34 the fifteenth day shall be the *f.* of taber.; Nu. 28. 17 the fifteenth day of this month is the *f.*; 1 K. 12. 32 Jeroboam ordained a *f.* like to the *f.* that is in Judah; 2 Ch. 5. 3 the *f.* in the seventh month, Neh. 8. 14; Ps. 81. 3 blow the trumpet on our solemn *f.* day; Pro. 15. 15 a merry heart hath a continual *f.*; Is. 1. 14 your app. *f.* my soul hateth, Am. 5. 21; Is. 25. 6 make to all people a *f.*; Mt. 26. 2 after two days is *f.* of passover, Mk. 14. 1; Lk. 2. 41 every year at *f.* his parents went; 14. 13 when thou makest a *f.*, call the poor; Jn. 2. 8 bear to the governor of the *f.*; 5. 1 there was a *f.* of the Jews; Ac. 18. 21 I must by all means keep this *f.*; 1 Cor. 5. 8 let us keep the *f.* + Nu. 29. 39; Ez. 46. 9; Jn. 6. 4; 7. 8; 1 Cor. 10. 27.

FEAST (*v.*), Job 1. 4 his sons *f.* in their houses + 2 Pet. 2. 13; Jud. 12.

FEAST DAY, Am. 5. 21 I despise your *f. d.*; Jn. 2. 23 in the *f. d.* many believed in his name + Mt. 26. 5.

FEASTING (*n.*), Ecc. 7. 2 of mourning, than to go to the house of *f.* + Est. 9. 17.

FEATHERS, Ps. 91. 4 shall cover thee with his *f.* + Ps. 68. 13.

FEEBLE, Is. 35. 3 confirm the *f.* knees, Heb. 12. 12; 1 Thes. 5. 14 comfort the *f.*-minded + Job 4. 4; Ps. 38. 8.

FEED, Gen. 48. 15 who *f.* me all my life long; Dt. 8. 16 who *f.* thee in the wilderness with manna; Ps. 37. 3 verily thou shalt be *f.*; Ez. 34. 13 I will *f.* them upon the mountains; Jn. 21. 15 *f.* my lambs; Ac. 20. 28 *f.* the church of God; 1 Cor. 9. 7 who *f.* a flock, and eateth not; 1 Pet. 5. 2 *f.* the flock of God which is among you + Gen. 30. 36; Ps. 28. 9; 80. 5; Is. 30. 23; 44. 20; Zec. 11. 4; Rev. 7. 17.

FEEL, Gen. 27. 12 my father peradventure will *f.* me; Ac. 17. 27 if haply they might *f.* after him + Ecc. 8. 5.

FEELING (*n.*), Eph. 4. 19 who being past *f.*; Heb. 4. 15 touched with the *f.* of our infirmities.

FEIGN, Ps. 17. 1 that goeth not out of *f.* lips; Lk. 20. 20 which should *f.* themselves just men + 2 Pet. 2. 3.

FEIGNEDLY, Jer. 3. 10.

FELLOW, Ex. 2. 13 wherefore smitest thou thy *f.*; Ju. 7. 22 set every man's sword against his *f.*, 1 S. 14. 20; Ps. 45. 7 with oil of gladness above thy *f.*, Heb. 1. 9; Zec. 13. 7 against the man that is my *f.*; Mt. 26. 71 this *f.* was also with Jesus, Lk. 22. 59; Jn. 9. 29 as for this *f.*, we know not whence he is; Ac. 22. 22 away with such a *f.* + Gen. 19. 9; Dan. 2. 13; Lk. 23. 2.

FELLOWSHIP, Ac. 2. 42 in apostles' doctrine and *f.*; 1 Cor. 1. 9 called to the *f.* of his Son; 2 Cor. 6. 14 what *f.* hath righteousness with unrighteousness; Gal. 2. 9 the right hands of *f.*; 1 Jn. 1. 3 that ye also may have *f.* with us + Lev. 6. 2; Ph. 2. 1.

FEMALE, Gen. 1. 27 male and *f.* created he them, 5. 2; Mt. 19. 4 made them male and *f.*, Mk. 10. 6; Gal. 3. 28 in Christ there is neither male nor *f.* + Gen. 6. 19; Lev. 4. 28.

FENCE (*n.*), Ps. 62. 3 as a bowing wall and a tottering *f.*

FENCED, Jos. 14. 12 the cities were great and *f.*; 2 K. 17. 9 from the tower to the *f.* city, 18. 8; 18. 13 Sennacherib came up against all the *f.* cities of Judah, 2 Ch. 12. 4 + Dt. 9. 1; 2 Ch. 14. 6.

FERRY BOAT, 2 S. 19. 18 there went a *f. b.* for king's household.

FERVENT, Ac. 18. 25 Apollos, being *f.* in spirit; Ro. 12. 11 *f.* in spirit, serving the Lord; 2 Cor. 7. 7 he told us your *f.* mind toward me + 1 Pet. 4. 8.

FERVENTLY, 1 Pet. 1. 22 love one another with a pure heart *f.* + Col. 4. 12.

FETCH, Nu. 20. 10 must we *f.* water out of this rock; Dt. 30. 4 from thence will the Lord thy God *f.* thee; 1 S. 4. 3 let us *f.* the ark; 1 K. 17. 10 *f.* me a little water + 2 Ch. 18. 8.

FETTERS, Ju. 16. 21 bound Samson with *f.* of brass; Mk. 5. 4 been often bound with *f.*, Lk. 8. 29.

FEVER, Mt. 8. 14 Peter's wife's mother sick of a *f.*, Mk. 1. 30; Lk. 4. 38; Jn. 4. 52 the *f.* left him; Ac. 28. 8 father of Publius sick of a *f.* + Dt. 28. 22.

FEW, Gen. 29. 20 they seemed to him but a *f.* days; 34. 30 I being *f.* in number, they shall slay me; Nu. 26. 54 to *f.* thou shalt give the less inheritance, 35. 8; Dt. 7. 7 for ye were the *f.* of all people; Mt. 20. 16 many be called, but *f.* chosen, 22. 14; 25. 21 faithful over a *f.* things, 23; Lk. 12. 48 shall be beaten with *f.* stripes; 13. 23 are there *f.* that be saved; 1 Pet. 3. 20 wherein *f.*, that is, eight souls were saved + Nu. 33. 54; Ps. 109. 8; Jer. 42. 2; Heb. 12. 10; Rev. 2. 14.

FIDELITY, Tit. 2. 10 not purloining, shewing good *f.*

FIELD, Gen. 49. 30 in the *f.* which Abraham bought, 50. 13; Ex. 9. 25 the hail smote in Egypt all that was in the *f.*; Nu. 20. 17 we will not pass thro' *f.* or vineyards, 21. 22; 2 S. 14. 31 wherefore have thy servants set my *f.* on fire; 1 Ch. 16. 32 let the *f.* rejoice; Ps. 96. 12 let the *f.* be joyful, and all therein; 132. 6 we found it in the *f.* of the wood; Is. 5. 8 that lay *f.* to *f.*; 32. 15 the wilderness be a fruitful *f.*; Mt. 13. 38 the *f.* is the world; 24. 18 neither let him which is in the *f.* return, Mk. 13. 16; Lk. 17. 31; Mt. 24. 40 then shall two be in the *f.*, Lk. 17. 36; Jn. 4. 35 lift up your eyes, and look on the *f.* + 1 S. 6. 14; Jer. 32. 7; Hab. 3. 17; Lk. 15. 25.

FIERCE, Gen. 49. 7 cursed be their anger, for it was *f.*; 2 Sam. 19. 43 words of Judah were *f.* than of Israel; Mt. 8. 28 two possessed with devils, exceeding *f.*; Lk. 23. 5 and they were more *f.* + Dt. 28. 50; 2 Tim. 3. 3.

FIERCENESS, Job 39. 24; Jer. 25. 38.

FIERY, Nu. 21. 6 the Lord sent *f.* serpents; Ps. 21. 9 make them as a *f.* oven; Is. 14. 29 and his fruit shall be a *f.* flying serpent; Dan. 7. 9 his throne was like the *f.* flame; Eph. 6. 16 the *f.* darts of the wicked; Heb. 10. 27 judgement, and *f.* indignation; 1 Pet. 4. 12 think it not strange concerning the *f.* trial + Dt. 8. 15.

FIFTH, Lev. 19. 25 in the *f.* year ye shall eat the fruit thereof; Zec. 8. 19 fast of fourth and of *f.* month.

FIFTEENTH, Lev. 23. 6 on the *f.* day of the same month is the feast, Nu. 28. 17; 33. 3; 1 K. 12. 32 on the *f.* day of the eighth month was Jeroboam's feast, 33; Lk. 3. 1 in the *f.* year of the reign of Tiberius.

FIFTIETH, Lev. 25. 11 a jubile shall that *f.* year be to you.

FIFTY, 2 K. 1. 10 then let fire consume thee and thy *f.*, 12; Lk. 7. 41 the one owed 500 pence, the other *f.*; 16. 6 sit down quickly, and write *f.*; Jn. 8. 57 thou art not yet *f.* years old + 1 K. 18. 4.

FIG TREE, Ju. 9. 10 the trees said to the *f. t.*, Come, reign, 11; Hos. 9. 10 I saw your fathers as the firstripe in the *f. t.*; Joel 2. 22 the *f. t.* and vine do yield their strength; Hab. 3. 17 although the *f. t.* shall not blossom; Mt. 21. 19 when he saw a *f. t.* in the way, Mk. 11. 13; Mt. 24. 32 learn a parable of the *f. t.*, Mk. 13. 28; Lk. 13. 6 a man had a *f. t.* planted; Jn. 1. 48 when thou wast under the *f. t.* + 1 K. 4. 25; Joel 1. 7; Mic. 4. 4.

FIGHT (*n.*), 1 Tim. 6. 12 fight the good *f.* of faith; 2 Tim. 4. 7 I have fought a good *f.* + Heb. 10. 32.

FIGHT (*v.*), Ex. 14. 14 Lord *f.* for you, Dt. 1. 30; 3. 22; 20. 4; 1 S. 17. 32 thy servant will go and *f.* with this Philistine; 2 Ch. 13. 12 *f.* ye not against the Lord; Ps. 35. 1 *f.* against them that *f.* against me; Jn. 18. 36 then would my servants *f.*; Ac. 5. 39 lest ye be found to *f.* against God + Jos. 23. 10; Zec. 14. 3; Ac. 23. 9; Rev. 12. 7.

FIGHTINGS, 2 Cor. 7. 5 without were *f.*, within were fears; Jas. 4. 1 from whence come wars and *f.*

FIGURE, Is. 44. 13 after the *f.* of a man; Ac. 7. 43 *f.* which ye made to worship them; Ro. 5. 14 who is the *f.* of him that was to come; Heb. 9. 24 holy places, which are *f.* of the true; 1 Pet. 3. 21 the like *f.* whereunto, even baptism + Dt. 4. 16; Heb. 11. 19.

FILE, 1 S. 13. 21 they had a *f.* for the mattocks.

FILL (*n.*), Lev. 25. 19; Dt. 23. 24; Pro. 7. 18.

FILL (*v.*), Gen. 42. 25 Joseph commanded to *f.* their sacks, 44. 1; Ex. 1. 7 the children of Israel *f.* the land; 1 K. 18. 33 *f.* four barrels with water, and pour it on; Is. 65. 20 an old man that hath not *f.* his days; Jer. 23. 24

do not I *f.* heaven and earth; Lk. 1. 53 he hath *f.* the hungry with good things; 4. 28 they were *f.* with wrath; Jn. 2. 7 *f.* the waterpots; 6. 26 ye did eat of tho loaves, and were *f.*; Ac. 5. 3 why hath Satan *f.* thine heart; 14. 17 *f.* our hearts with food and gladness; Ro. 15. 13 *f.* you with all joy and peace; Eph. 4. 10 that he might *f.* all things; Col. 1. 24 *f.* up what is behind of the afflictions of Christ + Gen. 1. 22; Job 22. 18; Ps. 72. 19; Ez. 43. 5; Ro. 15. 24; Mt. 9. 16; Mk. 2. 21.

FILLET, Ex. 27. 10; 36. 38; Jer. 52. 21.

FILLETED, Ex. 27. 17; 38. 17, 28.

FILTH, 1 Cor. 4. 13 we are made as the *f.* of the world; 1 Pet. 3. 21 not the putting away of the *f.* of the flesh + Is. 4. 4.

FILTHINESS, Pro. 30. 12 not washed from their *f.*; 2 Cor. 7. 1 cleanse ourselves from all *f.* of flesh; Eph. 5. 4 neither let *f.* be once named among you + Ezr. 6. 21.

FILTHY, Is. 64. 6 all our righteousnesses are as *f.* rags; Zec. 3. 3 clothed with *f.* garments; Col. 3. 8 *f.* communication out of your mouth + Ps. 14. 3; Rev. 22. 11.

FIND, Gen. 6. 8 Noah *f.* grace in the eyes of the Lord; Nu. 32. 23 your sin will *f.* you out; Dt. 4. 29 thou shalt *f.* him, if thou seek; 1 K. 21. 20 hast thou *f.* me, O mine enemy; Job 11. 7 canst thou by searching *f.* out God; Ps. 32. 6 in a time when thou mayest be *f.*; Pro. 8. 35 whoso *f.* me *f.* life; Is. 55. 6 seek ye the Lord while he may be *f.*; 65. 1 I am *f.* of them that sought me not, Ro. 10. 20; Mt. 2. 8 when ye have *f.* him, bring me word again; 13. 44 the which when a man hath *f.*; 18. 13 if so be that he *f.* it; Lk. 2. 46 they *f.* him in the temple; 15. 24 he was lost, and is *f.*; 24. 3 they *f.* not the body of the Lord Jesus; Jn. 1. 41 we have *f.* the Messias; Ro. 4. 1 what Abraham our father hath *f.*; 2 Cor. 2. 13 I *f.* not Titus my brother; Ph. 3. 9 and be *f.* in him; Heb. 4. 16 that we may *f.* grace to help; 11. 5 Enoch was not *f.*; 2 Pet. 3. 14 that ye may be *f.* of him in peace + Gen. 37. 32; Jos. 2. 22; 2 Ch. 15. 4; Ps. 21. 8; 76. 5; 89. 20; Jer. 5. 1; 29. 14; Lk. 12. 37, 43; Ac. 13. 22; Rev. 18. 21.

FINE (*adj.*), Ps. 81. 16 with the *f.* of the wheat, 147. 14; Lam. 4. 1 the most *f.* gold changed; Dan. 2. 32 this image's head was of *f.* gold + Ps. 119. 127; Rev. 1. 15.

FINGER, Ex. 8. 19 this is the *f.* of God; 1 K. 12. 10 my little *f.* thicker, 2 Ch. 10. 10; Ps. 8. 3 thy heavens, the work of thy *f.*; Mt. 23. 4 not move them with one of their *f.*, Lk. 11. 46; Mk. 7. 33 put his *f.* into his ears; Lk. 11. 20 if I with the *f.* of God cast out devils; Jn. 8. 6 with his *f.* wrote on the ground; 20. 25 put my *f.* into the print of the nails + Ps. 144. 1; Pro. 6. 13; 7. 3; Is. 58. 9.

FINISH, Gen. 2. 1 the heavens and the earth were *f.*; Dan. 5. 26 God hath numbered thy kingdom, and *f.* it; Lk. 14. 28 whether he have sufficient to *f.*; Jn. 4. 34 to do his will, and *f.* his work; 17. 4 I have *f.* the work thou gavest me to do; 19. 30 he said, It is *f.*; Ac. 20. 24 that I might *f.* my course with joy; Ro. 9. 28 for he will *f.* the work; 2 Tim. 4. 7 I have *f.* my course + Ex. 39. 32; Rt. 3. 18; 2 Cor. 8. 6; Heb. 4. 3.

FINISHER, Heb. 12. 2 author and *f.* of our faith.

FINS, Lev. 11. 9, 12; Dt. 14. 9, 10.

FIRE, Gen. 22. 7 my father, behold the *f.* and the wood; Ex. 9. 24 hail, and *f.* mingled with the hail; 14. 24 the Lord looked through the pillar of *f.*; Lev. 6. 9 the *f.* of the altar be burning in it; Dt. 32. 22 a *f.* is kindled in mine anger; Ju. 6. 21 and there rose up *f.* out of the rock; 9. 15 let *f.* come out of bramble; 1 K. 19. 12 after the earthquake a *f.*; 2 K. 1. 10 let *f.* come down from heaven; 6. 17 the mountain was full of chariots of *f.*; Ps. 57. 4 I lie among them that are set on *f.*; 78. 21 so a *f.* was kindled against Jacob; Is. 24. 15 glorify ye the Lord in the *f.*; Jer. 5. 14 I will make my words in thy mouth *f.*; Dan. 3. 27 upon whose bodies the *f.* had no power; Joel 2. 30 *f.* and pillars of smoke, Ac. 2. 19; Mt. 3. 10 bringeth not forth good fruit is cast into *f.*, 7. 19; Lk. 3. 9; Jn. 15. 6; Mt. 3. 11 baptize with Holy Ghost, and *f.*, Lk. 3. 16; 9. 54 wilt thou that we command *f.*; 1 Cor. 3. 13 the *f.* shall try every man's work; Jas. 3. 5 how great a matter a little *f.* kindleth; 2 Pet. 3. 7 reserved unto *f.*; Jud. 7 the vengeance of eternal *f.*; Rev. 20. 9 *f.* came down from God out of heaven + Nu. 21. 28; Job 1. 16; Ps. 78. 14; 105. 32; Is. 66. 15; Hab. 2. 13; 2 Thes. 1. 8.

FIREBRAND, Ju. 15. 4 Samson put a *f.* in the midst + Pro. 26. 18; Is. 7. 4; Am. 4. 11.

FIRM, Job 41. 24 his heart is as *f.* as a stone; Heb. 3. 6 the hope *f.* unto the end + Ps. 73. 4.

FIRMAMENT, Gen. 1. 6 let there be a *f.*; Ps. 19. 1 the *f.* sheweth his handywork; Ez. 1. 22 the likeness of the *f.* was as crystal; Dan. 12. 3 wise shall shine as the brightness of the *f.* + Ps. 150. 1.

FIRST, Ex. 12. 5 your lamb shall be a male of the *f.* year; Est. 3. 7 in the *f.* month they cast Pur; Mt. 6. 33 seek ye *f.* the kingdom of God; 8. 21 me *f.* to go and bury my father, Lk. 9. 59; Mt. 20. 10 but when the *f.* came, they supposed; Mk. 9. 35 if any desire to be *f.*, he shall be last; Ac. 13. 46 it should *f.* have been spoken to you; 1 Cor. 15. 45 the *f.* man Adam; 1 Tim. 5. 12 they have cast off their *f.* faith; Jud. 6 who kept not their *f.* estate; Rev. 2. 4 because thou hast left thy *f.* love + Is. 1. 26; 43. 27; Lk. 1. 3; 1 Tim. 2. 13.

FIRSTBORN, Gen. 27. 19 I am Esau thy *f.*, 32; 29. 26 to give the younger before the *f.*; Ex. 12. 12 and I will smite all the *f.* in the land; 34. 20 *f.* of thy sons thou shalt redeem; Ps. 89. 27 will make him my *f.*; Mic. 6. 7 shall I give my *f.* for my transgression; Mt. 1. 25 brought forth her *f.* son, Lk. 2. 7; Col. 1. 15 the *f.* of every creature; 18 the *f.* from the dead; Heb. 12. 23 ye are come to the church of the *f.* + Ex. 4. 22; Ps. 78. 51; 105. 36; 135. 8; 136. 10; Heb. 11. 28.

FIRSTFRUIT, Ex. 22. 29 not delay to offer the *f.* ripe *fruits*; Dt. 18. 4 the *f.* of thy corn; Ro. 11. 16 if the *f.* be holy, the lump is holy; 16. 5 the *f.* of Achaia, 1 Cor. 16. 15; 15. 20 *f.* of them that slept, 23; Jas. 1. 18 a kind of *f.* of his creatures + Pro. 3. 9; Jer. 2. 3; Ro. 8. 23.

FIRSTLING, Gen. 4. 4 Abel brought of the *f.* of his flock + Ex. 13. 12; 34. 19; Nu. 18. 15.

FISH (*n.*), Gen. 1. 26 dominion over *f.* of the sea, 28; Ex. 7. 18 the *f.* in the river shall die, 21; Jon. 1. 17 the Lord had prepared a great *f.*; Mt. 7. 10 if he ask a *f.*, will he give him a serpent, Lk. 11. 11; Mt. 14. 17 we have here but five loaves and two *f.*, Mk. 6. 38; Lk. 9. 13; Jn. 6. 9; Mt. 15. 34 seven loaves and a few little *f.*, Mk. 8. 7; Mt. 17. 27 take up the *f.* that first cometh; Jn. 21. 6 not able to draw it for multitude of *f.* + Ps. 8. 8; Zep. 1. 3.

FISH (*v.*), Jn. 21. 3 I go a *f.* + Jer. 16. 16.

FISHERMEN, Lk. 5. 2 the *f.* were gone out of them.

FISHER, Mt. 4. 19 I will make you *f.* of men, Mk. 1. 17 + Is. 19. 8; Jn. 21. 7.

FIST, Pro. 30. 4 who hath gathered the wind in his *f.* + Ex. 21. 18; Is. 58. 4.

FIT (*v.*), 1 K. 6. 35; Pro. 22. 18; Is. 44. 13; Ro. 9. 22.

FITLY, Eph. 2. 21 all the building *f.* framed + Pro. 25. 11.

FIVE, Lev. 26. 8 *f.* of you shall chase an hundred; Is. 30. 17 at the rebuke of *f.* shall ye flee.

FIXED, Ps. 57. 7 O God, my heart is *f.*, 108. 1 + Ps. 112. 7.

FLAGON, 2 S. 6. 19 to each a *f.* of wine, 1 Ch. 16. 3 + Is. 22. 24; Hos. 3. 1.

FLAME, Ex. 3. 2 angel appeared in a *f.* of fire, Ac. 7. 30; Is. 13. 8 their faces shall be as *f.*; 43. 2 neither shall the *f.* kindle upon thee; Dan. 3. 22 *f.* slew those men that took up Shadrach; Heb. 1. 7 maketh his ministers a *f.* of fire; Rev. 1. 14 eyes were as a *f.* of fire, 2. 18; 19. 12 + Nu. 21. 28; Ps. 29. 7; 106. 18; Is. 5. 24; Ob. 18.

FLAMING, Gen. 3. 24 at garden of Eden a *f.* sword + Ps. 104. 4.

FLANKS, Lev. 3. 4; Job 15. 27.

FLASH, Ez. 1. 14 the appearance of a *f.* of lightning.

FLATTER, Ps. 5. 9 they *f.* with their tongue; Pro. 20. 19 meddle not with him that *f.*; 1 Thes. 2. 5 neither at any time used we *f.* words + Ps. 78. 36; Ez. 12. 24.

FLATTERY, Dan. 11. 21 he shall obtain the kingdom by *f.* + Job 17. 5.

FLEE, Ex. 14. 5 that the people *f.*;

Nu. 35. 6 the manslayer may *f.* thither; Jos. 7. 4 they *f.* from before the men of Ai; 1 S. 19. 10 David *f.* and escaped; Job 14. 2 he *f.* as a shadow; Ps. 104. 7 at thy rebuke they *f.*; 114. 3 the sea saw it and *f.*; 139. 7 or whither shall I *f.* from thy presence; 143. 9 I *f.* to thee to hide me; Pro. 28. 1 the wicked *f.* when no man pursueth; Jon. 1. 10 and he *f.* from the presence of the Lord; Mt. 2. 13 take the young child, and *f.*; Heb. 6. 18 *f.* for refuge to lay hold; Jas. 4. 7 resist the devil, and he will *f.* from you; Rev. 20. 11 from whose face earth and heaven *f.* away + Ex. 14. 25; 1 S. 4. 17; Ps. 11. 1; Lk. 8. 34; Ac. 19. 16.

FLEECE, Ju. 6. 37 I will put a *f.* of wool in the floor + Dt. 18. 4; Job 31. 20.

FLESH, Gen. 2. 24 they shall be one *f.*, Mt. 19. 5, 6; Mk. 10. 8; 1 Cor. 6. 16; Eph. 5. 31; Gen. 6. 12 all *f.* had corrupted his way; 37. 27 he is our brother and our *f.*; 2 K. 5. 14 his *f.* came again; Job 19. 26 yet in my *f.* shall I see God; Ps. 16. 9 my *f.* shall rest in hope, Ac. 2. 26; Ps. 56. 4 I will not fear what *f.* can do; 84. 2 my *f.* crieth out for God; Is. 40. 5 all *f.* shall see it together; Jer. 17. 5 that maketh *f.* his arm; Ez. 37. 6 I will bring up *f.* upon you, 8; Mt. 24. 22 there should no *f.* be saved, Mk. 13. 20; Lk. 3. 6 all *f.* shall see the salvation of God; Jn. 1. 14 the Word was made *f.*, and dwelt among us; Ro. 7. 25 with the *f.* I serve the law of sin; 8. 5 they that are after the *f.*; 11. 14 if I may provoke them which are my *f.*; 1 Cor. 5. 5 for the destruction of the *f.*; 10. 18 behold Israel after the *f.*; 2 Cor. 5. 16 know no man after the *f.*; Gal. 5. 19 now the works of the *f.* are manifest, adultery; Heb. 5. 7 in the days of his *f.*; 1 Jn. 4. 2 confesseth that Christ is come in the *f.* + Nu. 16. 22; Dt. 32. 42; 1 S. 17. 44; 2 K. 4. 34; 5. 14; Ps. 73. 26; 78. 20; 136. 25; Gal. 6. 13; Jas. 5. 3.

FLESHLY, 2 Cor. 1. 12 not with *f.* wisdom; 3. 3 in *f.* tables of the heart; 1 Pet. 2. 11 abstain from *f.* lusts + Col. 2. 18.

FLIGHT, Mt. 24. 20 your *f.* be not in winter, Mk. 13. 18 + Am. 2. 14.

FLINT, Dt. 8. 15 brought thee water out of the rock of *f.*; Ps. 114. 8 turned the *f.* into a fountain; Is. 50. 7 therefore have I set my face like a *f.* + Is. 5. 28; Ez. 3. 9.

FLOCK, Ex. 10. 9 we will go with our *f.* and our herds; 2 S. 12. 4 he spared to take of his own *f.*; Ps. 65. 13 the pastures are clothed with *f.*; Is. 40. 11 he shall feed his *f.* like a shepherd; Ez. 34. 31 ye my *f.*, the *f.* of my pasture; Am. 7. 15 the Lord took me as I followed the *f.*; Lk. 2. 8 keeping watch over their *f.*; Ac. 20. 28 take heed to all the *f.*; 1 Pet. 5. 2 feed the *f.* of God which is among you + Ps. 77. 20; Mic. 7. 14; Zec. 10. 3; Mal. 1. 14.

FLOOD, Gen. 6. 17 I bring a *f.* of water; 9. 11 nor shall there be any more a *f.*; 2 S. 22. 5 the *f.* of ungodly men made me afraid; Ps. 29. 10 the Lord sitteth upon the *f.*; 90. 5 thou carriest them away as with a *f.*; Mt. 24. 38 in days before the *f.*; 2 Pet. 2. 5 bringing in the *f.* on the world of ungodly + Jos. 24. 2; Job 28. 4; Ps. 24. 2; 32. 6; Lk. 6. 48.

FLOOR (*n.*), Joel 2. 24 and the *f.* shall be full of wheat; Mt. 3. 12 he will throughly purge his *f.*, Lk. 3. 17 + 1 K. 6. 30.

FLOUR, Nu. 28. 5 a tenth part of an ephah of *f.* for a meat offering, 20. 28; 29. 3, 9, 14.

FLOURISH, Ps. 72. 7 in his days shall the righteous *f.*; 90. 6 in the morning it *f.*; Ph. 4. 10 your care of me hath *f.* again + Ps. 132. 18; Pro. 11. 28.

FLOW, Ex. 3. 8 a land *f.* with milk and honey; Is. 2. 2 all nations shall *f.* unto it, Mic. 4. 1; Is. 66. 12 the glory of the Gentiles like a *f.* stream + Is. 60. 5.

FLOWER, 1 S. 2. 33 the increase shall die in the *f.* of their age; Job 14. 2 he cometh forth like a *f.*; Ps. 103. 15 as a *f.* of the field, so he flourisheth, Is. 40. 6 + Ex. 25. 31; 37. 17.

FLY (*v.*), Gen. 1. 20 fowl that may *f.* above the earth; Dt. 14. 19 every creeping thing that *f.* is unclean; Ps. 55. 6 then would I *f.* away, and be at rest; 90. 10 it is soon cut off, and we *f.* away + 2 S. 22. 11; Ps. 18. 10; Is. 60. 8.

FOAL, Gen. 49. 11 binding his *f.* to the vine; Zec. 9. 9 upon a colt the *f.* of an ass, Mt. 21. 5 + Gen. 32. 15.

FOAM (*v.*), Mk. 9. 18 *f.* and gnasheth with his teeth, Lk. 9. 39; Jud. 13 *f.* out their own shame.

FOES, 1 Ch. 21. 12 or to be destroyed before thy *f.*; Mt. 10. 36 a man's *f.* shall be they of his household + Ps. 30. 1.

FOLD (*n.*), Ez. 34. 14 on the mountains shall their *f.* be; Jn. 10. 16 other sheep I have, which are not of this *f.*: and there shall be one *f.* and one shepherd + Is. 13. 20; 65. 10; Zep. 2. 6.

FOLD (*v.*), Heb. 1. 12 as a vesture shalt thou *f.* them up + Na. 1. 10.

FOLDING (*n.*), Pro. 6. 10 a little *f.* of the hands to sleep, 24. 33.

FOLK, Pro. 30. 26 the conies are but a feeble *f.*; Ac. 5. 16 bringing sick *f.* + Jer. 51. 58.

FOLLOW, Nu. 14. 24 Caleb hath *f.* me fully; 1 K. 12. 20 none that *f.* house of David; 18. 21 if the Lord be God, *f.* him; Ps. 63. 8 my soul *f.* hard after thee; Hos. 6. 3 we *f.* on to know the Lord; Mt. 4. 19 *f.* me, Lk. 9. 57, 61; Mt. 16. 24 take up his cross, and *f.* me, Mk. 8. 34; 10. 21; Lk. 9. 23; Mt. 27. 55 many women which *f.* Jesus; Mk. 9. 38 because he *f.* not us, Lk. 9. 49; Mk. 10. 28 we left all, and *f.* thee, Lk. 18. 28; 22. 54 Peter *f.* afar off; Jn. 1. 38 Jesus turned, and saw them *f.*; 10. 4 the sheep *f.* him; Ac. 12. 8 cast thy garment about thee, and *f.* me; Ph. 3. 12 I *f.* after, if that I may apprehend; 1 Tim. 5. 24 and some men they *f.* after; 1 Pet. 2. 21 an example, that ye should *f.* his steps; Rev. 14. 4 these are they which *f.* the Lamb + Ex. 23. 2; 2 S. 2. 10; Mk. 5. 37; Jn. 21. 20; 3 Jn. 11.

FOLLOWERS, 1 Cor. 4. 16 be *f.* of me, 11. 1; Ph. 3. 17; Eph. 5. 1 *f.* of God as dear children; Heb. 6. 12 be *f.* of them who through faith.

FOLLY, 1 S. 25. 25 Nabal is his name, and *f.* is with him; Job 4. 18 his angels he charged with *f.*; Pro. 26. 4 answer not a fool according to his *f.* + Jos. 7. 15; 2 Tim. 3. 9.

FOOD, Gen. 2. 9 every tree that is good for *f.*; Ps. 78. 25 man did eat angels' *f.*; 136. 25 who giveth *f.* to all flesh; 1 Tim. 6. 8 having *f.* and raiment + Ps. 147. 9; Pro. 6. 8.

FOOL, Ps. 49. 10 likewise the *f.* and brutish person; Pro. 12. 15 the way of a *f.* is right in his own eyes; 14. 9 *f.* make a mock at sin; Mt. 5. 22 whosoever shall say, Thou *f.*; 23. 17 ye *f.* and blind, 19; Lk. 12. 20 thou *f.*, this night thy soul shall be required; 1 Cor. 3. 18 let him become a *f.*, that he may be wise; 2 Cor. 11. 19 for ye suffer *f.* gladly; 12. 11 I am become a *f.* in glorying; Eph. 5. 15 walk not as *f.*, but as wise + 2 S. 3. 33; Ps. 94. 8; Is. 35. 8; Lk. 24. 25; 1 Cor. 4. 10.

FOOLISH, Dt. 32. 21 will provoke them with a *f.* nation, Ro. 10. 19; Ps. 73. 22 so *f.* was I and ignorant; Jer. 5. 4 surely these are poor, they are *f.*; Mt. 25. 2 five of the virgins were wise, and five *f.*; 1 Cor. 1. 20 God made *f.* the wisdom of this world + Eph. 5. 4.

FOOLISHLY, 2 S. 24. 10 I have done very *f.*, 1 Ch. 21. 8; Job 1. 22 Job sinned not, nor charged God *f.*; 2 Cor. 11. 17 I speak it as it were *f.* + Gen. 31. 28.

FOOLISHNESS, 2 S. 15. 31 turn the counsel of Ahithophel into *f.*; Pro. 22. 15 *f.* is bound in the heart of a child; 1 Cor. 1. 23 Christ crucified, to the Greeks *f.* + 1 Cor. 1. 18; 3. 19.

FOOT, Jos. 3. 15 the *f.* of the priests that bare the ark; 1 S. 2. 9 he will keep the *f.* of his saints; 2 S. 22. 34 he maketh my *f.* like hinds' *f.*, Ps. 18. 33; Hab. 3. 19; 2 K. 19. 24 with the sole of my *f.* have I dried up all the rivers; Job 28. 4 waters forgotten of the *f.*; Ps. 25. 15 he shall pluck my *f.* out of the net; Pro. 1. 16 their *f.* run to evil; Ecc. 5. 1 keep thy *f.* when thou goest to the house of God; Is. 32. 20 send forth thither the *f.* of the ox and the ass; 58. 13 if thou turn away thy *f.* from the sabbath; Ez. 29. 11 no *f.* of man, no *f.* of beast shall pass through it; Dan. 2. 33 his *f.* part of iron; Mt. 22. 13 bind him hand and *f.*; 28. 9 they came, and held him by the *f.*; Lk. 8. 35 sitting at the *f.* of Jesus; Jn. 12. 3 anointed the *f.* of Jesus; 13. 5 to wash the disciples' *f.*; Ac. 4. 35 laid them down at the apostles' *f.*; Ro. 3. 15 their *f.* are swift to shed blood; 1 Cor. 12. 15 if the *f.* say, Because I am not the hand; Heb. 2. 8 all things in subjection under his *f.* + Dt. 11. 10; Jos. 1. 3; Ju. 5. 27; Ps. 26. 12; 119. 59; Is. 26. 6; Na. 1. 15; Lk. 8. 41; Ac. 5. 10.

FOOTSTEPS, Ps. 17. 5 that my *f.* slip not; 77. 19 thy *f.* are not known + Ps. 89. 51.

FOOTSTOOL, Ps. 99. 5 worship at his *f.*, 132. 7; 110. 1 till I make thine enemies thy *f.*, Mt. 22. 44; Mk. 12. 36; Lk. 20. 43; Ac. 2. 35; Heb. 1. 13; Is. 66. 1 and earth is my *f.*, Ac. 7. 49; Heb. 10. 13 till his enemies be made his *f.* + 1 Ch. 28. 2; Mt. 5. 35; Jas. 2. 3.

FORBEAR, 1 K. 22. 6 shall I go, or *f.*, 2 Ch. 18. 5, 14; Ez. 2. 5 whether they will hear or *f.*, 7; 3. 11; Eph. 4. 2 *f.* one another in love; 1 Thes. 3. 1 when we could no longer *f.* + 2 Ch. 25. 16; Jer. 51. 30; Ez. 3. 27.

FORBEARANCE, Ro. 2. 4 the riches of his *f.* + Ro. 3. 25.

FORBID, Mt. 3. 14 John *f.* him, saying, I have need; Lk. 18. 16 and *f.* them not; Ac. 16. 6 were *f.* to preach the word in Asia + Dt. 4. 23; 3 Jn. 10.

FORCE (*n.*), Is. 60. 5 the *f.* of the Gentiles shall come to thee; Jn. 6. 15 perceived they would take him by *f.*; Ac. 23. 10 to take Paul by *f.* from among them + 1 S. 2. 16.

FORCE (*v.*), 1 S. 13. 12 I *f.* myself therefore + Ju. 1. 34.

FORD, Jos. 2. 7 pursued the spies to the *f.*; Ju. 3. 28 took the *f.* of Jordan + Gen. 32. 22; Is. 16. 2.

FOREFATHERS, 2 Tim. 1. 3 God, whom I serve from my *f.* + Jer. 11. 10.

FOREHEAD, Ex. 28. 38 the plate shall be on Aaron's *f.*; 1 S. 17. 49 smote the Philistine in his *f.*; Rev. 7. 3 sealed the servants of God in their *f.*; 14. 1 his Father's name written in their *f.*; 22. 4 his name shall be in their *f.* + Ez. 3. 8; Rev. 13. 16.

FOREIGNER, Ex. 12. 45 a *f.* and hired servant shall not eat; Dt. 15. 3 of a *f.* thou mayest exact it again; Eph. 2. 19 no more strangers and *f.* + Ob. 11.

FOREKNOW, Rom. 8. 29 whom he did *f.* he also did predestinate; 11. 2 his people which he *f.*

FOREMOST, Gen. 32. 17; 33. 2; 2 S. 18. 27.

FOREORDAINED, 1 Pet. 1. 20 *f.* before the world.

FORESEE, Ac. 2. 25 I *f.* the Lord always before my face; Gal. 3. 8 *f.* God would justify the heathen + Pro. 22. 3.

FORESKIN, Dt. 10. 16 circumcise the *f.* of your heart + Gen. 17. 11; 1 S. 18. 25.

FOREST, 1 K. 7. 2 the house of the *f.*; Neh. 2. 8 Asaph, keeper of the king's *f.*; Ps. 104. 20 beasts of the *f.* do creep forth + 2 K. 19. 23; Is. 37. 24.

FORETELL, Mk. 13. 23 I have *f.* you all things; Ac. 3. 24 the prophets have likewise *f.* of these days + 2 Cor. 13. 2.

FOREWARN, Lk. 12. 5 I will *f.* you whom ye shall fear; 1 Thes. 4. 6 as we also have *f.* you.

FORGET, Gen. 40. 23 butler not remember Joseph, but *f.* him; 41. 51 God hath made me *f.* all my toil; Dt. 6. 12 beware lest thou *f.* the Lord; Ps. 13. 1 wilt thou *f.* me, O Lord; 42. 9 why hast thou *f.* me; 137. 5 if I *f.* thee, O Jerusalem; Is. 49. 15 can a woman *f.* her sucking child; 51. 13 and *f.* the Lord thy maker; Jer. 2. 32 my people have *f.* me, 13. 25; 18. 15; Hos. 8. 14 for Israel hath *f.* his Maker; Lk. 12. 6 not one of them is *f.* before God; Ph. 3. 13 *f.* those things which are behind; Heb. 6. 10 God is not unrighteous to *f.* your work; Jas. 1. 24 he *f.* what manner of man he was + Ju. 3. 7; Ps. 119. 176; Pro. 3. 1; Hos. 4. 6.

FORGETFUL, Jas. 1. 25 not a *f.* hearer + Heb. 13. 2.

FORGIVE, 1 K. 8. 30 when thou hearest *f.*, 39; 2 Ch. 6. 21, 30; Ps. 32. 1 blessed is he whose transgression is *f.*; 103. 3 who *f.* all thine iniquities; Mt. 6. 14 if ye *f.* men their trespasses; 9. 2 thy sins be *f.* thee; 6 hath power to *f.* sins, Mk. 2. 10; Lk. 5. 24; Mt. 12. 31 all sin and blasphemy shall be *f.*; 18. 21 how oft shall my brother sin, and I *f.* him; Mk. 2. 7 who can *f.* sins, but God only; Lk. 23. 34 *f.* them, for they know not what they do; Eph. 4. 32 *f.* one another; Col. 3. 13 as Christ *f.* you, so also do ye; 1 Jn. 1. 9 faithful and just to *f.* us; 2. 12 because your sins are *f.* + Ex. 10. 17; 32. 32; Ps. 78. 38; Ac. 8. 22; Jas. 5. 15.

FORGIVENESS, Ps. 130. 4 there is *f.* with thee; Mk. 3. 29 hath never *f.* + Ac. 5. 31; 13. 38.

FORM (*n.*), Gen. 1. 2 the earth was without *f.*, and void; Is. 53. 2 he hath no *f.* nor comeliness; Dan. 3. 25 the *f.* of the fourth is like the Son of God; Ro. 2. 20 which hast the *f.* of knowledge; Ph. 2. 6 being in the *f.* of God; 2 Tim. 3. 5 having a *f.* of godliness + Job 4. 16; Mk. 16. 12.

FORM (*v.*), Ps. 90. 2 or ever thou hadst *f.* the earth; 95. 5 his hands *f.* the dry land; Zec. 12. 1 and *f.* the spirit of man within him; Ro. 9. 20 shall the thing *f.* say to him that *f.* it; Gal. 4. 19 till Christ be *f.* in you + Dt. 32. 18; Is. 43. 1; 45. 7.

FORMER, Ps. 89. 49 where are thy *f.* lovingkindnesses; Is. 41. 22 let them shew the *f.* things, 43. 9; Jer. 5. 24 the *f.* and latter rain in his season, Hos. 6. 3; Joel 2. 23; Rev. 21. 4 the *f.* things are passed away + Eph. 4. 22.

FORNICATION, Mt. 5. 32 saving for the cause of *f.*, 19. 9; Jn. 8. 41 we be not born of *f.*; Ac. 15. 20 that they abstain from *f.*, 29; 21. 25; 1 Cor. 5. 1 such *f.* as is not named among the Gentiles; 6. 13 the body is not for *f.* + Eph. 5. 3; Rev. 18. 3.

FORNICATOR, 1 Cor. 5. 11 if any that is called a brother be a *f.*; Heb. 12. 16 lest there be any *f.* or profane person + 1 Cor. 6. 9.

FORSAKE, Dt. 12. 19 *f.* not the Levite; 1 Ch. 28. 9 if thou *f.* him, he will cast thee off; Ps. 22. 1 my God, my God, why hast thou *f.* me, Mt. 27. 46; Mk. 15. 34; Ps. 119. 8 O *f.* me not utterly; Pro. 2. 17 which *f.* the guide of her youth; Is. 42. 16 these things will I do, and not *f.* them; 55. 7 let the wicked *f.* his way; Ez. 8. 12 the Lord hath *f.* the earth, 9. 9; Mt. 19. 29 every one that hath *f.* houses; 26. 56 disciples *f.* him and fled, Mk. 14. 50; Lk. 5. 11 they *f.* all, and followed him; 2 Cor. 4. 9 persecuted, but not *f.*; 2 Tim. 4. 10 Demas hath *f.* me + 1 K. 12. 8; Ps. 71. 11; Jer. 5. 19.

FORSWEAR, Mt. 5. 33 thou shalt not *f.* thyself.

FORT, 2 S. 5. 9 the *f.*, the city of David + Is. 25. 12; 32. 14; Dan. 11. 19.

FORTRESS, 2 S. 22. 2 the Lord is my *f.*, Ps. 18. 2; Is. 25. 12 the *f.* of the high fort + Jer. 6. 27.

FORTY, Gen. 18. 29 I will not do it for *f.*'s sake; Nu. 14. 33 shall wander in the wilderness *f.* years, 32. 13; Am. 5. 25 ye offered sacrifices *f.* years, Ac. 7. 42 + Dt. 25. 3; Am. 2. 10; 2 Cor. 11. 24.

FORWARD, 2 Cor. 8. 10 to be *f.* a year ago; 3 Jn. 6 whom if thou bring *f.* on their journey + Gal. 2. 10.

FORWARDNESS, 2 Cor. 8. 8 by occasion of the *f.* of others; 9. 2 for I know the *f.* of your mind.

FOUL (*adj.*), Mt. 16. 3 it will be *f.* weather to day + Job 16. 16; Mk. 9. 25.

FOUL (*v.*), Ez. 34. 18 ye must *f.* the residue with your feet + Ez. 32. 2.

FOUNDATION, Jos. 6. 26 he shall lay the *f.* in his firstborn, 1 K. 16. 34; Job 38. 4 when I laid the *f.* of the earth; Ps. 102. 25 of old hast thou laid the *f.* of the earth, Heb. 1. 10; Is. 28. 16 I lay in Zion for a *f.*; 48. 13 my hand hath laid the *f.* of the earth; Mt. 25. 34 kingdom prepared from the *f.* of the world; Lk. 14. 29 after he hath laid the *f.*; 1 Cor. 3. 11 other *f.* can no man lay; Eph. 2. 20 built on the *f.* of the prophets; Heb. 6. 1 the *f.* of repentance and faith; Rev. 21. 14 the wall of the city had twelve *f.* + Ezr. 3. 10; Is. 44. 28; Hag. 2. 18; 2 Tim. 2. 19; Heb. 9. 26.

FOUNDED, Ps. 24. 2 he hath *f.* it upon the seas; Pro. 3. 19 the Lord by wisdom hath *f.* the earth; Mt. 7. 25 it was *f.* on a rock + Ps. 104. 8.

FOUNTAIN, Gen. 7. 11 the *f.* of the great deep were broken up; Ps. 36. 9 with thee is the *f.* of life; Pro. 14. 27 the fear of the Lord is a *f.* of life; Jer. 2. 13 forsaken the *f.* of living waters, 17. 13; Joel 3. 18 a *f.* shall come forth of the house of the Lord; Zec. 13. 1 in that day a *f.* shall be opened; Jas. 3. 11 doth a *f.* send forth sweet water; Rev. 7. 17 he shall lead them to living *f.* + Dt. 33. 28; Ps. 68. 26; Pro. 13. 14.

FOUR, Gen. 2. 10 a river parted, and became *f.* heads; Ez. 1. 6 and every one had *f.* faces, 15; Dan. 7. 17 these *f.* beasts are *f.* kings; Rev. 4. 6 round about the throne were *f.* beasts + Jn. 19. 23.

FOURSCORE, Ps. 90. 10 if by strength they be *f.* years; Lk. 2.

37 she was a widow of about *f.* and four years + Lk. 16. 7.

FOURSQUARE, Ex. 27. 1; Rev. 21. 16.

FOURTH, Mt. 14. 25 Jesus came in the *f.* watch of the night; Rev. 4. 7 the *f.* beast was like a flying eagle + Rev. 6. 7.

FOWL, Gen. 1. 26 let them have dominion over the *f.*; Ps. 50. 11 I know all the *f.* of the mountains; 79. 2 bodies of thy servants meat to *f.* of heaven; Mt. 6. 26 behold the *f.* of the air; 13. 4 the *f.* devoured the seed, Mk. 4. 4; Lk. 8. 5; 12. 24 how much more are ye better than the *f.* + Gen. 9. 10; 15. 11; Ps. 8. 8; Dan. 4. 14; Rev. 19. 17.

FOWLER, Ps. 91. 3 he shall deliver thee from the snare of the *f.* + Ps. 124. 7; Pro. 6. 5; Hos. 9. 8.

FRAGMENTS, Jn. 6. 12 gather up the *f.* that remain + Mt. 14. 20; Mk. 6. 43; Lk. 9. 17; Jn. 6. 13.

FRAME (*n.*), Ps. 103. 14 he knoweth our *f.* + Ez. 40. 2.

FRAME (*v.*), Is. 29. 16 shall the thing *f.* say to him that *f.* it; Eph. 2. 21 all the building fitly *f.*; Heb. 11. 3 the worlds were *f.* by the word of God + Ju. 12. 6; Jer. 18. 11.

FREE, Ex. 21. 2 in the seventh year he shall go out *f.*, Dt. 15. 12; Jer. 34. 9, 14; Ps. 51. 12 and uphold me with thy *f.* Spirit; Mt. 15. 6 and honour not his father, he shall be *f.*; 17. 26 then are the children *f.*; Jn. 8. 32 the truth shall make you *f.*; Ac. 22. 28 but I was *f.* born; Ro. 6. 18 being then made *f.* from sin, 22; 1 Cor. 7. 21 if thou mayest be made *f.*, use it; Gal. 3. 28 there is neither bond nor *f.*, Col. 3. 11; Gal. 4. 26 Jerusalem which is above is *f.*; 1 Pet. 2. 16 as *f.*, and not using your liberty + 2 Ch. 29. 31; Ps. 88. 5; Eph. 6. 8; Rev. 13. 16.

FREED, Ro. 6. 7 he that is dead is *f.* from sin + Jos. 9. 23.

FREELY, Hos. 14. 4 I will love them *f.*; Mt. 10. 8 *f.* ye have received, *f.* give; Ro. 3. 24 being justified *f.* by his grace; 8. 32 not with him also *f.* give us all things; 2 Cor. 11. 7 I have preached the gospel of God *f.* + Ezr. 2. 68.

FREEMAN, 1 Cor. 7. 22 he that is called, is the Lord's *f.* + Rev. 6. 15.

FREEWILL, Lev. 22. 21 offereth a *f.* offering, it shall be perfect; Ps. 119. 108 accept the *f.* offerings of my mouth + Ezr. 3. 5; 7. 13.

FRET, Lev. 13. 51 the plague is a *f.* leprosy, 52; 14. 44; Ps. 37. 1 *f.* not thyself, 7, 8; Pro. 24. 19; 19. 3 and his heart *f.* against the Lord + 1 S. 1. 6; Is. 8. 21.

FRIEND, Ex. 33. 11 God spake to Moses as a man to his *f.*; Job 2. 11 when Job's three *f.* heard of this; Ps. 35. 14 as though he had been my *f.* or brother; Pro. 17. 17 a *f.* loveth at all times; 27. 6 faithful are the wounds of a *f.*; Is. 41. 8 the seed of Abraham my *f.*; Mic. 7. 5 trust ye not in a *f.*; Zec. 13. 6 I was wounded in the house of my *f.*; Mt. 22. 12 *f.*, how camest thou in hither; Lk. 11. 8 though he will not give him because he is his *f.*; 16. 9 make to yourselves *f.* of the mammon; 23. 12 the same day Pilate and Herod were made *f.*; Jn. 3. 29 the *f.* of the bridegroom rejoiceth; 15. 14 ye are my *f.*; Jas. 2. 23 Abraham was called the *f.* of God; 4. 4 a *f.* of the world is the enemy of God + 2 S. 16. 17; 2 Ch. 20. 7; Ps. 88. 18; Pro. 27. 10; Mk. 3. 21; 3 Jn. 14.

FRIENDSHIP, Jas. 4. 4 the *f.* of the world is enmity with God + Pro. 22. 24.

FRINGE, Nu. 15. 38, 39; Dt. 22. 12.

FROST, Gen. 31. 40 drought consumed me by day, *f.* by night; Ex. 16. 14 as small as the hoar *f.* + Job 37. 10.

FROWARD, 2 S. 22. 27 with the *f.* thou wilt shew thyself unsavoury, Ps. 18. 26; 101. 4 a *f.* heart shall depart from me; 1 Pet. 2. 18 but also to the *f.* + Pro. 3. 32; 8. 13.

FROWARDNESS, Pro. 2. 14; 6. 14; 10. 32.

FRUIT, Ex. 22. 29 offer the first of thy ripe *f.*; Lev. 19. 24 in the fourth year the *f.* shall be holy; Nu. 13. 27 we came to the land, and this is the *f.* of it; Dt. 7. 13 he will also bless the *f.* of thy land; Ps. 132. 11 of the *f.* of thy body will I set upon thy throne; Pro. 11. 30 the *f.* of the righteous is a tree of life; Is. 3. 10 they shall eat the *f.* of their doings; Hab. 3. 17 neither shall *f.* be in the vines; Mt. 3. 8 bring *f.* meet for repentance, Lk. 3. 8; Mt. 7. 16 ye shall know them by their *f.*, 20; 13. 23 in good ground, is he which beareth *f.*; 26. 29 I will not drink of this *f.* of the vine, till I drink it new in my Father's kingdom; Mk. 12. 2 might receive the *f.* of the vineyard; Lk. 13. 6 he sought *f.* thereon; Jn. 15. 8 that ye bear much *f.*; 16 I ordained you, that ye should bring forth *f.*; Ro. 1. 13 that I might have some *f.* among you; 6. 21 what *f.* had ye then in those things; Gal. 5. 22 the *f.* of the Spirit is love, joy, peace, Eph. 5. 9; Col. 1. 6 the gospel bringeth forth *f.* in you; Rev. 22. 2 bare twelve manner of *f.* + Dt. 28. 4; Ps. 1. 3; 104. 13; Is. 65. 21; Mic. 7. 1, 13; Hag. 1. 10; Ph. 4. 17; Jas. 3. 17.

FRUITFUL, Gen. 1. 22 be *f.*, and multiply, 28; 8. 17; 9. 7; 35. 11; 28. 3 God Almighty bless thee, and make thee *f.*; Ps. 128. 3 thy wife shall be as a *f.* vine; Col. 1. 10 being *f.* in every good work + Lev. 26. 9.

FRUSTRATE, Is. 44. 25 that *f.* the tokens of the liars + Ezr. 4. 5; Gal. 2. 21.

FUEL, Is. 9. 5 this shall be with burning and *f.* of fire + Ez. 15. 4; 21. 32.

FUGITIVE, Gen. 4. 12 a *f.* and a vagabond shalt thou be + Ju. 12. 4; 2 K. 25. 11; Is. 15. 5; Ez. 17. 21.

FULFIL, Ex. 5. 13 *f.* your works; 2 Ch. 36. 21 to *f.* threescore and ten years; Ezr. 1. 1 that the word of the Lord might be *f.*; Mt. 1. 22 that it might be *f.*; Mt. 2. 17 then was *f.* that which was spoken, 27. 9; 3. 15 to *f.* all righteousness; 5. 18 in no wise pass from the law till all be *f.*, 24. 34; Lk. 1. 20 my words, which shall be *f.* in their season; Ac. 13. 29 when they had *f.* all that was written of him; Ro. 13. 8 he that loveth another hath *f.* the law; Gal. 6. 2 so *f.* the law of Christ; Eph. 2. 3 *f.* the desires of the flesh; Ph. 2. 2 *f.* ye my joy, that ye be likeminded + 2 Ch. 6. 4; Ps. 148. 8; Dan. 4. 33; Mk. 1. 15; Ac. 12. 25; 13. 25.

FULL, Gen. 41. 7 devoured the seven *f.* ears, 22; Lev. 26. 5 ye shall eat your bread to the *f.*; Rt. 1. 21 I went out *f.*; 1 Ch. 23. 1 David was old and *f.* of days, 29. 28; Pro. 27. 20 hell and destruction are never *f.*; Ecc. 1. 7 yet the sea is not *f.*; 10. 14 a fool is *f.* of words; Is. 1. 15 your hands are *f.* of blood; 6. 3 earth is *f.* of his glory; Mt. 6. 22 thy body shall be *f.* of light, Lk. 11. 36; 4. 1 Jesus being *f.* of the Holy Ghost; 6. 25 woe unto you that are *f.*; Jn. 15. 11 that your joy might be *f.*, 16. 24; 1 Jn. 1. 4; 2 Jn. 12; Ac. 6. 3 look ye out men *f.* of the Holy Ghost; Ro. 1. 29 being *f.* of envy, murder; 1 Cor. 4. 8 now ye are *f.*; Ph. 4. 12 I am instructed to be *f.* + Gen. 15. 16; Pro. 30. 9; Hab. 3. 3; Ph. 4. 18.

FULLY, Nu. 14. 24 Caleb hath followed me *f.*; 1 K. 11. 6 Solomon went not *f.* after the Lord.

FULNESS, Ps. 16. 11 in thy presence is *f.* of joy; 24. 1 the earth is the Lord's and the *f.*, 1 Cor. 10. 26, 28; Jn. 1. 16 of his *f.* have we received, and grace for grace; Ro. 11. 12 how much more their *f.*; Gal. 4. 4 when the *f.* of time was come; Eph. 1. 23 the *f.* of him that filleth all in all; Col. 2. 9 in him dwelleth all the *f.* of the Godhead bodily + 1 Ch. 16. 32; Ps. 96. 11; 98. 7.

FURBISH, Jer. 46. 4; Ez. 21. 9, 10.

FURIOUS, Na. 1. 2 the Lord revengeth, and is *f.* + Pro. 22. 24.

FURIOUSLY, 2 K. 9. 20; Ez. 23. 25.

FURLONGS, Lk. 24. 13 Emmaus was from Jerusalem threescore *f.*; Jn. 6. 19 rowed about five and twenty *f.*; 11. 18 Bethany nigh Jerusalem about fifteen *f.* + Rev. 14. 20; 21. 16.

FURNACE, Gen. 15. 17 a smoking *f.* and a burning lamp; Dt. 4. 20 hath taken you out of the iron *f.*, Jer. 11. 4; Ps. 12. 6 as silver tried in a *f.* of earth; Is. 48. 10 in the *f.* of affliction; Dan. 3. 6 into the midst of a burning fiery *f.*, 11; Mt. 13. 42 and shall cast them into a *f.* of fire, 50 + Neh. 12. 38; Is. 31. 9; Rev. 1. 15.

FURNISH, Ps. 78. 19 can God *f.* a table in the wilderness; Mt. 22. 10 the wedding was *f.* with guests; 2 Tim. 3. 17 throughly *f.* unto all good works + Jer. 46. 19.

FURROW, Ps. 65. 10 thou settlest the *f.* thereof + Job 39. 10; Hos. 10. 10; 12. 11.

FURTHER (*adv.*), Job 38. 11 hitherto shalt thou come, but no *f.*; Mt. 26. 39 he went a little *f.*, and fell;

Lk. 24. 28 as though he would have gone *f.* + Nu. 22. 26.

FURTHERANCE, Phil. 1. 12 have fallen out rather to the *f.* of the gospel; 25 for your *f.* and joy of faith.

FURY, Is. 27. 4 *f.* is not in me, who would set briers; Jer. 6. 11 full of the *f.* of the Lord; Is. 63. 5 my *f.* it upheld me; Ez. 38. 18 my *f.* shall come up in my face; Dan. 3. 19 then was Nebuchadnezzar full of *f.* + Gen. 27. 44; Is. 59. 18; Jer. 36. 7.

GAIN (*n.*), Pro. 3. 14 the *g.* thereof is better than fine gold; Ac. 19. 24 brought no small *g.* to the craftsmen; 2 Cor. 12. 17 did I make a *g.* of you; Ph. 3. 7 what things were *g.* to me; 1 Tim. 6. 5 supposing that *g.* is godliness + Mic. 4. 13.

GAIN (*v.*), Mt. 16. 26 if he shall *g.* the whole world, and lose his soul, Mk. 8. 36; Lk. 9. 25; Mt. 18. 15 thou hast *g.* thy brother; Lk. 19. 16 thy pound hath *g.* ten pounds; Ac. 27. 21 and to have *g.* this harm and loss; 1 Cor. 9. 19 that I might *g.* the more + Dan. 2. 8; Lk. 19. 15.

GALLEY, Is. 33. 21 no *g.* with oars.

GALLOWS, Est. 6. 4 to hang Mordecai on the *g.*, 7. 10; 9. 13, 25.

GAP, Ez. 22. 30 a man that should stand in the *g.* before me + Ez. 13. 5.

GAPE, Job 16. 10 they have *g.* upon me, Ps. 22. 13.

GARDEN, Gen. 2. 15 God took the man, and put him in the *g.*; 13. 10 the plain of Jordan was as the *g.* of the Lord; Nu. 24. 6 as *g.* by the river side; Jn. 18. 1 where was a *g.* + 1 K. 21. 2; Is. 1. 29; 51. 3; Lk. 13. 19.

GARDENER, Jn. 20. 15 supposing him to be the *g.*

GARMENT, Gen. 39. 15 he left his *g.* with me, 18; Ex. 28. 2 thou shalt make holy *g.* for Aaron, 4; Jos. 7. 21 a goodly Babylonish *g.*; Ps. 22. 18 they part my *g.* among them, Jn. 19. 24; Ps. 102. 26 all of them shall wax old like a *g.*, Is. 50. 9; 51. 6; Heb. 1. 11; Ps. 104. 6 thou coveredst it with the deep as with a *g.*; Is. 9. 5 *g.* rolled in blood; 61. 3 *g.* of praise for the spirit of heaviness; 63. 1 with dyed *g.* from Bozrah; Joel 2. 13 rend your heart, and not your *g.*; Mt. 21. 8 spread their *g.* in the way, Mk. 11. 8; Mt. 27. 35 they parted his *g.*; Lk. 22. 36 let him sell his *g.*, and buy one; 24. 4 two men stood by them in shining *g.*; Rev. 1. 13 Son of man clothed with a *g.* down to the foot + Lev. 13. 47; Ecc. 9. 8; Zec. 13. 4; Rev. 16. 15.

GARNER, Ps. 144. 13 our *g.* may be full; Mt. 3. 12 gather his wheat into the *g.*, Lk. 3. 17 + Joel 1. 17.

GARNISH, Job 26. 13 by his spirit he hath *g.* the heavens; Mt. 12. 44 findeth it swept and *g.*, Lk. 11. 25 + 2 Ch. 3. 6; Rev. 21. 19.

GARRISON, 1 S. 14. 1 let us go over to the Philistines' *g.*, 6; 2 S. 8. 6 David put *g.* in Syria, 1 Ch. 18. 6 + 1 S. 10. 5; Ez. 26. 11.

GATE, Gen. 22. 17 thy seed shall possess the *g.* of his enemies, 24. 60; 28. 17 this is the *g.* of heaven; Dt. 16. 5 not sacrifice the passover within any of thy *g.*; Jos. 6. 26 in his youngest son shall he set up the *g.*, 1 K. 16. 34; Ps. 24. 7 lift up your heads, O ye *g.*, 9; 87. 2 the Lord loveth the *g.* of Zion; 118. 19 open to me the *g.* of righteousness; 127. 5 they shall speak with the enemies in the *g.*; Is. 24. 12 the *g.* is smitten with destruction; 26. 2 open ye the *g.*, that the righteous nation; 60. 11 thy *g.* shall be open continually; Mt. 16. 18 the *g.* of hell shall not prevail; Lk. 7. 12 when he came nigh the *g.* of the city; 16. 20 a beggar Lazarus laid at his *g.*; Ac. 3. 2 laid daily at the *g.* of the temple; Heb. 13. 12 suffered without the *g.*; Rev. 21. 12 the city had twelve *g.* + Gen. 19. 1; 2 S. 18. 33; 2 K. 7. 17; 2 Ch. 26. 9; Neh. 1. 3; Ps. 69. 12; 100. 4; 107. 16; Is. 3. 26; Jer. 22. 19; Dan. 2. 49; Na. 3. 13.

GATHER, Gen. 25. 8 Abraham was *g.* to his people; 41. 35 let them *g.* all the food of those years; Ex. 23. 16 when thou hast *g.* in thy labours; Neh. 1. 9 yet will I *g.* them from thence; Ps. 39. 6 knoweth not who shall *g.* them; 107. 3 and *g.* them out of the lands; Is. 54. 7 with great mercies will I *g.* thee; 62. 9 they that have *g.* it shall eat it; 66. 18 I will *g.* all nations, Joel 3. 2; Jer. 29. 14 I will *g.* you from all the nations; Hab. 1. 9 they shall *g.* the captivity; Mt. 6. 26 they sow not, nor do they *g.* into barns; 13. 30 but *g.* the wheat into my barn; 23. 37 how often would I have *g.* thy children together, Lk. 13. 34; Mt. 25. 24 *g.* where thou hast not strawed; Jn. 11. 52 he should *g.* together in one, Eph. 1. 10; Ac. 16. 10 assuredly *g.* the Lord had called us + Ps. 35. 15; 102. 22; Is. 27. 12; Mk. 1. 33; Lk. 24. 33; 2 Thes. 2. 1; Rev. 16. 14.

GATHERING (*n.*), Gen. 49. 10 to him shall the *g.* of the people be; Is. 32. 10 the *g.* shall not come; 1 Cor. 16. 2 that there be no *g.* when I come.

GAY, Jas. 2. 3 respect to him that weareth the *g.* clothing.

GAZE, Ex. 19. 21 lest they break thro' to the Lord to *g.*; Ac. 1. 11 why stand ye *g.* up into heaven.

GENEALOGY, 1 Ch. 5. 1 and the *g.* is not to be reckoned after the birthright; Ezr. 2. 62 these sought their *g.*, Neh. 7. 64 + 1 Ch. 9. 1; Neh. 7. 5; 1 Tim. 1. 4.

GENERAL, 1 Ch. 27. 34 the *g.* of the king's army was Joab + Heb. 12. 23.

GENERATION, Gen. 2. 4 these are the *g.* of the heavens and earth; Ex. 1. 6 Joseph died, and all that *g.*; Nu. 32. 13 till that *g.* was consumed; 1 Ch. 16. 15 the word which he commanded to a thousand *g.*, Ps. 105. 8; 145. 4 one *g.* shall praise thy works to another; Is. 41. 4 calling the *g.* from the beginning; 53. 8 who shall declare his *g.*, Ac. 8. 33; Mt. 1. 1 the book of the *g.* of Jesus Christ; 11. 16 whereunto shall I liken this *g.*, Lk. 7. 31; Mt. 12. 39 an evil and adulterous *g.*, 16. 4; Mk. 8. 12; Lk. 11. 29; Mt. 12. 41 shall rise in judgement with this *g.*, Lk. 11. 32; Mt. 23. 36 all these things shall come upon this *g.*; 24. 34 this *g.* shall not pass, Mk. 13. 30; Lk. 21. 32; 11. 50 the blood of the prophets required of this *g.*, 51; 16. 8 are in their *g.* wiser; Ac. 13. 36 David, after he had served his own *g.*; 1 Pet. 2. 9 ye are a chosen *g.* + Ju. 2. 10; Ecc. 1. 4; Is. 51. 8; Lk. 11. 30; Col. 1. 26.

GENTILE, Is. 42. 1 he shall bring judgement to the *G.*, Mt. 12. 18; Is. 60. 3 and the *G.* shall come to thy light; Mt. 4. 15 Galilee of the *G.*; 10. 5 go not into the way of the *G.*; 12. 21 in his name shall the *G.* trust, Ro. 15. 12; Ac. 9. 15 to bear my name before the *G.*; 18. 6 from henceforth I will go to the *G.*; Ro. 2. 9 of the Jew first, and also of the *G.*; 9. 30 the *G.* which followed not after righteousness; 11. 13 as the apostle of the *G.*; 15. 10 rejoice, ye *G.*, with his people; 1 Tim. 2. 7 I am ordained a teacher of the *G.* + Ju. 4. 2; Is. 54. 3; Mal. 1. 11; Ac. 13. 42; Ro. 2. 14; 15. 11; Gal. 2. 12; 3. 14; 1 Pet. 4. 3.

GENTLE, 2 Tim. 2. 24 the servant of the Lord must be *g.*; 1 Pet. 2. 18 not only to the good and *g.* + Tit. 3. 2; Jas. 3. 17.

GENTLENESS, 2 Cor. 10. 1 I beseech you by the *g.* of Christ + 2 S. 22. 36; Ps. 18. 35.

GENTLY, Is. 40. 11 and shall *g.* lead those with young + 2 S. 18. 5.

GET, Gen. 4. 1 have *g.* a man from the Lord; Ecc. 3. 6 a time to *g.*, and a time to lose; Mt. 4. 10 *g.* thee hence, Satan; 16. 23 *g.* thee behind me, Satan, Mk. 8. 33; Lk. 4. 8 + 1 K. 17. 3; Jer. 5. 5.

GETTING (*n.*), Pro. 4. 7 with all thy *g.* get understanding + Gen. 31. 18; Pro. 21. 6.

GHOST, Gen. 49. 33 Jacob yielded up the *g.*; Mt. 27. 50 Jesus yielded up the *g.*, Mk. 15. 37 + Job 14. 10; Ac. 5. 5, 10.

GIANT, Gen. 6. 4 there were *g.* in the earth; Nu. 13. 33 there we saw the *g.*, the sons of Anak; Dt. 3. 11 only Og of Bashan remained of the remnant of *g.*, Jos. 12. 4; 13. 12 + 2 S. 21. 16.

GIFT, Ps. 68. 18 thou hast received *g.* for men, Eph. 4. 8; Is. 1. 23 every one loveth *g.*; Mt. 2. 11 they presented to him *g.*, gold, and frankincense, and myrrh; 8. 4 and offer the *g.* that Moses commanded; 15. 5 it is a *g.*, by whatsoever thou mightest be profited, Mk. 7. 11; Jn. 4. 10 if thou knewest the *g.* of God; Ac. 2. 38 ye shall receive the *g.* of the Holy Ghost; 8. 20 thought that the *g.* of God may be purchased; Ro. 6. 23 the *g.* of God is eternal life; 12. 6 having *g.* differing according to the grace; 1 Cor. 12. 31 covet earnestly the best *g.*; Eph. 2. 8 it is the *g.* of God; 1 Tim. 4. 14 neglect not the *g.* that is in thee; Jas. 1. 17 every good *g.* and perfect *g.* is from above + Ps. 45. 12; Pro. 18. 16; 29. 4; Dan. 5. 17; 1 Cor. 12. 4; Heb. 11. 4.

GIRD, 2 S. 22. 40 thou hast *g.* me with strength, Ps. 18. 39; 30. 11 thou hast *g.* me with gladness; Lk. 12. 37 shall *g.* himself, and make them sit down; Jn. 21. 18 another shall *g.* thee; Eph. 6. 14 having your loins *g.* with truth + Ps. 45. 3; 93. 1; Rev. 1. 13.

GIRDLE, 2 K. 1. 8 was girt with a *g.* of leather; Is. 11. 5 righteousness shall be the *g.* of his loins; Jer. 13. 1 go, get thee a linen *g.*; Mt. 3. 4 John had a leathern *g.*, Mk. 1. 6; Ac. 21. 11 the man that owneth this *g.* + Rev. 15. 6.

GIRL, Zec. 8. 5 streets of the city shall be full of boys and *g.* + Joel 3. 3.

GIVE, Gen. 3. 12 she *g.* me, and I did eat; 23. 11 the field I *g.* thee; Dt. 16. 17 every man *g.* as he is able, Ez. 46. 5, 11; 1 S. 1. 11 I will *g.* him to the Lord; 2 Ch. 31. 2 Hezekiah appointed Levites to *g.* thanks; Job 1. 21 the Lord *g.*, and the Lord hath taken away; Ps. 92. 1 it is a good thing to *g.* thanks unto the Lord; Pro. 3. 28 to morrow I will *g.*, when thou hast it; Is. 8. 18 I and the children whom the Lord hath *g.*, Heb. 2. 13; Is. 49. 6 I will *g.* thee for a light to the Gentiles; Jer. 22. 13 woe to him that *g.* him not for his work; Dan. 4. 17 and *g.* it to whomsoever he will, 25, 32; Hos. 11. 8 how shall I *g.* thee up, Ephraim; Mt. 4. 9 all these things will I *g.* thee, Lk. 4. 6; Mt. 10. 42 whosoever shall *g.* to drink a cup of cold water; 20. 23 is not mine to *g.*, Mk. 10. 40; Mt. 26. 15 what will ye *g.* me, and I will deliver him; Mk. 4. 24 unto you that hear shall more be *g.*; 15. 37 Jesus *g.* up the ghost; Lk. 4. 6 to whomsoever I will I *g.* it; Jn. 3. 16 he *g.* his only begotten Son; 6. 65 no man can come to me, except it were *g.* him; 19. 11 except it were *g.* thee from above; Ac. 3. 6 such as I have *g.* I thee; 17. 25 he *g.* to all life; 27. 24 God hath *g.* thee all that sail with thee; Ro. 12. 8 he that *g.*, let him do it with simplicity; 1 Cor. 2. 12 things freely *g.* to us of God; 15. 38 God *g.* it a body; 2 Cor. 8. 5 first *g.* their own selves to the Lord; Gal. 1. 4 who *g.* himself for our sins; Eph. 4. 28 that he may have to *g.* to him that needeth; 1 Thes. 5. 18 in every thing *g.* thanks; Jas. 2. 16 *g.* not those things which are needful; 1 Pet. 4. 11 as of the ability which God *g.*; 1 Jn. 4. 13 because he hath *g.* us of his Spirit; Rev. 16. 6 thou hast *g.* them blood to drink + Gen. 30. 31; 33. 5; Nu. 18. 6; 2 S. 12. 8; 1 K. 3. 13; 1 Ch. 16. 18; Ps. 30. 12; 37. 21; Jn. 6. 37; 18. 9; Ro. 11. 35; Gal. 2. 20; 2 Tim. 4. 8.

GIVER, 2 Cor. 9. 7 God loveth a cheerful *g.* + Is. 24. 2.

GLAD, 1 Ch. 16. 31 let the heavens be *g.*, Ps. 96. 11; 16. 9 therefore my heart is *g.*; 67. 4 let the nations be *g.*, and sing for joy; 104. 15 wine that maketh *g.* the heart of man; 122. 1 I was *g.* when they said unto me, Let us go; Pro. 10. 1 a wise son maketh a *g.* father, 15. 20; Joel 2. 21 fear not, O land, be *g.* and rejoice; Lk. 1. 19 I am sent to shew thee these *g.* tidings + Ps. 45. 8; 107. 30; Dan. 6. 23; Mk. 14. 11; 2 Cor. 2. 2; Rev. 19. 7.

GLADLY, Mk. 6. 20 Herod feared John, and heard him *g.*; 2 Cor. 12. 9 most *g.* therefore will I rather glory + Ac. 2. 41.

GLADNESS, Ps. 4. 7 thou hast put *g.* in my heart; 51. 8 make me to hear joy and *g.*, that the bones; Mk. 4. 16 who immediately receive it with *g.* + 2 Ch. 30. 21; Ps. 106. 5; Lk. 1. 14.

GLASS, 1 Cor. 13. 12 now we see through a *g.* darkly; 2 Cor. 3. 18 beholding as in a *g.*; Jas. 1. 23 beholding his natural face in a *g.* + Rev. 21. 18, 21.

GLEAN, Lev. 19. 10 thou shalt not *g.* thy vineyard, Dt. 24. 21; Rt. 2. 3 she came, and *g.* after the reapers + Jer. 6. 9.

GLITTER, Dt. 32. 41 I whet my *g.* sword; Hab. 3. 11 at the shining of thy *g.* spear + Job 20. 25; Na. 3. 3.

GLORIFY, Lev. 10. 3 before all the people I will be *g.*; Is. 60. 7 and I will *g.* the house of my glory; Mt. 5. 16 *g.* your Father which is in heaven; Jn. 7. 39 because Jesus was not *g.*; 13. 31 now is the Son of man *g.*; Ro. 1. 21 when they knew God, they *g.* him not as God; 8. 30 whom he justified, them he also *g.*; 1 Cor. 6. 20 *g.* God in your body and in your spirit; 2 Thes. 1. 10 when he shall come to be *g.* in his saints; Heb. 5. 5 Christ *g.* not himself to be made an high priest + Ps. 50. 15; Is. 55. 5; Lk. 2. 20; 7. 16; Ac. 3. 13; Gal. 1. 24; 1 Pet. 4. 11.

GLORIOUS, 2 Sam. 6. 20 how *g.* was the king of Israel; Ps. 72. 19 and blessed be his *g.* name for ever; Is. 63. 1 who is this that is *g.* in his apparel; 1 Tim. 1. 11 the *g.* gospel of the blessed God; Tit. 2. 13 the *g.* appearing of the great God + Ex. 15. 6; Lk. 13. 17.

GLORIOUSLY, Ex. 15. 1 he hath triumphed *g.* + Is. 24. 23.

GLORY (*n.*), Ex. 33. 18 I beseech thee, shew me thy *g.*; 40. 34 the *g.* of the Lord filled the tabernacle, 35; Jos. 7. 19 my son, give *g.* to the God of Israel; 1 Ch. 22. 5 house for the Lord must be of fame and *g.*; Ps. 16. 9 my *g.* rejoiceth; 57. 8 awake up, my *g.*; Is. 35. 2 the *g.* of Lebanon shall be given to it; 60. 1 and the *g.* of the Lord is risen upon thee; Hag. 2. 9 *g.* of this latter house greater than of the former; Mt. 6. 2 that they may have *g.* of men; 29 Solomon in all his *g.*, Lk. 12. 27; Mt. 16. 27 shall come in the *g.* of his Father, Mk. 8. 38; Lk. 9. 26; 2. 14 *g.* to God in the highest; 17. 18 that returned to give *g.* to God; Jn. 1. 14 we beheld his *g.*, the *g.* as of the only begotten; Ac. 7. 55 Stephen saw the *g.* of God; 12. 23 because he gave not God the *g.*; Ro. 6. 4 raised from the dead by the *g.* of the Father; 1 Cor. 15. 41 one *g.* of the sun; 2 Cor. 3. 18 all changed from *g.* to *g.*; Ph. 3. 19 whose *g.* is in their shame; 1 Thes. 2. 20 for ye are our *g.* and joy; Heb. 2. 10 in bringing many sons unto *g.*; 1 Pet. 1. 24 and all the *g.* of man as the flower of grass + Ps. 8. 1; 49. 17; 104. 31; Is. 6. 3; Hag. 2. 3; Lk. 9. 31; Jn. 11. 4; 1 Cor. 2. 8; Eph. 3. 21; 1 Thes. 2. 6; 1 Pet. 1. 21; 5. 1; Jud. 24; Rev. 21. 11.

GLORY (*v.*), Is. 41. 16 and shalt *g.* in the Holy One of Israel; Ro. 4. 2 he hath whereof to *g.*, but not before God; 2 Cor. 10. 17 he that *g.*, let him *g.*; 12. 1 it is not expedient for me doubtless to *g.*; Gal. 6. 14 God forbid that I should *g.*, save in the cross of + Ro. 15. 17; 1 Cor. 1. 29; 2 Cor. 11. 18.

GLORYING (*n.*), 1 Cor. 5. 6 your *g.* is not good; 9. 15 should make my *g.* void + 2 Cor. 7. 4.

GLUTTONOUS, Mt. 11. 19 behold a man *g.*, Lk. 7. 34.

GNASH, Ps. 112. 10 he shall *g.* with his teeth; Mk. 9. 18 he foameth and *g.* with his teeth; Ac. 7. 54 and they *g.* on him with their teeth + Lam. 2. 16.

GNASHING (*n.*), Mt. 8. 12 there shall be weeping and *g.* of teeth, 13. 42, 50; 22. 13; 24. 51; 25. 30; Lk. 13. 28.

GO, Gen. 18. 21 I will *g.* down now, and see whether; Ex. 5. 1 let my people *g.*, 7. 16; 8. 1, 20; 9. 1, 13; 10. 3; 14. 15 speak to Israel that they *g.* forward; Lev. 27. 21 the field, when it *g.* out in the jubile; Dt. 3. 27 thou shalt not *g.* over this Jordan; Jos. 1. 9 the Lord is with thee whithersoever thou *g.*; 23. 14 I am *g.* the way of all the earth; Rt. 1. 16 whither thou *g.*, I will *g.*; 2 S. 12. 23 I shall *g.* to him, he shall not return; Ps. 39. 13 before I *g.* hence, and be no more; Is. 48. 17 leadeth thee by the way thou shouldest *g.*; 53. 6 all we like sheep have *g.* astray; Mt. 7. 13 many there be that *g.* in thereat; 17. 21 this kind *g.* not out but by prayer; 26. 24 the Son of man *g.* as it is written of him, Mk. 14. 21; Lk. 22. 22; Mt. 26. 32 I will *g.* before you into Galilee, Mk. 14. 28; 5. 34 *g.* in peace, and be whole of thy plague; Lk. 1. 17 shall *g.* before him in the power of Elias; 2. 15 let us *g.* to Bethlehem; 15. 18 I will arise, and *g.* to my father; Jn. 6. 68 Lord, to whom shall we *g.*; 14. 5 Lord, we know not whither thou *g.*; Ac. 16. 35 magistrates sent, saying, Let those men *g.*; Ro. 3. 12 they are all *g.* out of the way + Gen. 24. 58; Ex. 21. 3; Nu. 10. 32; 22. 12; Dt. 28. 6; 34. 4; Jos. 23. 12; Ju. 1. 1; 4. 8, 14; Ps. 44. 9; 47. 5; 119. 176; Is. 52. 11; Jer. 22. 10; Ez. 14. 11; Mt. 28. 10; Ac. 4. 15; 1 Pet. 3. 22; 2 Pet. 2. 15.

GOAD, Ju. 3. 31 Shamgar slew 600 men with an ox *g.*; Ecc. 12. 11 the words of the wise are as *g.* and nails + 1 S. 13. 21.

GOATS' HAIR, Ex. 26. 7 make curtains of *g. h.* + 1 S. 19. 13.

GOD, Gen. 3. 5 ye shall be as *g.*; 28. 21 then shall the Lord be my *G.*; Ex. 4. 16 thou shalt be to Aaron instead of *G.*; 20. 3 shalt have no other *g.* before me, Dt. 5. 7; Ex. 32. 4 these be thy *g.*, O Israel; Lev. 26. 12 I will be your *G.*, and ye shall be my people, Jer. 7. 23; 11. 4; 30. 22; 31. 33; Ez. 36. 28; Zec. 8. 8; Heb. 8. 10; Dt. 4. 7 what nation who hath *G.* so nigh; 33. 27 the eternal *G.* is thy refuge; 1 S. 4. 7 *G.* is come into the camp; 17. 46 all may know that there is a *G.* in Israel; 28. 13 I saw *g.* ascending out of the earth; 1 K. 20. 23 their *g.* are *g.* of the hills; 2 K. 1. 2 Baalzebub the *g.* of Ekron, 3, 6, 16; 5. 15 now I know there is no *G.* in all the earth; 19. 15 thou art the *G.*, even thou alone; Neh. 1. 4 I fasted and prayed before the *G.* of heaven; Ps. 14. 1 the fool hath said, There is no *G.*, 53. 1; 48. 14 this *G.* is our *G.* for ever and ever; 81. 9 no strange *g.* be in thee; 82. 6 I have said, Ye are *g.*, Jn. 10. 34; Ps. 86. 10 thou art *G.* alone, Is. 37. 16; 44. 15 he maketh a *g.*, and worshippeth it, 17; Ez. 28. 2 hast said, I am a *g.*, I sit in the seat of *G.*; Hos. 11. 9 for I am *G.*, and not man; Am. 5. 26 the star of your *g.*, Ac. 7. 43; Mt. 1. 23 which is, *G.* with us; 16. 16 Christ, the Son of the living *G.*, Jn. 6. 69; Mt. 22. 21 render unto *G.* the things which are *G.*'s, Mk. 12. 17; Lk. 20. 25; Mk. 12. 32 there is one *G.*, and none other; Jn. 8. 47 he that is of *G.* heareth; Ac. 14. 11 the *g.* are come down to us; 17. 18 a setter forth of strange *g.*; Ro. 6. 10 he liveth unto *G.*; 8. 31 if *G.* be for us, who can be against us; 1 Cor. 8. 4 there is none other *G.* but one; 2 Cor. 4. 4 the *g.* of this world; 2 Thes. 2. 4 above all that is called *G.*; Rev. 21. 3 *G.* himself shall be with them + Ex. 15. 2; 34. 14; Dt. 32. 21; Jos. 3. 10; 22. 24; 1 S. 26. 19; 1 K. 12. 28; 18. 27; 2 K. 19. 37; Ps. 44. 20; 50. 7; 66. 8; Is. 43. 10; Dan. 4. 8; 6. 26; Jn. 3. 2; 9. 16; Ac. 4. 19; Gal. 4. 8.

GODDESS, 1 K. 11. 33 they have worshipped Ashtoreth, the *g.*; Ac. 19. 27 the great *g.* Diana + 1 K. 11. 5.

GODHEAD, Ac. 17. 29 that the *G.* is like to gold; Ro. 1. 20 even his eternal power and *G.* + Col. 2. 9.

GODLINESS, 1 Tim. 4. 8 *g.* is profitable unto all things; 6. 6 *g.* with contentment is great gain; 2 Pet. 1. 6 and to patience *g.* + 1 Tim. 2. 10.

GODLY, 2 Tim. 3. 12 all that will live *g.* in Christ shall suffer + Ps. 4. 3.

GOD-WARD, Ex. 18. 19; 2 Cor. 3. 4; 1 Thes. 1. 8.

GOING (*n.*), Ex. 17. 12 his hands were steady to the *g.* down of the sun; Dt. 33. 18 rejoice, Zebulun, in thy *g.* out; Ps. 17. 5 hold up my *g.* in thy paths; Hos. 6. 3 his *g.* forth is prepared as the morning; Mic. 5. 2 whose *g.* forth have been from of old + Ps. 19. 6; 140. 4; Pro. 5. 21; Dan. 6. 14.

GOLD, Gen. 2. 12 the *g.* of that land is good; Ex. 31. 4 to work in *g.*, 35. 32; 1 K. 9. 11 Hiram king of Tyre furnished Solomon with *g.*, 10. 11; 2 Ch. 9. 10; 1 K. 10. 14 in one year came to Solomon 666 talents of *g.*; 2 K. 18. 16 Hezekiah cut off the *g.* from the doors; 2 Ch. 1. 15 made silver and *g.* plenteous; Job 23. 10 I shall come forth as *g.*; Ps. 119. 72 thy law is better than *g.* and silver; Lam. 4. 1 how is the *g.* become dim; Dan. 2. 38 thou art this head of *g.*; Hag. 2. 8 the silver is mine, and the *g.* is mine; Zec. 13. 9 and I will try them as *g.* is tried; Mt. 10. 9 provide neither *g.* nor silver; Ac. 3. 6 silver and *g.* have I none; 1 Cor. 3. 12 if any build on this foundation *g.*, silver; 1 Pet. 1. 18 not redeemed with silver and *g.*; Rev. 21. 18 city was pure *g.* + 2 Ch. 24. 14; Ps. 105. 37; Mt. 2. 11; Heb. 9. 4.

GOLDEN, 1 S. 6. 4 five *g.* emerods, 17, 18; Dan. 3. 5 fall down and worship the *g.* image, 12; Rev. 1. 12 I saw seven *g.* candlesticks + Is. 14. 4; Jer. 51. 7.

GOLDSMITH, Neh. 3. 8 Uzziel of the *g.*; Is. 41. 7 carpenter encouraged the *g.* + Is. 40. 19; 46. 6.

GOOD (*n.*), Gen. 32. 12 I will surely do thee *g.*; 50. 20 God meant it unto *g.*; Dt. 6. 24 to fear the Lord for our *g.* always; 1 S. 24. 17 thou hast rewarded me *g.* for evil; Job 2. 10 shall we receive *g.* at the hand of God; Ps. 4. 6 who will shew us any *g.*; 14. 1 none doeth *g.*, not one; Ecc. 7. 20 not a just man, that doeth *g.*, and sinneth not; Ac. 10. 38 who went about doing *g.*; Ro. 2. 10 honour to every man that worketh *g.*; 1 Jn. 3. 17 whoso hath this world's *g.* + Neh. 5. 19; Ps. 104. 28; Ac. 14. 17.

GOOD (*adj.*), Gen. 1. 4 God saw that it was *g.*, 10, 12, 18, 21, 25; Ex. 3. 8 bring them unto a *g.* land, Dt. 8. 7; 2 S. 10. 12 the Lord do what seemeth him *g.*, 15. 26; 2 K. 7. 9 this day is a day of *g.* tidings; Ezr. 8. 18 by the *g.* hand of our God upon us; Ps. 84. 11 no *g.* thing will he withhold; Is. 61. 1 he hath anointed me to preach *g.* tidings; Mic. 6. 8 he hath shewed thee, O man, what is *g.*; Mt. 5. 16 that they may see your *g.* works; 7. 17 every *g.* tree bringeth forth *g.* fruit; 11. 26 so it seemed *g.* in thy sight, Lk. 10. 21; Mt. 12. 35 *g.* man out of the *g.* treasure, Lk. 6. 45; Mt. 13. 8 fell into *g.* ground, 23; Mk. 4. 8, 20; Lk. 8. 8, 15; Mt. 19. 17 there is none *g.* but one, Mk. 10. 18; Lk. 18. 19; Mt. 26. 10 she hath wrought a *g.* work, Mk. 14. 6; Lk. 2. 10 I bring you *g.* tidings of great joy; Jn. 1. 46 can any *g.* thing come out of Nazareth; Ro. 7. 18 in my flesh dwelleth no *g.* thing; 10. 15 bring glad tidings of *g.* things; Ph. 1. 6 he which hath begun a *g.* work; 2 Tim. 1. 14 that *g.* thing committed unto thee; 1 Pet. 2. 12 they may by your *g.* works + Nu. 14. 7; Jos. 23. 14; 1 S. 25. 15; 2 K. 20. 19; Neh. 2. 18; Ro. 12. 9; 1 Tim. 2. 3, 10; Phn. 6.

GOODLY, Gen. 39. 6 Joseph was a *g.* person; Ex. 2. 2 when she saw he was a *g.* child; Nu. 24. 5 how *g.* are thy tents, O Jacob + Gen. 49. 21; 1 K. 20. 3; Joel 3. 5; Lk. 21. 5.

GOODMAN, Mt. 20. 11 they murmured against the *g.* of the house; 24. 43 if the *g.* of the house had known in what watch the thief would come, Lk. 12. 39.

GOODNESS, Ex. 33. 19 I will make all my *g.* pass before thee; Ps. 144. 2 my *g.* and my fortress; Ro. 11. 22 behold the *g.* and severity of God; Gal. 5. 22 the fruit of the Spirit is *g.*, Eph. 5. 9 + Ps. 23. 6; 27. 13; 31. 19.

GOODS, Lk. 6. 30 of him that taketh away thy *g.*, ask not; 12. 19 thou hast much *g.* laid up + Nu. 16. 32; Rev. 3. 17.

GOODWILL, Dt. 33. 16 the *g.* of him that dwelt in the bush; Lk. 2. 14 *g.* toward men + Mal. 2. 13.

GORGEOUS, Lk. 23. 11 Herod arrayed Jesus in a *g.* robe.

GORGEOUSLY, Ez. 23. 12; Lk. 7. 25.

GOSPEL, Mt. 4. 23 Jesus went preaching the *g.*, 9. 35; Mk. 1. 14; Mt. 11. 5 the poor have the *g.* preached, Lk. 7. 22; Mk. 1. 1 the beginning of the *g.* of Jesus Christ; 13. 10 the *g.* must be published among all nations; 16. 15 preach the *g.* to every creature; Lk. 9. 6 preaching the *g.*, and healing; Ro. 2. 16 shall judge the secrets of men according to my *g.*; 1 Cor. 9. 14 which preach the *g.* should live of the *g.*; 2 Cor. 11. 4 if ye receive another spirit or *g.*, Gal. 1. 6; 1. 8 though we or an angel preach any other *g.*; Eph. 1. 13 the word of truth, the *g.* of your salvation; 1 Tim. 1. 11 the *g.* of the blessed God; Heb. 4. 2 unto us was the *g.* preached, as well as unto them + Ac. 8. 25; Ro. 1. 1; 1 Cor. 1. 17; 4. 15; 15. 1.

GOVERN, Ps. 67. 4 thou shalt *g.* the nations + Job 34. 17.

GOVERNMENT, Is. 9. 6 and the *g.* shall be upon his shoulder; 1 Cor. 12. 28 helps, *g.* + Is. 22. 21; 2 Pet. 2. 10.

GOVERNOR, Gen. 42. 6 Joseph was *g.* over the land, 45. 26; Ju. 5. 9 my heart is toward the *g.* of Israel; 1 K. 18. 3 Obadiah was *g.* of Ahab's house; Neh. 2. 7 the *g.* beyond the river; Jer. 40. 5 Gedaliah the *g.*; Hag. 1. 14 the Lord stirred up Zerubbabel the *g.*; Mt. 10. 18 ye shall be brought before *g.* + Ps. 22. 28; Dan. 2. 48; Hag. 1. 21; Mt. 27. 2; 28. 14; 2 Cor. 11. 32; 1 Pet. 2. 14.

GRACE, Ps. 45. 2 *g.* is poured into thy lips; Pro. 3. 34 but he giveth *g.* to the lowly, Jas. 4. 6; Zec. 4. 7 with shoutings, crying, *G.*, *g.* unto it; Lk. 2. 40 and the *g.* of God was upon him; Jn. 1. 14 the only begotten of the Father, full of *g.* and truth; Ac. 4. 33 and great *g.* was upon them all; Ro. 1. 5 by whom we received *g.* and apostleship; 11. 6 if by *g.*, then it is no more of works; 16. 20 the *g.* of our Lord Jesus Christ be with you, 24; 1 Cor. 16. 23; 2 Cor. 13. 14; Ph. 4. 23; 1 Thes. 5. 28; 2 Thes. 3. 18; 1 Cor. 15. 10 by the *g.* of God I am what I am; 2 Cor. 6. 1 receive not the *g.* of God in vain; 12. 9 my *g.* is sufficient for thee; Eph. 2. 5 by *g.* ye are saved, 8; Tit. 3. 7 being justified by his *g.*; Jas. 1. 11 the *g.* of the fashion of it perisheth; 1 Pet. 5. 10 the God of *g.*, who hath called us to glory; 2 Pet. 3. 18 grow in *g.* + Ps. 84. 11; Ac. 11. 23; 20. 24; 2 Cor. 8. 1; Eph. 4. 29; Tit. 2. 11; Heb. 12. 28; Jas. 4. 6.

GRACIOUS, Gen. 43. 29 God be *g.* unto thee, my son; Ex. 22. 27 I will hear, for I am *g.*; 2 S. 12. 22 who can tell whether God will be *g.*; Ps. 86. 15 but thou, O Lord, art a G., *g.*, 111. 4; 112. 4; Is. 30. 19 he will be very *g.* unto thee; Lk. 4. 22 wondered at the *g.* words; 1 Pet. 2. 3 if ye have tasted that the Lord is *g.* + Ps. 77. 9; Pro. 11. 16; Am. 5. 15.

GRACIOUSLY, Gen. 33. 5 the children which God hath *g.* given; Hos. 14. 2 receive us *g.* + Ps. 119. 29.

GRAIN, Mt. 13. 31 like a *g.* of mustard seed, Mk. 4. 31; Lk. 13. 19; Mt. 17. 20 if ye have faith as a *g.* of mustard seed, Lk. 17. 6; 1 Cor. 15. 37 bare *g.*, of wheat, or some other *g.* + Am. 9. 9.

GRANDMOTHER, 2 Tim. 1. 5.

GRANT (*v.*), 1 S. 1. 17 the God of Israel *g.* thee thy petition; 2 Ch. 1. 12 wisdom and knowledge is *g.* thee; Ac. 4. 29 *g.* that with boldness they may speak; Ro. 15. 5 now God *g.* you to be likeminded + Ps. 20. 4; 1 Ch. 4. 10.

GRAPE, Lev. 19. 10 neither gather every *g.*; Dt. 32. 14 thou didst drink the blood of the *g.*; Is. 5. 4 should bring forth *g.*, brought it forth wild *g.*; Hos. 9. 10 I found Israel like *g.*; Mt. 7. 16 do men gather *g.* of thorns + Lev. 25. 5; Ez. 18. 2; Mic. 7. 1; Rev. 14. 18.

GRASS, Gen. 1. 11 let the earth bring forth *g.*; Ps. 37. 2 they shall soon be cut down like the *g.*; 129. 6 let them be as the *g.* upon the housetops; Is. 40. 6 all flesh is *g.*, 1 Pet. 1. 24; Dan. 4. 25 shall make thee eat *g.* as oxen, 32, 33; 5. 21; Jas. 1. 10 as the flower of the *g.* he shall pass away + 1 K. 18. 5; Ps. 104. 14.

GRAVE (*n.*), Gen. 35. 20 Jacob set a pillar upon her *g.*; 37. 35 I will go down to the *g.* to my son; Nu. 19. 16 whosoever toucheth a *g.* shall be unclean; 2 S. 19. 37 be buried by the *g.* of my father; 1 K. 13. 30 laid his carcase in his own *g.*; Ps. 6. 5 in the *g.* who shall give thee thanks; 88. 11 thy lovingkindness be declared in the *g.*; Ecc. 9. 10 no wisdom in the *g.*; Song 8. 6 jealousy is cruel as the *g.*; Is. 53. 9 he made his *g.* with the wicked; Ez. 37. 12 cause you to come up out of your *g.*; Mt. 27. 52 the *g.* were opened; Jn. 5. 28 all that are in the *g.* shall hear his voice; 1 Cor. 15. 55 O *g.*, where is thy victory + Job 7. 9; Ps. 30. 3; 88. 3; Na. 1. 14.

GRAVE (*adj.*), 1 Tim. 3. 8 must deacons be *g.*; Tit. 2. 2 that aged men be sober, *g.*

GRAVE (*v.*), Ex. 20. 4 thou shalt not make unto thee any *g.* image, Lev. 26. 1; Dt. 5. 8; Ex. 32. 16 was the writing of God *g.* on tables; 2 Ch. 2. 7 send me a man that can skill to *g.*; Job 19. 24 that they were *g.* with an iron pen + Ex. 28. 9; Hab. 2. 18; Ac. 17. 29.

GRAVECLOTHES, Jn. 11. 44 Lazarus came forth bound with *g.*

GRAVEL, Prov. 20. 17; Is. 48. 19; Lam. 3. 16.

GRAVING (*n.*), 1 K. 7. 31; 2 Ch. 2. 14; Zec. 3. 9.

GRAVITY, 1 Tim. 3. 4 children in subjection with all *g.*; Tit. 2. 7 shewing *g.*, sincerity.

GRAYHEADED, 1 S. 12. 2 I am old and *g.*; Ps. 71. 18 when I am old and *g.*, forsake me not + Job 15. 10.

GREAT, Gen. 12. 2 I will make of thee a *g.* nation, 18. 18; 46. 3; Ex. 32. 10; Dt. 4. 6 surely this *g.* nation is a wise people; Jos. 24. 26 Joshua took a *g.* stone, and set it up there; 1 S. 6. 14 cart came where there was a *g.* stone; 1 K. 3. 9 who is able to judge this *g.* people, 2 Ch. 1. 10; 2 K. 5. 13 if the prophet had bid thee do some *g.* thing; 1 Ch. 29. 12 and in thine hand it is to make *g.*; Neh. 9. 32 our God, the *g.*, the mighty God; Ps. 48. 2 the city of the *g.* King; 147. 5 *g.* is our Lord, and of *g.* power; Mt. 5. 19 shall be called *g.* in the kingdom of heaven; 11. 11 hath not risen a *g.* than John the Baptist, Lk. 7. 28; Mt. 12. 42 a *g.* than Solomon is here, Lk. 11. 31; Mt. 18. 1 who is the *g.* in the kingdom of heaven, Mk. 9. 34; Lk. 9. 46; 22. 24; Mt. 20. 26 whosoever will be *g.* among you, Mk. 10. 43; Mt. 23. 11 he that is *g.* shall be your servant; Mk. 5. 19 tell how *g.* things the Lord hath done, Lk. 8. 39; Jn. 1. 50 thou shalt see *g.* things, 5. 20; 14. 12; 2 Tim. 2. 20 in a *g.* house not only vessels of gold; 1 Jn. 3. 20 God is *g.* than our heart; Rev. 7. 9 a *g.* multitude which no man could number + Gen. 41. 40; Dt. 2. 10; 2 S. 20. 8; Est. 9. 4; Ps. 47. 2; 77. 13; Jer. 5. 5; Mic. 5. 4; Mal. 1. 14; Mk. 3. 8; Jn. 4. 12; Ac. 19. 28; 2 Pet. 2. 11; Rev. 11. 18.

GREATNESS, 1 Ch. 29. 11 thine, O Lord, is the *g.*; Dan. 4. 22 thy *g.* is grown + Dt. 11. 2; Ps. 150. 2.

GREAVES, 1 S. 17. 6 *g.* of brass upon his legs.

GREEDILY, Jud. 11 ran *g.* after the error of Balaam + Pro. 21. 26; Ez. 22. 12.

GREEDY, Pro. 15. 27 he that is *g.* of gain troubleth his house + Ps. 17. 12.

GREEK, Lk. 23. 38 superscription written in G., Jn. 19. 20; Ac. 21. 37 canst thou speak G. + Rev. 9. 11.

GREEN, Gen. 1. 30 I have given every *g.* herb for meat; 1 K. 14. 23 images under every *g.* tree, 2 K. 17. 10; Ps. 23. 2 he maketh me lie down in *g.* pastures; Lk. 23. 31 if they do these things in a *g.* tree + Jer. 17. 8; Mk. 6. 39.

GREET, Ro. 16. 3; 1 Cor. 16. 20; Col. 4. 14; 1 Thes. 5. 26; Tit. 3. 15; 2 Jn. 13; 3 Jn. 14.

GREETING, Mt. 23. 7 *g.* in the markets, Lk. 11. 43; 20. 46; Ac. 15. 23 apostles, elders, and brethren, send *g.* + Ac. 23. 26; Jas. 1. 1.

GRIEF, 1 S. 1. 16 out of the abundance of *g.* have I spoken; Is. 53. 3 a man of sorrows, and acquainted with *g.* + Gen. 26. 35; 2 Chr. 6. 29; 2 Cor. 2. 5; Heb. 13. 17; 1 Pet. 2. 19.

GRIEVE, Gen. 6. 6 and it *g.* him at his heart; 1 S. 15. 11 it *g.* Samuel; Ps. 78. 40 how oft did they *g.* him in the desert; Lam. 3. 33 doth not willingly *g.* the children of men; Mk. 3. 5 being *g.* for the hardness of their hearts; 10. 22 he went away *g.*; Jn. 21. 17 Peter was *g.* because he said; 2 Cor. 2. 4 I wrote not that ye should be *g.*; Eph. 4. 30 *g.* not the holy Spirit of God + Gen. 45. 5; Ps. 73. 21; 139. 21.

GRIEVOUS, Gen. 18. 20 because their sin is very *g.*; 1 K. 12. 4 make the *g.* service lighter, 2 Ch. 10. 4; Pro. 15. 1 *g.* words stir up anger; 1 Jn. 5. 3 his commandments are not *g.* + Ps. 10. 5; Mt. 23. 4; Ph. 3. 1; Heb. 12. 11.

GRIEVOUSLY, Is. 9. 1 afterward did more *g.* afflict her; Mt. 8. 6 *g.* tormented + Lam. 1. 8.

GRIND, Nu. 11. 8 the people *g.* the manna in mills; Ju. 16. 21 Samson did *g.* in the prison house; Mt. 24. 41 two women *g.* at the mill, Lk. 17. 35 + Lam. 5. 13.

GRINDERS, Ecc. 12. 3.

GRISLED, Gen. 31. 10; Zec. 6. 6.

GROAN, Ps. 6. 6 I am weary with *g.*; Jn. 11. 33 he *g.* in spirit; 2 Cor. 5. 2 in this we *g.*, desiring to be clothed upon + Joel 1. 18.

GROANING (*n.*), Ex. 6. 5 I have heard the *g.* of Israel, Ac. 7. 34 + Ps. 102. 5; Ro. 8. 26.

GROSS, Is. 60. 2 *g.* darkness shall cover the people; Mt. 13. 15 people's heart is waxed *g.*, Ac. 28. 27 + Jer. 13. 16.

GROUND (*n.*), Gen. 2. 19 out of the *g.* the Lord formed every beast; Ex. 3. 5 whereon thou standest is holy *g.*, Ac. 7. 33; Is. 3. 26 she being desolate shall sit on the *g.*; Mt. 10. 29 one of them shall not fall on the *g.*; Jn. 8. 6 he wrote on the *g.*, 8; 18. 6 they went backward, and fell to the *g.*; Ac. 22. 7 I fell to the *g.*, and heard a voice + Gen. 3. 19; Ps. 143. 3; Is. 29. 4; Mk. 4. 5, 16.

GROUNDED, Eph. 3. 17 that ye, being rooted and *g.* in love; Col. 1. 23 if ye continue in the faith *g.* and settled.

GROVE, Dt. 16. 21 thou shalt not plant a *g.* near the altar; 1 K. 16. 33 Ahab made a *g.*; 18. 19 the prophets of the *g.* four hundred; 2 K. 18. 4 Hezekiah cut down the *g.* + Gen. 21. 33; 2 K. 23. 14; 2 Ch. 14. 3; 17. 6; 34. 3.

GROW, Gen. 47. 27 Israel *g.* and multiplied, Ac. 7. 17; Lev. 25. 5 which *g.* of its own accord, 11;

2 K. 19. 29 eat such things as *g.* of themselves; Ps. 90. 5 like grass which *g.* up, 6; Is. 53. 2 he shall *g.* up before him as a tender plant; Mt. 13. 30 let both *g.* together; Lk. 1. 80 the child *g.* and waxed strong in spirit; Ac. 19. 20 so mightily *g.* the word of God; Eph. 4. 15 may *g.* up into him in all things + Ps. 144. 12; Ac. 12. 24; 2 Thes. 1. 3.

GRUDGE (*n.*), Lev. 19. 18 nor bear any *g.* against thy people.

GRUDGE (*v.*), Jas. 5. 9 *g.* not one against another + Ps. 59. 15.

GRUDGINGLY, 2 Cor. 9. 7 not *g.* or of necessity.

GUARD, Gen. 37. 36 Potiphar, captain of the *g.*, 39. 1; 2 K. 25. 8 captain of the *g.* came to Jerusalem, Jer. 52. 12; Ac. 28. 16 delivered the prisoners to the captain of the *g.* + 2 S. 23. 23.

GUARD CHAMBER, 1 K. 14. 28; 2 Ch. 12. 11.

GUEST, Mt. 22. 11 the king came in to see the *g.* + Lk. 19. 7.

GUESTCHAMBER, Mk. 14. 14 where is the *g.*, Lk. 22. 11.

GUIDE (*n.*), Ps. 48. 14 he will be our *g.* even unto death + Ps. 55. 13; Mic. 7. 5; Ac. 1. 16.

GUIDE (*v.*), Ps. 25. 9 the meek will he *g.* in judgement; Is. 51. 18 there is none to *g.* her among all the sons; Lk. 1. 79 to *g.* our feet into the way of peace; Ac. 8. 31 except some man *g.* me + Gen. 48. 14; Ex. 15. 13; Ps. 73. 24.

GUILE, Ps. 32. 2 in whose spirit is no *g.*; 34. 13 thy lips from speaking *g.*, 1 Pet. 3. 10; Jn. 1. 47 an Israelite indeed, in whom is no *g.*; 1 Pet. 2. 22 who did no sin, neither was *g.* found in his mouth + 1 Pet. 2. 1.

GUILTINESS, Gen. 26. 10.

GUILTLESS, Ex. 20. 7 the Lord will not hold him *g.*, Dt. 5. 11; Mt. 12. 7 ye would not have condemned the *g.* + 1 S. 26. 9.

GUILTY, Gen. 42. 21 *g.* concerning our brother; Ex. 34. 7 will by no means clear the *g.*, Nu. 14. 18; Mt. 23. 18 sweareth by the gift, he is *g.*; Ro. 3. 19 all the world may become *g.* before God + Lev. 5. 2; Zec. 11. 5.

GUSH, Ps. 78. 20 the waters *g.* out; Jer. 9. 18 and our eyelids *g.* out + 1 K. 18. 28.

GUTTER, Gen. 30. 38, 41; 2 S. 5. 8.

HABERGEON, Ex. 28. 32; 2 Ch. 26. 14; Neh. 4. 16; Job 41. 26.

HABITATION, Dt. 26. 15 look down from thy holy *h.*; 2 Ch. 6. 2 I have built an house of *h.* for thee; Ps. 26. 8 I have loved the *h.* of thy house; 107. 7 might go to a city of *h.*, 36; Is. 32. 18 shall dwell in a peaceable *h.*; Lk. 16. 9 may receive you into everlasting *h.*; Eph. 2. 22 for an *h.* of God through the Spirit + Ps. 33. 14; 89. 14; Is. 33. 20; Zec. 2. 13.

HAIL (*n.*), Ex. 9. 18 to rain a very grievous *h.*; Ps. 148. 8, fire, *h.*, snow and vapours; Is. 28. 17 the *h.* shall sweep away the refuge of lies + Ps. 105. 32; Rev. 8. 7.

HAIL (*v.*), Is. 32. 19 my people shall dwell when it shall *h.*

HAIL (*interj.*), Mt. 26. 49 *h.*, master; 27. 29 *h.*, King of the Jews, Mk. 15. 18; Jn. 19. 3; Lk. 1. 28 *h.*, thou that art highly favoured.

HAILSTONES, Jos. 10. 11 more which died with *h.*; Ps. 18. 12 *h.* and coals of fire, 13.

HAIR, Gen. 42. 38 shall ye bring down my gray *h.*, 44. 29, 31; Ju. 20. 16 could sling stones at an *h.* breadth; Ps. 40. 12 are more than the *h.* of mine head, 69. 4; Is. 46. 4 and even to hoar *h.* will I carry you; Mt. 5. 36 canst not make one *h.* white or black; 10. 30 the *h.* of your head are all numbered, Lk. 12. 7; 7. 38 did wipe them with the *h.* of her head, 44; 1 Cor. 11. 14 if a man have long *h.*, it is a shame + Dt. 32. 25; Job 4. 15; Rev. 1. 14.

HAIRY, Gen. 27. 11 Esau is a *h.* man; 2 K. 1. 8 Elijah was an *h.* man + Ps. 68. 21.

HALE, Lk. 12. 58 *h.* thee to the judge + Ac. 8. 3.

HALF, Ex. 24. 6 Moses took *h.* the blood; Jos. 8. 33 *h.* of them over against mount Gerizim + Lev. 6. 20; 2 S. 19. 40; 1 K. 10. 7; Ps. 55. 23; Zec. 14. 2; Mk. 6. 23; Lk. 10. 30.

HALL, Mt. 27. 27 the common *h.*, Mk. 15. 16; Lk. 22. 55.

HALLOW, Ex. 20. 11 the Lord blessed the sabbath day, and *h.* it; Lev. 22. 32 I am the Lord which *h.* you; Nu. 3. 13 I *h.* unto me all the firstborn in Israel; 1 S. 21. 4 there is *h.* bread; 1 K. 8. 64 the same day did the king *h.* the court, 2 Ch. 7. 7; Mt. 6. 9 *h.* be thy name, Lk. 11. 2 + Nu. 6. 11; 18. 8; 2 Ch. 36. 14.

HALT (*adj.*), Mt. 18. 8 is better to enter into life *h.*, Mk. 9. 45; Lk. 14. 21 bring in hither the *h.* + Jn. 5. 3.

HALT (*v.*), Gen. 32. 31 he *h.* upon his thigh; 1 K. 18. 21 how long *h.* ye between two opinions; Mic. 4. 6 I will assemble her that *h.*, Zep. 3. 19 + Ps. 38. 17.

HAMMER, Ju. 5. 26 with the *h.* she smote Sisera; Ps. 74. 6 break down the carved work with *h.* + Is. 44. 12; Jer. 10. 4.

HAND, Gen. 16. 12 his *h.* will be against every man, and every man's *h.* against him; 48. 13 Ephraim in his right *h.* toward Israel's left *h.*; Ex. 9. 3 the *h.* of the Lord is upon thy cattle; 17. 12 Aaron and Hur stayed up his *h.*; Lev. 16. 21 Aaron shall lay his *h.* upon the head of the live goat; Dt. 8. 17 the might of mine *h.* hath gotten; Ju. 2. 15 the *h.* of the Lord was against them for evil; 2 S. 2. 7 let your *h.* be strengthened; 6. 6 Uzzah put forth his *h.* to the ark; 2 K. 4. 34 put his *h.* upon his *h.*; Ps. 16. 8 he is at my right *h.*, I shall not be moved, Ac. 2. 25; Ps. 24. 4 he that hath clean *h.*; 139. 10 even there shall thy *h.* lead me; Pro. 11. 21 though *h.* join in *h.*; Ecc. 11. 6 in the evening withhold not thine *h.*; Is. 11. 11 the Lord shall set his *h.* again the second time to recover; 13. 6 the day of the Lord is at *h.*, Joel 1. 15; Zep. 1. 7; Is. 41. 13 I the Lord thy God will hold thy right *h.*; 59. 1 the Lord's *h.* is not shortened; Jer. 31. 32 in the day that I took them by the *h.*, Heb. 8. 9; Mt. 6. 3 let not thy left *h.* know what thy right *h.* doeth; 18. 8 if thy *h.* or thy foot offend thee, cut them off, Mk. 9. 43; Mt. 19. 13 children, that he should put his *h.* on them; Mk. 3. 5 his *h.* was restored whole, Lk. 6. 10; Mk. 8. 23 he took the blind man by the *h.*; Lk. 1. 66 the *h.* of the Lord was with him; Jn. 3. 35 hath given all things into his *h.*; Ac. 20. 34 these *h.* have ministered unto my necessities; Ro. 8. 34 who is even at the right *h.* of God; 1 Cor. 12. 15 because I am not the *h.*; 2 Thes. 2. 2 as that the day of Christ is at *h.*; 1 Tim. 2. 8 lifting up holy *h.*; 2 Tim. 1. 6 which is in thee by the putting on of my *h.*; Heb. 1. 10 the heavens are the works of thine *h.* + Gen. 37. 27; Ex. 14. 8; Ju. 7. 2; 1 S. 5. 11; 2 K. 3. 15; Job 12. 10; Ps. 44. 20; 73. 23; 89. 13; 115. 4; Ez. 2. 9; Lk. 1. 1; Jn. 13. 9; Ac. 7. 25, 41; 17. 25; Ph. 4. 5.

HANDBREADTH, Ps. 39. 5 thou hast made my days as an *h.* + Ex. 25. 25.

HANDFUL, Ecc. 4. 6 an *h.* with quietness + Gen. 41. 47; Lev. 2. 2; Ps. 72. 16.

HANDKERCHIEFS, Ac. 19. 12 from his body were brought unto the sick *h.*

HANDLE, Ps. 115. 7 they have hands, but they *h.* not; Lk. 24. 39 *h.* me, and see; Col. 2. 21 taste not, *h.* not; 1 Jn. 1. 1 our hands have *h.*, of the word of life + Pro. 16. 20; Jer. 2. 8.

HANDMAID, Gen. 16. 1 an *h.* whose name was Hagar; Ps. 116. 16 I am thy servant, and the son of thine *h.*; Joel 2. 29 on the *h.* will I pour my spirit, Ac. 2. 18; Lk. 1. 38 behold the *h.* of the Lord + Gen. 29. 24.

HANDMAIDEN, Lk. 1. 48 regarded the low estate of his *h.*

HANDYWORK, Ps. 19. 1 and the firmament sheweth his *h.*

HANG, Gen. 40. 22 but he *h.* the chief baker, 41. 13; Dt. 21. 23 he that is *h.* is accursed; Jos. 10. 26 slew them, and *h.* them on five trees; 2 S. 17. 23 Ahithophel *h.* himself; Mt. 22. 40 on these two commandments *h.* all the law; 27. 5 Judas went and *h.* himself; Gal. 3. 13 cursed is every one that *h.* on a tree + Est. 7. 10; Job 26. 7.

HANGING (*n.*), Ex. 26. 36; 2 K. 23. 7.

HAPPEN, Mk. 10. 32 to tell what things should *h.* to him; Lk. 24. 14 they talked of all things which had *h.* + 2 S. 1. 6; Ecc. 2. 15; Ac. 3. 10.

HAPPY, Gen. 30. 13 *h.* am I, for the daughters will call me blessed; Ps. 144. 15 *h.* is that people that is in such a case + Dt. 33. 29; Ps. 128. 2.

HARD (*adj.*), Gen. 18. 14 is any thing too *h.* for the Lord; Dt. 17. 8 a matter too *h.* for thee in judgement; 2 S. 3. 39 the sons of Zeruiah be too *h.* for me; Mt. 25. 24 thou art an *h.* man; Jn. 6. 60

this is an *h.* saying + Dt. 15. 18; Job 41. 24; Dan. 5. 12; Jud. 15.

HARD (*adv.* or *prep.*), Ps. 63. 8 my soul followeth *h.* after thee + 1 K. 21. 1; Ac. 18. 7.

HARDEN, Ex. 7. 13 he *h.* Pharaoh's heart, 9. 12; 10. 1, 20, 27; 11. 10; 14. 8; Jos. 11. 20 it was of the Lord to *h.* their hearts; Ps. 95. 8 *h.* not your hearts, Heb. 3. 8, 15; 4. 7; Is. 63. 17 why hast thou *h.* our heart; Mk. 6. 52 their heart was *h.*, Ro. 1. 21; Mk. 8. 17 have ye your heart yet *h.*; Jn. 12. 40 he hath blinded their eyes, and *h.* their heart; Ro. 9. 18 whom he will he *h.* + 1 S. 6. 6; Pro. 28. 14; Ac. 19. 9.

HARDLY, Gen. 16. 6 Sarai dealt *h.* with her; Mt. 19. 23 a rich man shall *h.* enter into the kingdom of God + Mk. 10. 23; Lk. 18. 24; Ac. 27. 8.

HARDNESS, Mt. 19. 8 because of the *h.* of your hearts, Mk. 10. 5; Ro. 2. 5 after thy *h.* and impenitent heart + Mk. 16. 14.

HARLOT, 1 Cor. 6. 15 make them the members of an *h.*; Heb. 11. 31 by faith the *h.* Rahab perished not + Gen. 34. 31; 1 K. 3. 16; Is. 1. 21.

HARM, 1 Ch. 16. 22 do my prophets no *h.*, Ps. 105. 15; Ac. 16. 28 do thyself no *h.*; 1 Pet. 3. 13 who will *h.* you + Ac. 28. 5.

HARMLESS, Ph. 2. 15 may be *h.*; the sons of God + Heb. 7. 26.

HARNESS (*n.*), 1 K. 20. 11 let not him that girdeth on his *h.* boast + 2 Ch. 9. 24.

HARP, Gen. 4. 21 such as handle the *h.*; Ps. 33. 2 praise the Lord with *h.*, 150. 3; 137. 2 we hanged our *h.* upon the willows + Ps. 57. 8.

HARPERS, Rev. 14. 2 *h.* harping with harps + Rev. 18. 22.

HARROW, 2 S. 12. 31; 1 Ch. 20. 3; Job 39. 10.

HARVEST, Is. 9. 3 according to joy in *h.*; Jer. 5. 24 the appointed weeks of *h.*; 8. 20 the *h.* is past; Joel 3. 13 for the *h.* is ripe, Rev. 14. 15; Mt. 9. 37 the *h.* is plenteous, Lk. 10. 2; Mt. 13. 39 the *h.* is the end of the world; Mk. 4. 29 the *h.* is come + Pro. 25. 13; Is. 16. 9; Joel 1. 11.

HASTE (*n.*), Ex. 12. 11 ye shall eat it in *h.*; Ps. 31. 22 I said in my *h.*, I am cut off + Dan. 3. 24.

HASTE (*v.*), Gen. 19. 22 *h.* thee, escape thither; Ps. 22. 19 *h.* thee to help me; Ac. 20. 16 Paul *h.* to be at Jerusalem; 2 Pet. 3. 12 and *h.* unto the coming of the day of God + Ps. 48. 5; Pro. 19. 2; Is. 16. 5.

HASTEN, Gen. 19. 15 the angels *h.* Lot, saying, Arise, take thy wife; Is. 5. 19 let him *h.* his work; 60. 22 I the Lord will *h.* it in his time + 1 K. 22. 9; 2 Ch. 24. 5.

HASTILY, 1 S. 4. 14; Jn. 11. 31.

HASTY, Pro. 29. 20 a man that is *h.* in his words; Ecc. 5. 2 let not thine heart be *h.* to utter + Pro. 14. 29; 21. 5.

HATE, Gen. 27. 41 Esau *h.* Jacob; Nu. 10. 35 let them that *h.* thee flee before thee, Ps. 68. 1; Dt. 4. 42 *h.* him not in times past, 19. 4, 6; Jos. 20. 5; 1 K. 22. 8 there is one man, but I *h.* him, 2 Ch. 18. 7; Ps. 55. 12 neither was it he that *h.* me, that did magnify; 69. 4 that *h.* me without a cause, Jn. 15. 25; Ps. 139. 21 do not I *h.* them, O Lord, that *h.* thee; Ecc. 3. 8 a time to love, and a time to *h.*; Is. 1. 14 your appointed feasts my soul *h.*; Mt. 5. 44 do good to them that *h.* you, Lk. 6. 27; Mt. 6. 24 either he will *h.* the one, Lk. 16. 13; Mt. 10. 22 ye shall be *h.* of all men for my name, 24. 9; Mk. 13. 13; Lk. 21. 17; Mt. 24. 10 shall *h.* one another; Lk. 14. 26 and *h.* not his father and mother; Jn. 12. 25 he that *h.* his life in this world shall keep it; 15. 18 it *h.* me before it *h.* you; Ro. 7. 15 what I *h.*, that do I; Eph. 5. 29 no man ever yet *h.* his own flesh + Gen. 50. 15; Lev. 26. 17; Dt. 7. 10; 30. 7; 2 S. 22. 18; Ps. 18. 17; 26. 5; 89. 23; Pro. 29. 24; Am. 5. 10; Jn. 17. 14.

HATEFUL, Tit. 3. 3 *h.*, and hating one another + Ps. 36. 2; Rev. 18. 2.

HATERS, Ps. 81. 15; Ro. 1. 30.

HATRED, Ps. 25. 19 and they hate me with cruel *h.*; 109. 5 they have rewarded me *h.* for my love + Ps. 139. 22; Hos. 9. 7; Gal. 5. 20.

HAUGHTINESS, Is. 2. 11 the *h.* of men shall be bowed down + Is. 13. 11.

HAUGHTY, Ps. 131. 1 my heart is not *h.*; Pro. 16. 18 a *h.* spirit goeth before a fall.

HAUNT, 1 S. 23. 22 where his *h.* is + 1 S. 30. 31; Ez. 26. 17.

HAVEN, Ps. 107. 30 he bringeth them to their desired *h.*; Ac. 27. 8 a place which is called The fair *h.*; 12 an *h.* of Crete + Gen. 49. 13.

HAVOCK, Ac. 8. 3 made *h.* of the church.

HAY, 1 Cor. 3. 12 build upon this foundation, *h.* + Pro. 27. 25; Is. 15. 6.

HAZARD, Ac. 15. 26 men that have *h.* their lives.

HEAD, Gen. 40. 13 shall Pharaoh lift up thine *h.*, 19; 49. 26 blessings shall be on the *h.* of Joseph, Dt. 33. 16; Ex. 18. 25 and made them *h.* over the people; Nu. 6. 7 the consecration of his God is on his *h.*; Ju. 5. 26 she smote off Sisera's *h.*; 2 S. 1. 16 thy blood be upon thy *h.*, 1 K. 2. 37; 2 K. 4. 19 and he said unto his father, My *h.*, my *h.*; Dan. 2. 38 thou art this *h.* of gold; Mt. 21. 42 is become the *h.* of the corner, Mk. 12. 10; Lk. 20. 17; Ac. 4. 11; 1 Pet. 2. 7; Lk. 21. 18 there shall not an hair of your *h.* perish; Ac. 18. 6 your blood be upon your own *h.*; 1 Cor. 11. 3 the *h.* of every man is Christ, Eph. 4. 15; Col. 1. 18; 1 Cor. 12. 21 the *h.* to the feet, I have no need of you; Eph. 5. 23 the husband is the *h.* of the wife + Nu. 1. 16; Jos. 22. 14; 1 S. 28. 2; 2 S. 14. 26; 22. 44; 2 K. 19. 21; Ps. 27. 6; 66. 12; Pro. 10. 6; Is. 1. 5; 9. 15; 19. 15; Lk. 7. 46.

HEADLONG, Job 5. 13; Lk. 4. 29; Ac. 1. 18.

HEADSTONE, Ps. 118. 22 *h.* of the corner; Zec. 4. 7 bring forth the *h.* with shoutings.

HEAL, Ex. 15. 26 for I am the Lord that *h.* thee; Dt. 32. 39 I wound, I *h.*; Mt. 4. 23 *h.* all manner of sickness; Mk. 3. 2 whether he would *h.* on the sabbath, Lk. 6. 7; Jn. 4. 47 that he would come down and *h.* his son + Ps. 6. 2; 147. 3; Ez. 34. 4; Hos. 11. 3; Mt. 10. 1; 12. 15; Mk. 3. 15; Ac. 5. 16; Heb. 12. 13.

HEALING (*n.*), Mal. 4. 2 with *h.* in his wings; 1 Cor. 12. 9 the gifts of *h.*, 28 + Rev. 22. 2.

HEALTH, Gen. 43. 28 our father is in good *h.*; Ps. 67. 2 saving *h.* among all nations + Ac. 27. 34.

HEAP (*n.*), Gen. 31. 52 this *h.* be witness; Ex. 15. 8 the floods stood upright as an *h.*, Jos. 3. 13, 16; Ps. 33. 7; 78. 13; Dt. 13. 16 shall be an *h.* for ever; Ps. 79. 1 they have laid Jerusalem on *h.* + Jos. 7. 26; Is. 17. 11.

HEAP (*v.*), Job 27. 16 though he *h.* up silver as the dust; 2 Tim. 4. 3 *h.* to themselves teachers; Jas. 5. 3 ye have *h.* treasure together + Ps. 39. 6.

HEAR, Gen. 3. 8 they *h.* the voice of the Lord God; Nu. 24. 4 which *h.* the words of God; Dt. 4. 33 did ever people *h.* the voice of God, 5. 26; 2 S. 22. 45 as soon as they *h.*, they shall be obedient unto me, Ps. 18. 44; 13. 3 consider, and *h.* me, O Lord; 22. 2 I cry in the daytime, but thou *h.* not; Pro. 20. 12 the *h.* ear, and the seeing eye; Ecc. 5. 1 be more ready to *h.* than to give the sacrifice of fools; Is. 6. 9 *h.* ye indeed, but understand not, Mt. 13. 14; Mk. 4. 12; Lk. 8. 10; Jn. 12. 40; Ac. 28. 26; Is. 52. 15 that which they had not *h.* shall they consider, Ro. 15. 21; Is. 65. 24 while they are yet speaking, I will *h.*; Jer. 31. 15 a voice was *h.* in Ramah; Mt. 13. 17 to *h.* those things which ye *h.*, and have not *h.* them; Mk. 4. 24 take heed what ye *h.*, Lk. 8. 18; 1. 13 thy prayer is *h.*, Ac. 10. 31; Lk. 10. 16 he that *h.* you, *h.* me; Jn. 5. 37 ye have neither *h.* his voice at any time; 8. 26 I speak to the world those things which I have *h.* of him; 11. 41 Father, I thank thee that thou hast *h.* me; Ac. 26. 3 I beseech thee to *h.* me patiently; Ro. 10. 14 how shall they *h.* without a preacher; 1 Jn. 1. 1 that which we have *h.*; Rev. 1. 3 blessed are they that *h.* the words of this prophecy; 22. 17 let him that *h.* say, Come + Gen. 21. 17; 2 K. 19. 4; 2 Ch. 7. 14; Ps. 6. 8; 20. 1; Is. 37. 26; 40. 21; Jer. 35. 17; Jon. 2. 2; Lk. 10. 39; 16. 2; Ac. 9. 7; 10. 22; 28. 28; 1 Tim. 4. 16.

HEARER, Ro. 2. 13 not the *h.* of the law are justified; Jas. 1. 22 be doers of the word, and not *h.* only + Eph. 4. 29.

HEARING (*n.*), 2 K. 4. 31 there was neither voice nor *h.*; 1 Cor. 12. 17 if the whole were *h.*; Gal. 3. 2 by the *h.* of faith, 5 + Dt. 31. 11.

HEARKEN, Ex. 6. 12 the children

of Israel have not *h.* to me; 7. 4 Pharaoh shall not *h.* to you, 22; 11. 9; 1 K. 12. 15 the king *h.* not unto the people, 16; 2 Ch. 10. 15; Ps. 81. 11 but my people would not *h.* to my voice; Pro. 1. 33 whoso *h.* to me shall dwell safely; Is. 51. 4 *h.* unto me, my people; Mal. 3. 16 the Lord *h.*, and heard it; Ac. 4. 19 to *h.* unto you more than unto God + Dt. 17. 12; Ps. 103. 20; Hos. 9. 17; Ac. 7. 2; 27. 21.

HEART, Ex. 28. 30 they shall be on Aaron's *h.*; Nu. 32. 9 they discouraged the *h.* of the children of Israel; Dt. 5. 29 O that there were such an *h.* in them; Ju. 16. 17 he told her all his *h.*; 1 S. 10. 9 God gave him another *h.*; 13. 14 sought him a man after his own *h.*, Ac. 13. 22; 1 S. 16. 7 the Lord looketh on the *h.*; 1 K. 8. 39 thou only knowest the *h.* of the children of men, 2 Ch. 6. 30; 2 K. 5. 26 went not mine *h.* with thee; 10. 15 is thine *h.* right, as my *h.* is with thy *h.*; Ps. 22. 26 your *h.* shall live for ever; 73. 13 I have cleansed my *h.* in vain; 119. 10 with my whole *h.* have I sought thee; Pro. 4. 23 keep thy *h.* with all diligence; Is. 6. 10 make the *h.* of this people fat, Mt. 13. 15; Ez. 18. 31 make you a new *h.*; 44. 7 uncircumcised in *h.*, Ac. 7. 51; Mt. 12. 34 out of the abundance of the *h.* the mouth speaketh; 15. 19 out of the *h.* proceed evil thoughts, Mk. 7. 21; Lk. 1. 66 all they that heard them laid them up in their *h.*; 24. 32 did not our *h.* burn within us; Jn. 14. 1 let not your *h.* be troubled; Ac. 4. 32 the multitude were of one *h.*; Ro. 2. 15 shew the work of the law written in their *h.*; 2 Cor. 6. 11 our *h.* is enlarged; Eph. 4. 18 because of the blindness of their *h.*; Ph. 1. 7 because I have you in my *h.* + 2 S. 14. 1; 2 Ch. 20. 33; Ezr. 7. 27; Job 29. 13; Ps. 28. 3; 84. 5; Jer. 32. 39; Dan. 6. 14.

HEARTH, Gen. 18. 6 knead it, and make cakes upon the *h.* + Ps. 102. 3; Jer. 36. 22.

HEARTILY, Col. 3. 23 do it *h.*, as to the Lord.

HEAT (*n.*), Gen. 8. 22 cold and *h.* shall not cease; Ps. 19. 6 nothing hid from the *h.* thereof; Is. 4. 6 a shadow from the *h.*, 25. 4; Lk. 12. 55 there will be *h.*; Jas. 1. 11 with a burning *h.* + Gen. 18. 1; 2 S. 4. 5.

HEAT (*v.*), Dan. 3. 19 *h.* the furnace + Hos. 7. 4.

HEATH, Jer. 17. 6; 48. 6.

HEATHEN, Ps. 2. 1 why do the *h.* rage, Ac. 4. 25; Ps. 79. 1 the *h.* are come into thine inheritance; Joel 2. 19 no more make you a reproach among the *h.*; Zec. 9. 10 he shall speak peace to the *h.*; Mal. 1. 11 my name shall be great among the *h.*; Mt. 18. 17 as an *h.* man and a publican; Gal. 1. 16 that I might preach him among the *h.*; 3. 8 justify the *h.* through faith + Ps. 46. 6; 47. 8; 96. 10; Lam. 1. 10; Hab. 1. 5.

HEAVEN, Gen. 1. 8 God called the firmament *H.*; Ex. 20. 11 in six days the Lord made *h.* and earth, 31. 17; Lev. 26. 19 I will make your *h.* as iron; Dt. 30. 12 it is not in *h.*, that thou shouldest say; 1 K. 8. 27 the *h.* and the *h.* of *h.* cannot contain thee, 2 Ch. 2. 6; 6. 18; 2 K. 2. 11 Elijah went up by a whirlwind into *h.*; 1 Ch. 29. 11 all that is in *h.* and earth is thine; Ps. 73. 25 whom have I in *h.* but thee; 139. 8 if I ascend into *h.*, thou art there; Pro. 30. 4 who hath ascended into *h.*, Ro. 10. 6; Is. 51. 6 the *h.* shall vanish away like smoke; Ez. 1. 1 the *h.* were opened, Mt. 3. 16; Mk. 1. 10; Lk. 3. 21; Ac. 7. 56; Mt. 5. 18 till *h.* and earth pass; Mt. 24. 35 *h.* and earth shall pass away, Mk. 13. 31; Lk. 21. 33; Mk. 16. 19 the Lord was received up into *h.*, Ac. 1. 11; Jn. 1. 51 hereafter ye shall see *h.* open; Ac. 1. 10 while they looked stedfastly toward *h.*; 7. 42 gave them up to worship the host of *h.*; Heb. 4. 14 a high priest that is passed into the *h.*; 2 Pet. 3. 5 by the word of God the *h.* were of old; Rev. 12. 7 there was war in *h.*; 21. 1 I saw a new *h.* and a new earth + Dt. 1. 10; 10. 14; 2 S. 22. 10; 1 K. 22. 19; Neh. 9. 6; Job 11. 8; Ps. 57. 5; 115. 16; 148. 4; Ecc. 5. 2; Joel 3. 16; Mt. 5. 45; Jas. 5. 12; Rev. 18. 20.

HEAVENLY, Lk. 2. 13 a multitude of the *h.* host praising God; Jn. 3. 12 how believe, if I tell you of *h.* things; 1 Cor. 15. 48 as is the *h.*, such are they that are *h.*; Heb. 6. 4 have tasted of the *h.* gift; 9. 23 but *h.* things with better sacrifices + Mt. 18. 35; Eph. 1. 20; 2 Tim. 4. 18.

HEAVILY, Is. 47. 6 on the ancient hast thou *h.* laid thy yoke + Ex. 14. 25.

HEAVINESS, Ps. 69. 20 I am full of *h.*; Ro. 9. 2 I have great *h.* and continual sorrow; 2 Cor. 2. 1 I would not come again to you in *h.*; 1 Pet. 1. 6 now for a season ye are in *h.* + Jas. 4. 9.

HEAVY, Ex. 17. 12 Moses' hands were *h.*; 1 K. 12. 4 thy father's *h.* yoke lighter, 2 Ch. 10. 4; Is. 6. 10 make their ears *h.*; Mt. 11. 28 come unto me, all ye that are *h.* laden; 26. 37 he began to be sorrowful, and very *h.*, Mk. 14. 33 + Ps. 32. 4; Mk. 14. 40.

HEDGE (*n.*), Lk. 14. 23 go out into the highways and *h.* + Ps. 80. 12; 89. 40; Pro. 15. 19; Ez. 13. 5.

HEDGE (*v.*), Mt. 21. 33 planted a vineyard, and *h.* it round about + Hos. 2. 6.

HEED, Ac. 8. 6 the people of Samaria gave *h.* to Philip; Heb. 2. 1 to give the more earnest *h.* to the things which we have heard + Ac. 3. 5; 8. 10.

HEEL, Gen. 3. 15 thou shalt bruise his *h.*; Ps. 41. 9 hath lifted up his *h.*, Jn. 13. 18 + Ps. 49. 5.

HEIGHT, Ps. 148. 1 praise him in the *h.*; Ro. 8. 39 nor *h.* nor depth shall be able to separate + 1 S. 16. 7; Dan. 4. 11; Eph. 3. 18.

HEIR, Gen. 21. 10 the son of this bondwoman shall not be *h.* with my son, Gal. 4. 30; Mt. 21. 38 this is the *h.*, Mk. 12. 7; Lk. 20. 14; Ro. 4. 13 that he should be *h.* of the world; 8. 17 *h.* of God, and joint-*h.* with Christ; Gal. 4. 1 the *h.*, as long as he is a child; Heb. 1. 2 whom he appointed *h.* of all things; 1 Pet. 3. 7 as *h.* together of the grace of life + Jer. 49. 1; Jas. 2. 5.

HELL, Ps. 9. 17 the wicked shall be turned into *h.*; 16. 10 thou wilt not leave my soul in *h.*, Ac. 2. 27; Mt. 23. 15 twofold more the child of *h.*; Jas. 3. 6 is set on fire of *h.* + Dt. 32. 22; Is. 14. 9; 28. 15; Mt. 23. 33.

HELM, Jas. 3. 4 are turned about with a small *h.*

HELMET, Is. 59. 17 and an *h.* of salvation upon his head + 1 S. 17. 5; Eph. 6. 17; 1 Thes. 5. 8.

HELP (*n.*), Gen. 2. 18 I will make him an *h.* meet for him; Ps. 20. 2 the Lord send thee *h.* from the sanctuary; Ac. 26. 22 having obtained *h.* of God + Ex. 18. 4; Ju. 5. 23; Ps. 27. 9; 46. 1; 60. 11.

HELP (*v.*), Gen. 49. 25 the God of thy father, who shall *h.* thee; Ps. 109. 26 *h.* me, O Lord my God; Is. 50. 7 the Lord God will *h.* me, 9; Mt. 15. 25 Lord, *h.* me; Lk. 1. 54 he hath *h.* his servant Israel; Ac. 16. 9 come over, and *h.* us; Ro. 8. 26 the Spirit also *h.* our infirmities + Lk. 10. 40; Ac. 18. 27; 21. 28.

HELPER, Ro. 16. 3 Priscilla and Aquila my *h.* in Christ; 2 Cor. 1. 24 but are *h.* of your joy; Heb. 13. 6 the Lord is my *h.* + Ro. 16. 9.

HEM, Mt. 9. 20 touched the *h.* of his garment, 14. 36 + Ex. 28. 33.

HERB, Gen. 1. 29 given you every *h.* bearing seed; Ps. 104. 14 *h.* to grow for the service of man; Ro. 14. 2 another who is weak eateth *h.* + Mt. 13. 32.

HERD, Lev. 1. 2 ye shall bring your offering of the *h.* + 2 S. 12. 4.

HERDMAN, Gen. 13. 7 a strife between the *h.* of Abram and Lot; Am. 1. 1 was among the *h.* of Tekoa + Gen. 26. 20; Am. 7. 14.

HEREAFTER, Dan. 2. 29 what should come to pass *h.*, 45; Mt. 26. 64 *h.* shall ye see the Son of man sitting; Jn. 13. 7 thou shalt know *h.*; Rev. 1. 19 the things which shall be *h.*, 4. 1 + Is. 41. 23; Lk. 22. 69.

HERESY, Ac. 24. 14 the way which they call *h.*; 1 Cor. 11. 19 there must be also *h.* + Gal. 5. 20; 2 Pet. 2. 1.

HERITAGE, Ex. 6. 8 I will give it you for an *h.*; Ps. 16. 6 I have a goodly *h.*; 119. 111 thy testimonies have I taken as an *h.*; 1 Pet. 5. 3 neither as being lords over God's *h.* + Ps. 135. 12; Is. 49. 8.

HEW, 1 S. 15. 33 Samuel *h.* Agag in pieces in Gilgal; 1 K. 5. 17 *h.* stones to lay the foundation of the house; Is. 51. 1 look unto the rock whence ye are *h.*; Hos. 6. 5 therefore have I *h.* them by the prophets; Mt. 3. 10 *h.* down, and cast into the fire, 7. 19; Lk. 3. 9 + 1 S. 11. 7; Is. 44. 14.

HEWERS, Jos. 9. 21 *h.* of wood and drawers, 23 + 1 K. 5. 15; 2 K. 12. 12.

HIDE (*v.*), Gen. 3. 8 Adam and his

wife *h.* themselves; 18. 17 shall I *h.* from Abraham that thing which I do; Dt. 30. 11 it is not *h.* from thee; Jos. 6. 17 because she *h.* the messengers; Ps. 31. 20 thou shalt *h.* them in the secret of thy presence; 64. 2 *h.* me from the secret counsel of the wicked; Is. 26. 20 *h.* thyself as it were for a little moment; 45. 15 thou art a God that *h.* thyself; 59. 2 your sins have *h.* his face; Mt. 10. 26 there is nothing *h.* that shall not be known, Mk. 4. 22; Lk. 8. 17; 12. 2; Mt. 11. 25 thou hast *h.* these things from the wise and prudent, Lk. 10. 21; 9. 45 this saying was *h.* from them, 18. 34; 1 Cor. 2. 7 even the *h.* wisdom; 4. 5 will bring to light the *h.* things of darkness; Col. 3. 3 your life is *h.* with Christ; Jas. 5. 20 shall *h.* a multitude of sins; 1 Pet. 3. 4 the *h.* man of the heart + Ps. 17. 14; 32. 5; 51. 6; Is. 40. 27; Jer. 36. 19; Mk. 7. 24; Lk. 1. 24; Ac. 26. 26.

HIGH, Ex. 14. 8 Israel went out with an *h.* hand, Nu. 33. 3; Ps. 83. 18 thou, Lord, art the most *h.*; Is. 52. 13 my servant shall be very *h.*; 55. 9 as the heavens are *h.* than the earth, so are my ways *h.* than your ways; 57. 15 thus saith the *h.* and lofty One; Dan. 4. 25 that the most *H.* ruleth in the kingdom of men; Mt. 21. 9 Hosanna in the *h.*; Mk. 11. 10; Lk. 1. 32 shall be called the Son of the *H.*; 14. 10 friend, go up *h.*; Jn. 19. 31 that sabbath day was an *h.* day; Ro. 12. 16 mind not *h.* things; 13. 1 let every soul be subject to the *h.* powers; 2 Cor. 10. 5 casting down every *h.* thing + Ps. 87. 5; 97. 9; Is. 24. 21; 26. 5.

HIGHLY, Ro. 12. 3 not to think of himself more *h.* than + Lk. 16. 15.

HIGHMINDED, Ro. 11. 20 be not *h.*, but fear, 1 Tim. 6. 17 + 2 Tim. 3. 4.

HIGHWAY, Nu. 20. 17 we will go by the king's *h.*; Ju. 5. 6 the *h.* were unoccupied; Is. 35. 8 an *h.* shall be there; Mk. 10. 46 Bartimæus sat by the *h.* begging + Is. 62. 10.

HILL, Ex. 17. 10 Moses, Aaron, and Hur, went up to the top of the *h.*; Nu. 23. 9 from the *h.* I behold him; 1 K. 20. 23 their gods are gods of the *h.*, 28; Ps. 2. 6 have I set my king upon my holy *h.*; 43. 3 bring me to thy holy *h.*; 65. 12 the little *h.* rejoice on every side; Ez. 34. 26 places about my *h.* a blessing; Hab. 3. 6 the perpetual *h.* did bow; Mt. 5. 14 a city that is set on an *h.* cannot be hid; Lk. 23. 30 they shall begin to say to the *h.*, Cover us; Ac. 17. 22 Paul stood in the midst of Mars' *h.* + Ex. 24. 4; 1 S. 10. 5; 23. 19; Ps. 98. 8; 104. 18; Mic. 4. 1.

HILL COUNTRY, Jos. 13. 6 inhabitants of *h. c.* will I drive out; Lk. 1. 39 Mary went into the *h. c.* + Jos. 21. 11.

HINDER (*v.*), Nu. 22. 16 let nothing *h.* thee from coming + Ro. 15. 22; 1 Cor. 9. 12; Gal. 5. 7.

HINDER (*adj.*), Zec. 14. 8 half of them toward the *h.* sea; Mk. 4. 38 Jesus was in the *h.* part of the ship; Ac. 27. 41 the *h.* part was broken + Ps. 78. 66.

HINDERMOST, or HINDMOST, Gen. 33. 2; Nu. 2. 31; Dt. 25. 18.

HINGES, 1 K. 7. 50; Pro. 26. 14.

HIRE (*n.*), Mic. 3. 11 the priests thereof teach for *h.*; Mt. 20. 8 give them their *h.*; Lk. 10. 7 for the labourer is worthy of his *h.*; Jas. 5. 4 the *h.* of the labourers which is kept back + Is. 23. 18.

HIRE (*v.*), Ex. 12. 45 an *h.* servant shall not eat thereof, Lev. 22. 10; Mt. 20. 7 because no man hath *h.* us; Lk. 15. 17 how many *h.* servants have bread enough; Ac. 28. 30 Paul dwelt two years in his own *h.* house + Mk. 1. 20.

HIRELING, Mal. 3. 5 that oppress the *h.* + Is. 16. 14; 21. 16; Jn. 10. 12.

HISS, Is. 5. 26 he will *h.* unto them from the end of the earth; Zep. 2. 15 every one that passeth by her shall *h.* + Job 27. 23.

HISSING (*n.*), Jer. 18. 16 their land a perpetual *h.* + 2 Ch. 29. 8; Mic. 6. 16.

HOLD (*n.*), 1 S. 22. 4 David was in the *h.*; Ac. 4. 3 put them in *h.* unto the next day.

HOLD (*v.*), Gen. 24. 21 the man wondering at her *h.* his peace; Job 27. 6 my righteousness I *h.* fast; Ps. 39. 2 I *h.* my peace from good; 119. 117 *h.* thou me up, and I shall be safe; Mt. 6. 24 else he will *h.* to the one, Lk. 16. 13; Mt. 21. 26 for all *h.* John as a prophet; 26. 63 Jesus *h.* his peace; Mk. 3. 4 they *h.* their peace, 9. 34; Lk. 14. 4; 20. 26; Ac. 11. 18; Mk. 7. 4 other things they have received to *h.*; Ac. 2. 24 not possible that he should be *h.* of it; 14. 4 part *h.* with the Jews; 1 Thes. 5. 21 *h.* fast that which is good; 2 Tim. 1. 13 *h.* fast the form of sound words; Tit. 1. 9 *h.* fast the faithful word; Heb. 4. 14 let us *h.* fast our profession, 10. 23; Rev. 2. 13 thou *h.* fast my name + Ps. 71. 6; Is. 62. 1; Jer. 6. 11; Ac. 3. 11; Ro. 14. 4; 1 Cor. 14. 30.

HOLE, Is. 51. 1 *h.* of the pit whence ye are digged; Mic. 7. 17 they shall move out of their *h.* + 1 S. 14. 11.

HOLINESS, Ex. 28. 36 *h.* to the Lord, 39. 30; Zec. 14. 20, 21; Ps. 89. 35 once have I sworn by my *h.*; Lk. 1. 75 in *h.* and righteousness before him; Ac. 3. 12 as though by our *h.* we made this man walk; Ro. 6. 22 ye have your fruit unto *h.*; 2 Cor. 7. 1 perfecting *h.* in the fear of God; Heb. 12. 14 and *h.*, without which no man shall see the Lord + Am. 4. 2; Tit. 2. 3.

HOLLOW, Gen. 32. 25 he touched the *h.* of his thigh, 32; Ju. 15. 19 an *h.* place in the jaw; Is. 40. 12 who measured the waters in the *h.* of his hand + Ex. 27. 8; Jer. 52. 21.

HOLY, Ex. 26. 33 between the *h.* place and the most *h.*; Lev. 11. 44 ye shall be *h.*, for I am *h.*, 19. 2; 1 Pet. 1. 16; Nu. 6. 5 the Nazarite shall be *h.* unto the Lord; 16. 5 the Lord will shew who are his, and who is *h.*; 1 S. 2. 2 for there is none *h.* as the Lord; Ps. 16. 10 neither suffer thine *H.* One, Ac. 2. 27; 13. 35; Ps. 42. 4 a multitude that kept *h.* day; Is. 6. 3 one cried *H.*, *h.*, *h.* is the Lord; 57. 15 the lofty One, whose name is *H.*; 65. 5 I am *h.* than thou; Hab. 2. 20 the Lord is in his *h.* temple; Mk. 1. 24 I know thee who thou art, the *H.* One of God, Lk. 4. 34; Ac. 4. 27 against thy *h.* child Jesus; 1 Cor. 9. 13 they which minister about *h.* things; Eph. 2. 21 groweth unto an *h.* temple; Col. 2. 16 judge you in respect of an *h.* day; Heb. 9. 12 Christ entered once into the *h.* place; Rev. 4. 8 *H.*, *h.*, *h.*, Lord God Almighty + Lev. 22. 10; Nu. 18. 9; Dt. 33. 8; Ps. 24. 3; 43. 3; 103. 1; 145. 17; Is. 43. 3; Dan. 9. 24; Joel 2. 1; 2 Pet. 1. 18; Rev. 6. 10; 20. 6.

HOLY GHOST, Mt. 12. 31 blasphemy against the *H. G.* shall not be forgiven, Mk. 3. 29; Lk. 12. 10; 1. 35 the *H. G.* shall come upon thee; 12. 12 the *H. G.* shall teach you; Jn. 14. 26 the Comforter, which is the *H. G.*; 20. 22 receive ye the *H. G.*, Ac. 2. 38; 2. 4 they were all filled with the *H. G.*, 4. 31; 19. 2 have ye received the *H. G.*; 1 Cor. 12. 3 say that Jesus is Lord, but by the *H. G.*; 2 Pet. 1. 21 as they were moved by the *H. G.*; 1 Jn. 5. 7 the Father, the Word, and the *H. G.* + Mk. 12. 36; Lk. 2. 26; Ac. 1. 16; 20. 28; 28. 25.

HOME, 1 K. 13. 7 come *h.* with me, and refresh thyself, 15; 1 Ch. 13. 12 bring the ark of God *h.* to me; Ecc. 12. 5 man goeth to his long *h.*; Jn. 19. 27 that disciple took her to his own *h.*; 1 Tim. 5. 4 let them learn to shew piety at *h.*; Tit. 2. 5 keepers at *h.* + 1 S. 18. 2; Mk. 5. 19; Ac. 21. 6.

HOMEBORN, Ex. 12. 49 one law shall be to him that is *h.* + Lev. 18. 9; Jer. 2. 14.

HONEST, Ac. 6. 3 seven men of *h.* report; Ro. 12. 17 provide things *h.* in the sight of all men, 2 Cor. 8. 21; Ph. 4. 8 whatsoever things are *h.* + 2 Cor. 13. 7.

HONESTLY, Ro. 13. 13 let us walk *h.*, as in the day + 1 Thes. 4. 12.

HONESTY, 1 Tim. 2. 2 godliness and *h.*

HONEY, Gen. 43. 11 carry a little *h.*; Ju. 14. 18 what is sweeter than *h.*; Ez. 3. 3 it was in my mouth as *h.* for sweetness, Rev. 10. 9; Mt. 3. 4 his meat was locusts and wild *h.*, Mk. 1. 6 + Ps. 19. 10.

HONEYCOMB, Ps. 19. 10 sweeter also than honey and the *h.*; Pro. 16. 24 pleasant words are as an *h.*; Lk. 24. 42 they gave him a piece of an *h.* + Pro. 5. 3.

HONOUR (*n.*), Gen. 49. 6 unto their assembly, mine *h.*, be not thou united; Ex. 14. 17 and I will get me *h.* upon Pharaoh; Ju. 4. 9 the journey shall not be for thine *h.*; 2 S. 6. 22 of them shall I be had in *h.*; Ps. 96. 6 *h.* and majesty are before him; Pro. 15. 33 and before *h.* is humility, 18. 12;

Jn. 5. 41 I receive not *h.* from men; 8. 54 if I honour myself, my *h.* is nothing; Ac. 28. 10 honoured us with many *h.*; Ro. 9. 21 to make one vessel unto *h.*; 13. 7 *h.* to whom *h.* is due; 2 Cor. 6. 8 by *h.* and dishonour; 2 Tim. 2. 20 some to *h.*, some to dishonour, 21 + Ps. 7. 5; 1 Tim. 1. 17; 1 Pet. 1. 7; Rev. 21. 24.

HONOUR (*v.*), Ex. 14. 4 I will be *h.* on Pharaoh; 20. 12 *h.* thy father and thy mother, Dt. 5. 16; Mt. 15. 4; 19. 19; Mk. 7. 10; 10. 19; Lk. 18. 20; Eph. 6. 2; 1 S. 2. 30 them that *h.* me I will *h.*; Pro. 3. 9 *h.* the Lord with thy substance; Jn. 5. 23 he that *h.* not the Son *h.* not the Father; 8. 54 it is my Father that *h.* me; 1 Pet. 2. 17 *h.* all men, fear God, *h.* the king + Est. 6. 6; Jn. 12. 26; 1 Cor. 12. 26.

HONOURABLE, 1 S. 9. 6 a man of God, and he is an *h.* man; Ps. 111. 3 his work is *h.* and glorious; Lk. 14. 8 lest a more *h.* man be bidden of him; Ac. 13. 50 *h.* women, 17. 12 + Nu. 22. 15; 2 K. 5. 1; 1 Cor. 4. 10.

HOOF, Ex. 10. 26 there shall not an *h.* be left behind; Lev. 11. 3 whatsoever parteth the *h.*, and is clovenfooted; Ju. 5. 22 then were the horse *h.* broken + Ps. 69. 31; Jer. 47. 3.

HOOK, Ex. 26. 32 their *h.* shall be of gold, 37; 36. 36; 2 K. 19. 28 I will put my *h.* in thy nose, Is. 37. 29; Mt. 17. 27 cast an *h.*, and take up the fish + Job 41. 1; Am. 4. 2.

HOPE (*n.*), Ps. 71. 5 for thou art my *h.*, O Lord, Jer. 17. 17; Ps. 146. 5 happy is he whose *h.* is in the Lord; Zec. 9. 12 ye prisoners of *h.*; Ac. 24. 15 I have *h.* toward God; Ro. 4. 18 who against *h.* believed in *h.*; 5. 5 *h.* maketh not ashamed; 8. 24 we are saved by *h.*; 1 Cor. 13. 13 now abideth faith, *h.*, charity; Eph. 1. 18 the *h.* of his calling; 2. 12 having no *h.*; Col. 1. 27 Christ in you, the *h.* of glory; 1 Thes. 2. 19 for what is our *h.*; Tit. 2. 13 looking for that blessed *h.*; 1 Jn. 3. 3 every man that hath this *h.* in him + Job 8. 13; Pro. 26. 12; Is. 57. 10; Jer. 50. 7; Joel 3. 16; Ac. 28. 20; Ro. 8. 20; 2 Cor. 3. 12; 1 Tim. 1. 1.

HOPE (*v.*), Ps. 42. 5 *h.* thou in God, 11; 43. 5; Lam. 3. 26 it is good that a man should both *h.* and wait; 1 Cor. 13. 7 charity *h.* all things + Ps. 71. 14; 119. 74.

HORN, Ex. 27. 2 make the *h.* of it on the four corners; 1 S. 2. 1 Hannah said, Mine *h.* is exalted in the Lord; Ps. 89. 24 in my name shall his *h.* be exalted; Dan. 7. 8 among them a little *h.*; Zec. 1. 18 then I saw, and behold, four *h.*; Lk. 1. 69 an *h.* of salvation for us; Rev. 5. 6 a Lamb having seven *h.* + 2 S. 22. 3; Ps. 18. 2; 75. 4; 118. 27.

HORRIBLE, Ps. 40. 2 he brought me up also out of an *h.* pit; Jer. 5. 30 a *h.* thing is committed in the land + Hos. 6. 10.

HORROR, Ps. 55. 5 *h.* hath overwhelmed me + Ps. 119. 53.

HORSEBACK, 2 K. 9. 18 there went one on *h.* to meet Jehu + Est. 8. 10.

HORSEGATE, 2 Ch. 23. 15; Neh. 3. 28; Jer. 31. 40.

HORSEMAN, Ex. 15. 19 Pharaoh went with his *h.* into the sea, Jos. 24. 6; 2 S. 1. 6 lo, the *h.* followed hard after him; 2 K. 2. 12 the chariot of Israel and the *h.* thereof, 13. 14; Is. 36. 9 put trust on Egypt for *h.*; Hos. 1. 7 I will not save them by *h.* + Joel 2. 4; Ac. 23. 23.

HOSPITALITY, Ro. 12. 13 given to *h.*, 1 Tim. 3. 2; 1 Pet. 4. 9 use *h.* one to another + Tit. 1. 8.

HOST (1), Lk. 10. 35 he took two pence, and gave them to the *h.* + Ro. 16. 23.

HOST (2), Gen. 32. 2 this is God's *h.*; Ju. 4. 2 the captain of whose *h.* was Sisera; 2 S. 20. 23 Joab was over all the *h.*, 1 Ch. 18. 15; Ps. 33. 16 no king is saved by the multitude of an *h.*; 108. 11 wilt not thou, O God, go forth with our *h.*; Lk. 2. 13 multitude of the heavenly *h.* + Nu. 10. 14; 1 Ch. 12. 22; Ps. 103. 21; 136. 15.

HOSTAGES, 2 K. 14. 14 Jehoash took all the *h.*, 2 Ch. 25. 24.

HOSTS, Lord of, 1 S. 1. 11; 2 S. 6. 2; 7. 26; Ps. 24. 10; 46. 7; 59. 5; Is. 1. 24; 47. 4; Mal. 1. 14.

HOT, 1 S. 21. 6 put *h.* bread in the day when it was taken away; Pro. 6. 28 go upon *h.* coals, and not be burned + Jos. 9. 12; Ju. 2. 14.

HOUR, Mt. 10. 19 it shall be given you that same *h.*, Mk. 13. 11; Lk. 12. 12; Mt. 20. 3 he went out about the third *h.*; 24. 44 such an *h.* as ye think not, 50; Lk. 12. 40, 46; Mt. 26. 40 could ye not watch one *h.*, Mk. 14. 37; 14. 35 the *h.* might pass from him; Lk. 22. 14 when the *h.* was come, he sat down; Jn. 2. 4 mine *h.* is not yet come; 7. 30 because his *h.* was not yet come, 8. 20; 13. 1 when Jesus knew that his *h.* was come; Rev. 3. 3 not know what *h.* I will come upon thee + Mt. 26. 45; Mk. 14. 41; Jn. 16. 21; Ac. 3. 1; Rev. 18. 10.

HOUSE, Gen. 28. 17 this is none other but the *h.* of God; 45. 8 he hath made me lord of all his *h.*, Ac. 7. 10; Ex. 12. 23 will not suffer the destroyer to come in unto your *h.*; 20. 2 out of the *h.* of bondage, Dt. 5. 6; Ju. 18. 31 all the time that the *h.* of God was in Shiloh; 1 S. 1. 24 brought him unto the *h.* of the Lord in Shiloh; 5. 2 they brought it into the *h.* of Dagon; 2 S. 6. 10 carried it aside into the *h.* of Obed-edom, 1 Ch. 13. 13; 2 S. 6. 12 brought up the ark from the *h.* of Obed-edom; 1 K. 7. 1 Solomon was building his own *h.* thirteen years; 2 K. 5. 18 when my master goeth into the *h.* of Rimmon; 20. 1 set thine *h.* in order, Is. 38. 1; 2 K. 23. 27 I will remove out of my sight the *h.*; 25. 9 he burnt the *h.* of the Lord, Jer. 52. 13; 2 Ch. 7. 1 the glory of the Lord filled the *h.*, Ez. 43. 4, 5; Ezr. 2. 59 they could not shew their father's *h.*, Neh. 7. 61; Ezr. 6. 3 let the *h.* be builded; Ps. 5. 7 I will come into thy *h.* in the multitude of thy mercy; 122. 1 let us go into the *h.* of the Lord; Is. 2. 3 let us go up to the *h.* of the God of Jacob, Mic. 4. 2; Is. 5. 8 that join *h.* to *h.*; 56. 7 mine *h.* shall be called an *h.* of prayer, Mt. 21. 13; Mk. 11. 17; Lk. 19. 46; Is. 64. 11 our holy and beautiful *h.*; Mt. 12. 25 every *h.* divided against itself shall not stand, Mk. 3. 25; Lk. 11. 17; Mt. 12. 44 I will return into my *h.*, Lk. 11. 24; Mk. 10. 10 in the *h.* his disciples asked him again; Lk. 10. 7 in the same *h.* remain; 16. 4 they may receive me into their *h.*; 19. 5 to day I must abide at thy *h.*; Jn. 4. 53 himself believed, and his whole *h.*; Ac. 2. 46 breaking bread from *h.* to *h.*; 11. 14 words whereby thou and all thy *h.* shall be saved; 1 Cor. 1. 11 the *h.* of Chloe; 1 Tim. 3. 15 how thou oughtest to behave thyself in the *h.* of God; Heb. 3. 6 Christ as a Son over his own *h.*, whose *h.* we are; 1 Pet. 4. 17 judgement must begin at the *h.* of God + Lev. 14. 38; Nu. 1. 45; Ju. 20. 18; 2 S. 9. 1; 2 K. 11. 3; 2 Ch. 26. 21; Job 30. 23; Ps. 27. 4; 42. 4; 83. 12; Pro. 24. 3; Jer. 7. 14; Mk. 9. 33; Lk. 8. 27; 16. 27; Ac. 2. 2; 1 Tim. 5. 8.

HOUSEHOLD, Ex. 12. 4 if the *h.* be too little for the lamb; Jos. 7. 14 the family shall come by *h.*; 2 K. 18. 18 Eliakim, which was over the *h.*, 19. 2; Is. 36. 22; 37. 2; Mt. 10. 25 much more shall they call them of his *h.*; Gal. 6. 10 who are of the *h.* of faith; Eph. 2. 19 of the *h.* of God + 2 K. 7. 9; Lk. 12. 42; Ro. 16. 10; 1 Cor. 1. 16.

HOUSEHOLDER, Mt. 13. 27 the servants of the *h.* came; 52 is like unto a man that is an *h.*, 20. 1; 21. 33 a certain *h.* planted a vineyard.

HOUSEHOLD SERVANTS, Ac. 10. 7.

HOUSETOP, Mt. 10. 27 that preach ye upon the *h.*, Lk. 12. 3; Mt. 24. 17 which is on the *h.* not come down, Mk. 13. 15; Lk. 17. 31.

HOWL, Dt. 32. 10 he found him in the waste *h.* wilderness; Is. 13. 6 *h.* ye, for the day of the Lord is at hand; Jas. 5. 1 ye rich men, weep and *h.*

HOWLING (*n.*), Zec. 11. 3 there is a voice of the *h.* of the shepherds + Am. 8. 3.

HUMBLE (*adj.*), Ps. 34. 2 the *h.* shall hear thereof, and be glad; Pro. 16. 19 better be of an *h.* spirit with the lowly; Is. 57. 15 with him also that is of a contrite and *h.* spirit; Jas. 4. 6 but giveth grace to the *h.*, 1 Pet. 5. 5 + Job 22. 29.

HUMBLE (*v.*), Dt. 8. 2 to *h.* thee, and to prove thee, 16; 1 K. 21. 29 how Ahab *h.* himself; 2 Ch. 33. 12 Manasseh *h.* himself greatly before God; Ps. 113. 6 who *h.* himself to behold the things that are in heaven; Mt. 18. 4 whosoever shall *h.* himself, 23. 12; Lk. 14. 11; 18. 14; Ph. 2. 8 he *h.* himself, and became obedient; Jas. 4. 10 *h.* yourselves in the sight of the Lord; 1 Pet. 5. 6 *h.* yourselves therefore under the mighty hand of God + 2 Ch. 12. 7; Is. 2. 9; Dan. 5. 22; 2 Cor. 12. 21.

HUMBLENESS, Col. 3. 12 *h.* of mind.

HUMBLY, Mic. 6. 8 to walk *h.* with thy God + 2 S. 16. 4.

HUMILIATION, Ac. 8. 33 in his *h.* his judgement was taken away.

HUMILITY, Pro. 15. 33 and before honour is *h.*, 18. 12; Col. 2. 18 in a voluntary *h.*; 1 Pet. 5. 5 clothed with *h.* + Ac. 20. 19.

HUNGER (*n.*), Ex. 16. 3 to kill this whole assembly with *h.*; Dt. 32. 24 they shall be burnt with *h.*; Lk. 15. 17 perish with *h.*; 2 Cor. 11. 27 in *h.* and thirst + Rev. 6. 8.

HUNGER (*v.*), Dt. 8. 3 he suffered thee to *h.*; Is. 49. 10 they shall not *h.* nor thirst, Rev. 7. 16; Mt. 4. 2 he was afterwards an *h.*, Lk. 4. 2; Mt. 5. 6 blessed are they which *h.*, Lk. 6. 21; Mt. 12. 3 what David did, when he was an *h.*, Mk. 2. 25; Lk. 6. 3; Mt. 21. 18 as he returned into the city, he *h.*; 25. 35 for I was an *h.*, and ye gave me meat + Mt. 12. 1; 1 Cor. 4. 11.

HUNGRY, Ps. 50. 12 if I were *h.*, I would not tell thee; 107. 9 filleth the *h.* soul with goodness, Lk. 1. 53 + Is. 29. 8; 44. 12.

HUNT, Gen. 27. 30 Esau his brother came in from *h.*; Ez. 13. 18 will ye *h.* the souls of my people + 1 S. 24. 11; Mic. 7. 2.

HUNTER, Gen. 10. 9 he was a mighty *h.*; 25. 27 Esau was a cunning *h.*

HURL, Nu. 35. 20; 1 Ch. 12. 2; Job 27. 21.

HURT (*n.*), Gen. 4. 23 I have slain a young man to my *h.*; Jer. 6. 14 have healed the *h.* of my people slightly, 8. 11 + 1 S. 24. 9; Ps. 71. 13.

HURT (*v.*), Lk. 10. 19 and nothing shall by any means *h.* you; Rev. 2. 11 shall not be *h.* of the second death; 7. 2 to *h.* the earth and sea, 3 + Is. 11. 9; 27. 3; Lk. 4. 35.

HURTFUL, 1 Tim. 6. 9 they that will be rich fall into *h.* lusts + Ezr. 4. 15; Ps. 144. 10.

HUSBAND, Gen. 30. 20 now will my *h.* dwell with me; Dt. 25. 5 and perform the duty of an *h.* brother to her; 2 K. 4. 26 is it well with thine *h.*; Is. 54. 5 thy Maker is thy *h.*; Mk. 10. 12 if a woman shall put away her *h.*; Jn. 4. 17 hast well said, I have no *h.*; Ro. 7. 2 is bound by the law to her *h.*, 1 Cor. 7. 39; 7. 11 let not the *h.* put away his wife; Eph. 5. 23 the *h.* is the head of the wife; 25 *h.*, love your wives, even as Christ also loved the church, Col. 3. 19 + 2 K. 4. 14; Jer. 31. 32; Hos. 2. 2; 1 Cor. 7. 14, 16; Eph. 5. 33; Tit. 2. 4; 1 Pet. 3. 7.

HUSBANDMAN, Gen. 9. 20 Noah began to be an *h.*; Mt. 21. 33 and let it out to *h.*, Mk. 12. 1; Lk. 20. 9; 2 Tim. 2. 6 the *h.* that laboureth must be first partaker + Zec. 13. 5; Jas. 5. 7.

HUSBANDRY, 1 Cor. 3. 9 ye are God's *h.* + 2 Ch. 26. 10.

HUSK, Nu. 6. 4; 2 K. 4. 42; Lk. 15. 16.

HYMN, Mt. 26. 30 when they had sung an *h.*, Mk. 14. 26; Eph. 5. 19 speaking to yourselves in psalms and *h.*, Col. 3. 16.

HYPOCRISY, Is. 32. 6 his heart will work iniquity, to practise *h.*; Mt. 23. 28 within ye are full of *h.* and iniquity; Mk. 12. 15 he, knowing their *h.*, said unto them; 1 Pet. 2. 1 laying aside all malice and *h.* + 1 Tim. 4. 2.

HYPOCRITE, Job 8. 13 and the *h.'s* hope shall perish; Mt. 6. 16 when ye fast, be not as the *h.*; 7. 5 thou *h.*, Lk. 6. 42; 13. 15; Mt. 15. 7 ye *h.*, 16. 3; 22. 18; Mk. 7. 6; Lk. 12. 56; Mt. 23. 13 woe unto you, scribes and Pharisees, *h.*, Lk. 11. 44; Mt. 24. 51 shall appoint him his portion with the *h.*

HYPOCRITICAL, Ps. 35. 16; Is. 10. 6.

ICE, Job 38. 29 out of whose womb came the *i.* + Job 6. 16; Ps. 147. 17.

IDLE, Ex. 5. 8 for they be *i.*, therefore they cry; Mt. 12. 36 that every *i.* word men shall speak; 20. 3 he saw others standing *i.*, 6; 1 Tim. 5. 13 withal they learn to be *i.* + Lk. 24. 11.

IDLENESS, Ecc. 10. 18 through *i.* the house droppeth through + Pro. 31. 27.

IDOL (*adj.*), Zec. 11. 17 woe to the *i.* shepherd.

IDOL (*n.*), Ez. 14. 3 these men set up their *i.* in their heart, 4, 7; Hos. 4. 17 Ephraim is joined to *i.*; 14. 8 what have I to do any more with *i.*; Ac. 15. 20 they abstain from pollutions of *i.*; 1 Cor. 8. 1 as touching things offered to *i.*, 4, 10; 10. 19, 28; Rev. 2. 14, 20; 1 Cor. 8. 4 an *i.* is nothing in the world, 10. 19; 1 Jn. 5. 21 children, keep yourselves from *i.* + 1 K. 21. 26; Ps. 96. 5; 106. 38; Is. 2. 20; Ez. 18. 6; Zec. 10. 2.

IDOLATER, 1 Cor. 5. 11 if any man that is called a brother be an *i.*; 10. 7 neither be ye *i.* + 1 Cor. 6. 9; Eph. 5. 5.

IDOLATROUS, 2 K. 23. 5.

IDOLATRY, Ac. 17. 16 saw the city wholly given to *i.*; 1 Cor. 10. 14 flee from *i.* + Col. 3. 5.

IGNORANCE, Lev. 4. 2 if a soul shall sin through *i.*; Ac. 3. 17 I wot that through *i.* ye did it; 17. 30 and the times of this *i.* God winked at; 1 Pet. 2. 15 put to silence the *i.* of foolish men + Eph. 4. 18.

IGNORANT, Ac. 4. 13 perceived that they were *i.* men; 1 Cor. 14. 38 if any man be *i.*, let him be *i.*; Heb. 5. 2 who can have compassion on the *i.*; 2 Pet. 3. 5 for this they willingly are *i.* of + Ps. 73. 22; Is. 63. 16.

IGNORANTLY, 1 Tim. 1. 13 because I did it *i.* in unbelief + Dt. 19. 4.

ILL, Gen. 41. 3 kine came up *i.* favoured, 4, 19, 20, 21; Ps. 106. 32 it went *i.* with Moses for their sakes; Ro. 13. 10 love worketh no *i.* to his neighbour + Gen. 43. 6.

IMAGE, Gen. 1. 26 let us make man in our *i.*, 27; 9. 6; 31. 19 Rachel had stolen her father's *i.*, 34; 1 S. 19. 13 Michal took an *i.*; Ps. 106. 19 worshipped the molten *i.*; Dan. 2. 31 behold, a great *i.* stood before thee; 3. 1 the king made an *i.* of gold; Am. 5. 26 ye have borne the tabernacle of your *i.*; Mt. 22. 20 whose is this *i.*, Mk. 12. 16; Lk. 20. 24; Ro. 8. 29 to be conformed to the *i.* of his Son; 1 Cor. 11. 7 he is the *i.* and glory of God; 2 Cor. 4. 4 Christ, who is the *i.* of God, Col. 1. 15; Heb. 10. 1 not the very *i.* of the things + Gen. 5. 3; Ju. 17. 3; Job 4. 16; Hos. 3. 4; 10. 2.

IMAGINATION, Gen. 6. 5 every *i.* of his heart was evil continually, 8. 21; 1 Ch. 29. 18 keep this for ever in the *i.* of the heart; 2 Cor. 10. 5 casting down *i.* + Dt. 31. 21; 1 Ch. 28. 9.

IMAGINE, Ps. 2. 1 the people *i.* a vain thing, Ac. 4. 25 + Na. 1. 9.

IMMANUEL. See *Emmanuel*.

IMMORTAL, 1 Tim. 1. 17 the King eternal, *i.*, invisible.

IMMORTALITY, 1 Cor. 15. 53 this mortal must put on *i.*; 1 Tim. 6. 16 who only hath *i.* + Ro. 2. 7; 2 Tim. 1. 10.

IMMUTABILITY, Heb. 6. 17 the *i.* of his counsel.

IMMUTABLE, Heb. 6. 18 by two *i.* things.

IMPART, Lk. 3. 11; Ro. 1. 11; 1 Thes. 2. 8.

IMPEDIMENT, Mk. 7. 32 one that had an *i.* in his speech.

IMPENITENT, Ro. 2. 5 after thy *i.* heart treasurest up wrath.

IMPORTUNITY, Lk. 11. 8 because of his *i.* he will rise and give.

IMPOSSIBLE, Mt. 17. 20 and nothing shall be *i.* unto you; 19. 26 with men this is *i.*, Mk. 10. 27; Lk. 18. 27; 1. 37 with God nothing shall be *i.*, 18. 27 + Heb. 6. 4.

IMPOTENT, Ac. 4. 9 the good deed done to the *i.* man; 14. 8 *i.* in his feet + Jn. 5. 3.

IMPOVERISH, Is. 40. 20; Jer. 5. 17; Mal. 1. 4.

IMPRISONED, Ac. 22. 19.

IMPRISONMENT, Heb. 11. 36 others had trial of mockings, bonds, *i.* + Ezr. 7. 26; 2 Cor. 6. 5.

IMPUDENT, Ez. 2. 4 they are *i.* children + Ez. 3. 7.

IMPUTE, Ro. 4. 11 that righteousness might be *i.* to them also; 5. 13 sin is not *i.* when there is no law + Ro. 4. 6; 2 Cor. 5. 19.

INCENSE, Ex. 30. 8 shall burn a perpetual *i.*; Nu. 16. 7 put *i.* in them before the Lord, 17; Ps. 141. 2 let my prayer be set forth before thee as *i.*; Mal. 1. 11 in every place *i.* shall be offered; Lk. 1. 10 praying without at the time of *i.* + Nu. 16. 46; Is. 1. 13.

INCENSED, Is. 41. 11; 45. 24.

INCLINE, Ps. 119. 36 *i.* my heart unto thy testimonies + Jos. 24. 23; Pro. 2. 18.

INCLOSE, Ps. 22. 16; Lam. 3. 9.

INCONTINENCY, 1 Cor. 7. 5.

INCONTINENT, 2 Tim. 3. 3.

INCORRUPTIBLE, 1 Cor. 15. 52 and the dead shall be raised *i.*; 1 Pet. 1. 4 to an inheritance *i.* + 1 Pet. 1. 23.

INCORRUPTION, 1 Cor. 15. 42, 54.

INCREASE (*n.*), Ps. 67. 6 then shall the earth yield her *i.*, Ez. 34. 27; 1 Cor. 3. 6 God gave the *i.*, 7; Eph. 4. 16 maketh *i.* of the body to edifying; Col. 2. 19 increaseth with the *i.* of God + Lev. 19. 25.

INCREASE (*v.*), Gen. 7. 17 the waters *i.*, 18; Lk. 2. 52 Jesus *i.* in wisdom and stature; Jn. 3. 30 he must *i.*, but I must decrease; Ac. 6. 7 and the word of God *i.*; 16. 5 the churches *i.* in number daily; Col. 1. 10 *i.* in the knowledge of God; 1 Thes. 4. 10 that ye *i.* more and more + Ps. 115. 14; Is. 26. 15; Mk. 4. 8; Ac. 9. 22.

INCREDIBLE, Ac. 26. 8 why should it be thought *i.* that God should raise the dead.

INCURABLE, Mic. 1. 9 her wound is *i.* + Job 34. 6; Jer. 15. 18.

INDEBTED, Lk. 11. 4 we forgive every one that is *i.* to us.

INDIGNATION, Ps. 69. 24 pour out thine *i.* upon them; Is. 26. 20 until the *i.* be overpast; Mt. 20. 24 were moved with *i.* against the two; Ro. 2. 8 but obey unrighteousness, *i.* and wrath; 2 Cor. 7. 11 yea what *i.* + Is. 10. 25; Zec. 1. 12; Mt. 26. 8; Ac. 5. 17.

INDITING, Ps. 45. 1 my heart is *i.* a good matter.

INEXCUSABLE, Ro. 2. 1 thou art *i.*, O man, that judgest.

INFALLIBLE, Ac. 1. 3 he shewed himself by many *i.* proofs.

INFANT, Lk. 18. 15 they brought also *i.* + 1 S. 15. 3; Hos. 13. 16.

INFERIOR, 2 Cor. 12. 13 what were ye *i.* to other churches + Job 12. 3; Dan. 2. 39.

INFIDEL, 1 Tim. 5. 8 denied the faith, and is worse than an *i.* + 2 Cor. 6. 15.

INFINITE, Ps. 147. 5 his understanding is *i.* + Job 22. 5.

INFIRMITY, Mt. 8. 17 himself took our *i.*, and bare our; Lk. 13. 11 a woman which had a spirit of *i.*; Jn. 5. 5 which had an *i.* thirty and eight years; 2 Cor. 11. 30 the things which concern mine *i.*; Gal. 4. 13 how through *i.* I preached + Ps. 77. 10; Ro. 6. 19.

INFLAMMATION, Lev. 13. 28; Dt. 28. 22.

INFORM, Ac. 24. 1 *i.* the governor against Paul, 25. 2, 15 + Dt. 17. 10.

INGATHERING, Ex. 23. 16 the feast of *i.* in the end of the year.

INHABIT, Lev. 16. 22 the goat shall bear their iniquities unto a land not *i.*; Jer. 46. 26 it shall be *i.* as in the days of old + Ps. 22. 3; Is. 44. 26; Zep. 1. 13.

INHABITANT, Ex. 23. 31 I will deliver the *i.* of the land into your hand; Jos. 17. 12 could not drive out the *i.*, Ju. 1. 19, 27; Is. 49. 19 land too narrow by reason of the *i.* + Ps. 75. 3; Is. 24. 6.

INHABITERS, Rev. 8. 13; 12. 12.

INHERIT, Mt. 25. 34 *i.* the kingdom prepared for you; 1 Cor. 6. 10 nor extortioners shall *i.* the kingdom of God; Heb. 12. 17 when he would have *i.* the blessing + 1 S. 2. 8; Ps. 37. 29; Is. 65. 9; 1 Pet. 3. 9.

INHERITANCE, Nu. 18. 20 have no *i.*, I am thy part and thine *i.*, Jos. 13. 33; Dt. 4. 20 a people of *i.*; 9. 26 destroy not thine *i.*; Jos. 19. 51 these are the *i.* Joshua divided by lot; 1 K. 8. 51 they be thy people and thine *i.*, 53; 21. 3 give the *i.* of my fathers to thee, 4; Mt. 21. 38 let us seize on his *i.*, Mk. 12. 7; Lk. 20. 14; Ac. 7. 5 he gave him none *i.*; 20. 32 to give you an *i.* among all them which are sanctified; Heb. 9. 15 the promise of eternal *i.* + Nu. 32. 19; Ps. 106. 40; Gal. 3. 18; Eph. 5. 5; Col. 3. 24.

INIQUITY, Gen. 15. 16 the *i.* of the Amorites is not yet full; Nu. 23. 21 he hath not beheld *i.* in Jacob; 1 S. 3. 14 the *i.* of Eli's house shall not be purged; Ezr. 9. 6 our *i.* are increased over our head; Ps. 5. 5 thou hatest all workers of *i.*; 7. 3 O Lord, if there be *i.* in my hands; 32. 5 and mine *i.* have I not hid; 66. 18 if I regard *i.* in my heart, the Lord will not hear me; 103. 10 nor rewarded us according to our *i.*; Is. 1. 4 a people laden with *i.*; 53. 6 the Lord hath laid on him the *i.* of us all; Mt. 13. 41 they shall gather them which do *i.*; 24. 12 because *i.* shall abound, love shall wax cold; 2 Thes. 2. 7 the mystery of *i.*; Heb. 8. 12 their *i.* will I remember no more, 10. 17; Jas. 3. 6 a world of *i.* + Gen. 19. 15; Nu. 14. 34; Ps. 92. 7; Pro. 22. 8; Is. 5. 18; Ez. 14. 10; 18. 18; 1 Cor. 13. 6.

INJURED, Gal. 4. 12 ye have not *i.* me at all.

INK, 2 Cor. 3. 3 written not with *i.*, but with the Spirit; 2 Jn. 12 I would not write with *i.*, 3 Jn. 13 + Jer. 36. 18.

INN, Lk. 2. 7 no room for them in the *i.*; 10. 34 brought him to an *i.* + Gen. 43. 21.

INNER, Eph. 3. 16 strengthened with might in the *i.* man + 1 K. 6. 27; Ez. 10. 3; Ac. 16. 24.

INNOCENCY, Dan. 6. 22 before him *i.* was found in me + Gen. 20. 5; Hos. 8. 5.

INNOCENT, Dt. 27. 25 taketh reward to slay the *i.*; Mt. 27. 24 I am *i.* of the blood of this just person + Ex. 23. 7.

INNUMERABLE, Heb. 12. 22 an *i.* company of angels + Ps. 40. 12; Lk. 12. 1.

INORDINATE, Ez. 23. 11; Col. 3. 5.

INQUIRE. See *Enquire.*

INQUISITION, Dt. 19. 18; Ps. 9. 12.

INSPIRATION, 2 Tim. 3. 16 all scripture is given by *i.* of God + Job 32. 8.

INSTRUCT, Ps. 32. 8 I will *i.* thee and teach thee; Is. 40. 14 who *i.* him, 1 Cor. 2. 16; Ro. 2. 18 being *i.* out of the law + Dt. 4. 36; Lk. 1. 4; Ac. 18. 25.

INSTRUCTION, Pro. 1. 2 to know wisdom and *i.*; 9. 9 give *i.* to a wise man + Pro. 4. 13; 2 Tim. 3. 16.

INSTRUCTOR, Ro. 2. 20 an *i.* of the foolish; 1 Cor. 4. 15 though ye have ten thousand *i.* in Christ + Gen. 4. 22.

INSTRUMENT, Ps. 33. 2 with an *i.* of ten strings, 92. 3; Is. 54. 16 that bringeth forth an *i.* for his work; Ro. 6. 13 members as *i.* of righteousness unto God + Nu. 3. 8; 1 Ch. 9. 29.

INSURRECTION, Mk. 15. 7 that had made *i.*; Ac. 18. 12 the Jews made *i.* with one accord + Ps. 64. 2.

INTEGRITY, Job 2. 3 he holdeth fast his *i.*; Ps. 78. 72 according to the *i.* of his heart + 1 K. 9. 4.

INTEND, Ex. 2. 14; Ac. 5. 35; 20. 13.

INTENT, Jn. 13. 28 for what *i.* he spake this unto him + Ac. 9. 21.

INTERCESSION, Is. 53. 12 and made *i.* for the transgressors; Ro. 8. 26 the Spirit maketh *i.* for us, 27, 34 + Jer. 27. 18; Ro. 11. 2; Heb. 7. 25.

INTERCESSOR, Is. 59. 16 he wondered that there was no *i.*

INTERPRET, 1 Cor. 14. 5 except he *i.* + Gen. 41. 12; 1 Cor. 12. 30.

INTERPRETATION, 1 Cor. 12. 10 to another the *i.* of tongues; 2 Pet. 1. 20 no prophecy is of any private *i.* + Gen. 40. 12; Dan. 2. 4; 1 Cor. 14. 26.

INTERPRETER, Gen. 42. 23 Joseph spake to them by an *i.* + 1 Cor. 14. 28.

INTREAT, Ex. 5. 22 wherefore hast thou so evil *i.* this people; 1 S. 2. 25 if a man sin, who shall *i.* for him; Mt. 22. 6 *i.* them spitefully, Lk. 18. 32; Ac. 7. 19 the same evil *i.* our fathers; 1 Tim. 5. 1 *i.* him as a father + Gen. 23. 8; Ex. 8. 8; 2 S. 21. 14; Lk. 15. 28; 20. 11.

INTREATY, Pro. 18. 23; 2 Cor. 8. 4.

INTRUDING, Col. 2. 18 *i.* into those things he hath not seen.

INVADE, 1 S. 23. 27; Hab. 3. 16.

INVENT, 2 Ch. 26. 15; Am. 6. 5.

INVENTIONS, Ps. 106. 29 provoked him to anger with their *i.*; Ecc. 7. 29 sought out many *i.* + Pro. 8. 12.

INVENTORS, Ro. 1. 30 *i.* of evil things.

INVISIBLE, Ro. 1. 20 the *i.* things of him are clearly seen; Col. 1. 15 the image of the *i.* God + 1 Tim. 1. 17.

INVITED, 1 S. 9. 24; 2 S. 13. 23; Est. 5. 12.

INWARD, Lev. 13. 55 it is fret *i.*; Ps. 51. 6 behold, thou desirest truth in the *i.* parts; Jer. 31. 33 I will put my law in their *i.* parts; 2 Cor. 4. 16 the *i.* man is renewed day by day + Ps. 5. 9; 2 Cor. 7. 15.

INWARDLY, Ro. 2. 29 but he is a Jew which is one *i.* + Ps. 62. 4.

IRON (*n.*), Ju. 4. 3 chariots of *i.*, 13; 2 K. 6. 6 the *i.* did swim; Ps. 2. 9 break them with a rod of *i.*; Pro. 27. 17 *i.* sharpeneth *i.*, so a man his friend; Is. 45. 2 I will cut in sunder the bars of *i.*; Jer. 17. 1 the sin of Judah is written with a pen of *i.* + Dt. 28. 23; Dan. 2. 33.

IRON, Is. 48. 4 thy neck is an *i.* sinew + Ac. 12. 10.

ISLAND, Is. 41. 1 keep silence before me, O *i.*; Ac. 27. 16 running under a certain *i.*; 28. 1 the *i.* was called Melita; Rev. 16. 20 every *i.* fled away + Is. 42. 12.

ISLE, Ps. 72. 10 the kings of the *i.* shall bring presents; Is. 51. 5 the *i.* shall wait upon me, 60. 9; Rev. 1. 9 I John was in the *i.* that is called Patmos + Gen. 10. 5; Ps. 97. 1; Is. 49. 1; Ac. 13. 6.

ISSUE (*n.*), Mt. 22. 25 having no *i.*, left his wife + Lev. 12. 7; Ps. 68. 20.

ISSUE (*v.*), Ez. 47. 1 waters *i.* from under the threshold + Dan. 7. 10.

ITCHING, 2 Tim. 4. 3 shall they heap teachers, having *i.* ears.

IVORY, 1 K. 10. 18, 22; Ps. 45. 8; Am. 3. 15.

JAVELIN, 1 S. 18. 10 there was a *j.* in Saul's hand, 19. 9.

JAWS, Ps. 22. 15; Is. 30. 28.

JAW TEETH, Pro. 30. 14.

JEALOUS, Ex. 20. 5 I the Lord thy God am a *j.* God, 34. 14; Dt. 4. 24; 5. 9; 6. 15; Jos. 24. 19; 1 K. 19. 10 I have been *j.* for the Lord of hosts, 14; 2 Cor. 11. 2 for I am *j.* over you with godly jealousy + Ez. 39. 25.

JEALOUSY, Nu. 5. 15 for it is an offering of *j.*, 18; Dt. 32. 21 I will move them to *j.* with those which are not a people, Ro. 10. 19; Ps. 78. 58 they moved him to *j.*; 1 Cor. 10. 22 do we provoke the Lord to *j.* + Ps. 79. 5; Ez. 8. 3; Zec. 1. 14; Ro. 11. 11.

JEOPARDED, Ju. 5. 18 that *j.* their lives unto the death.

JESTING, Eph. 5. 4 nor filthiness, nor *j.*

JEWEL, Ex. 3. 22 shall borrow *j.* of gold, 11. 2; 12. 35; Pro. 11. 22 as a *j.* of gold in a swine's snout; Mal. 3. 17 when I make up my *j.* + Gen. 24. 53; 2 Ch. 32. 27.

JOIN, Gen. 29. 34 this time will my husband be *j.* to me; Mt. 19. 6 what God hath *j.* together let not man put asunder, Mk. 10. 9; Eph. 4. 16 the whole body fitly *j.* together + Neh. 4. 6; Ps. 83. 8; Jer. 50. 5; Ac. 9. 26.

JOINT, Gen. 32. 25 hollow of Jacob's thigh was out of *j.*; Eph. 4. 16 by that which every *j.* supplieth; Col. 2. 19 all the body by *j.* knit together; Heb. 4. 12 to dividing asunder of *j.* and marrow + Ps. 22. 14.

JOINT-HEIRS, Ro. 8. 17 *j.-h.* with Christ.

JOURNEY (*n.*), Gen. 24. 21 the Lord had made his *j.* prosperous; 1 S. 15. 18 and the Lord sent thee on a *j.*; Mk. 6. 8 take nothing for their *j.*, Lk. 9. 3; 2. 44 went a day's *j.* among their acquaintance; Ro. 1. 10 I might have a prosperous *j.* to come; 1 Cor. 16. 6 that ye may bring me on my *j.* + Gen. 29. 1; 1 K. 19. 4; 3 Jn. 6.

JOURNEY (*v.*), Ex. 40. 37 cloud not taken up, they *j.* not + Gen. 12. 9; 20. 1.

JOURNEYING (*n.*), 2 Cor. 11. 26 in *j.* often + Nu. 10. 28.

JOY (*n.*), Neh. 8. 10 the *j.* of the Lord is your strength; Job 38. 7 and all the sons of God shouted for *j.*; Ps. 30. 5 *j.* cometh in the morning; 51. 12 restore to me the *j.* of thy salvation; Is. 35. 10 with everlasting *j.* upon their heads, 51. 11; Mt. 13. 20 anon with *j.* receiveth it, Lk. 8. 13; 15. 10 there is *j.* in the presence of the angels; Jn. 16. 22 your *j.* no man taketh from you; 2 Cor. 2. 3 my *j.* is the *j.* of you all; Heb. 12. 2 who for the *j.* that was set before him; Jas. 4. 9 and your *j.* be turned to heaviness; 1 Pet. 1. 8 with *j.* unspeakable + Ezr. 6. 16; Ps. 137. 6; Is. 52. 9; Ro. 15. 13; Gal. 5. 22; 3 Jn. 4.

JOY (*v.*), Hab. 3. 18 I will *j.* in the God of my salvation; 2 Cor. 7. 13 the more *j.* we for the joy of Titus + Ps. 21. 1; Ro. 5. 11; 1 Thes. 3. 9.

JOYFUL, Ps. 35. 9 and my soul shall be *j.* in the Lord; 2 Cor. 7. 4 I am exceeding *j.* in all our tribulation + Ps. 149. 5.

JOYFULLY, Ecc. 9. 9 live *j.* with the wife whom thou lovest + Lk. 19. 6; Heb. 10. 34.

JOYFULNESS, Col. 1. 11 strengthened to longsuffering with *j.* + Dt. 28. 47.

JOYOUS, Heb. 12. 11 no chastening seemeth to be *j.* + Is. 23. 7; 32. 13.

JUDGE (*n.*), Gen. 18. 25 shall not the *J.* of all the earth do right; Ex. 2. 14 made thee a *j.* over us, Lk. 12. 14; Ac. 7. 27, 35; Mt. 5. 25 the adversary deliver thee to the *j.*, the *j.*, Lk. 12. 58; 18. 2 a *j.* which feared not God; Ac. 10. 42 of God to be the *J.* of quick and dead; 2 Tim. 4. 8 the Lord, the righteous *J.*; Heb. 12. 23 God the *J.* of all + Rt. 1. 1; 1 S. 8. 1; 2 Ch. 19. 5; Ps. 94. 2; 148. 11; Am. 2. 3.

JUDGE (*v.*), Gen. 15. 14 that nation they shall serve will I *j.*, Ac. 7. 7; Gen. 30. 6 God hath *j.* me; Ex. 5. 21 the Lord look upon you, and *j.*; 1 Ch. 16. 33 cometh to *j.* the earth, Ps. 96. 13; 98. 9; Lam. 3. 59; Ac. 17. 31; Mt. 7. 1 *j.* not, that ye be not *j.*; 19. 28 *j.* the twelve tribes, Lk. 22. 30; Jn. 5. 22 the Father *j.* no man; 12. 47 I came not to *j.* the world, but to save; Ro. 2. 3 O man, that *j.* them which do such things; 14. 4 who art thou that *j.* another man's servant; 1 Cor. 2. 15 he that is spiritual *j.* all things; 6. 2 the saints shall *j.* the world; 2 Tim. 4. 1 who shall *j.* the quick and dead, 1 Pet. 4. 5; Rev. 20. 12 the dead were *j.* out of those things + Gen. 16. 5; Dt. 32. 36; 1 S. 2. 10; 24. 12, 15; Ps. 9. 4; Is. 1. 17; Mic. 3. 11; Lk. 12. 57; Jn. 8. 50; 1 Pet. 4. 6.

JUDGEMENT, Gen. 18. 19 to do justice and *j.*, 1 K. 10. 9; Pro. 21. 3; Jer. 22. 15; Ex. 28. 15 make the breastplate of *j.*; Nu. 27. 21 after the *j.* of Urim; Ps. 9. 16 the Lord is known by the *j.* he executeth; Is. 28. 17 *j.* I will lay to the line; 51. 4 I will make my *j.* to rest for a light; Jer. 10. 24 correct me, but with *j.*; Ez. 14. 21 my four sore *j.*; Am. 5. 24 let *j.* run down as waters; Mt. 5. 21 shall be in danger of the *j.*, 22; 23. 23 and have omitted *j.*, mercy and faith, Lk. 11. 42; Jn. 9. 39 for *j.* I am come into this world; Ro. 2. 2 the *j.* of God is according to truth; 1 Cor. 7. 25 yet I give my *j.*; Jas. 2. 13 he shall have *j.* without mercy + Ju. 5. 10; Job 27. 2; Ps. 72. 1; 119. 175; Pro. 29. 26; Is. 5. 7; 32. 16; 40. 27; Ro. 5. 18.

JUDGEMENT-SEAT, Mt. 27. 19 he was set down on the *j.-s.*; Jn. 19. 13; Ro. 14. 10 stand before the *j.-s.* of Christ, 2 Cor. 5. 10.

JUMPING, Na. 3. 2.

JURISDICTION, Lk. 23. 7 knew that he belonged to Herod's *j.*

JUST, Gen. 6. 9 Noah was a *j.* man; Pro. 4. 18 the path of the *j.* is as the shining light; Ecc. 7. 20 not a *j.* man upon earth; Is. 45. 21 I the Lord, a *j.* God and a Saviour; Ez. 18. 5 but if a man be *j.*, and do that which is right; Mt. 27. 19 have nothing to do with that *j.* man; Lk. 15. 7 more than over ninety and nine *j.* persons; Heb. 12. 23 the spirits of *j.* men made perfect; Jas. 5. 6 ye have condemned and killed the *j.*; 1 Pet. 3. 18 Christ suffered, the *j.* for the unjust; Rev. 15. 3 *j.* and true are thy ways + Job 34. 17; Am. 5. 12; Mk. 6. 20; Ph. 4. 8; 2 Pet. 2. 7.

JUSTICE, Ps. 89. 14 *j.* and judgement are the habitation of thy throne; Jer. 23. 5 shall execute judgement and *j.* in the earth + Pro. 8. 15; Is. 59. 14.

JUSTIFICATION, Ro. 4. 25 raised again for our *j.*; 5. 16 the free gift is of many offences to *j.*

JUSTIFY, Ps. 51. 4 thou mightest be *j.* when thou speakest, Ro. 3. 4; Ps. 143. 2 in thy sight shall no man living be *j.*; Lk. 10. 29 he, willing to *j.* himself; 18. 14 went down *j.* rather than the other; Ro. 8. 33 it is God that *j.*; Gal. 2. 16 a man is not *j.* by the works of the law, 3. 11 + Job 9. 20; 1 Cor. 6. 11; Gal. 5. 4; 1 Tim. 3. 16.

JUSTLY, Mic. 6. 8 what doth the Lord require but to do *j.*; Lk. 23. 41 we indeed *j.*, for we receive the reward + 1 Thes. 2. 10.

KEEP, Gen. 28. 15 I am with thee, and will *k.* thee, 20; Ex. 23. 20 I send an Angel to *k.* thee in the way; Nu. 9. 2 let the children of Israel *k.* the passover at his season, 4; Dt. 16. 1; 2 K. 23. 21; Dt. 5. 29 O that they would fear me and *k.* my commandments; Ps. 19. 11 in *k.* of them is great reward; Is. 41. 1 *k.* silence before me, O islands; Mt. 19. 20 these have I *k.* from my youth, Lk. 18. 21; Mk. 9. 10 they *k.* that saying, Lk. 9. 36; 2. 19 Mary *k.* these things in her heart, 51; Jn. 15. 20 if they have *k.* my saying, they will *k.* yours also; 17. 6 thine they were, and they have *k.* thy word; 1 Cor. 14. 28 let him *k.* silence in the church; Ph. 4. 7 the peace of God shall *k.* your hearts; 1 Pet. 1. 5 are *k.* by the power of G.; Rev. 3. 10 I will *k.* thee from the hour of temptation; 22. 7 blessed is he that *k.* the sayings of this book + 1 S. 17. 34; Neh. 8. 18; Is. 27. 3; 42. 6; Jn. 8. 55; 14. 23; 18. 16; Ac. 7. 53; 1 Jn. 2. 3.

KEEPER, Ps. 121. 5 the Lord is thy *k.*; Ecc. 12. 3 when the *k.* of the house tremble; Mt. 28. 4 for fear of him the *k.* did shake; Ac. 16. 27 the *k.* of the prison awaking + Gen. 39. 21; Jer. 35. 4; Ac. 12. 6.

KEEPING (*n.*), 1 Pet. 4. 19 commit the *k.* of their souls to him.

KERNELS, Nu. 6. 4.

KEY, Mt. 16. 19 I will give thee the *k.* of the kingdom of heaven; Lk. 11. 52 ye have taken away the *k.* of knowledge; Rev. 1. 18 and have the *k.* of hell and of death; 3. 7 he that hath the *k.* of David + Is. 22. 22; Rev. 9. 1.

KICK, Dt. 32. 15 Jeshurun waxed fat and *k.*; 1 S. 2. 29 wherefore *k.* ye at my sacrifice.

KIDNEYS, Dt. 32. 14 the fat of *k.* of wheat + Ex. 29. 13.

KILL, Gen. 37. 21 Reuben heard, and said, Let us not *k.* him; Ex. 2. 14 intendest thou to *k.* me, Ac. 7. 28; Dt. 32. 39 I *k.*, and I make alive; 1 S. 2. 6 the Lord *k.* and maketh alive; Ps. 44. 22 for thy sake are we *k.* all the day long, Ro. 8. 36; Mt. 16. 21 *k.* and raised again, Mk. 9. 31; 10. 34; Mt. 23. 34 and some of them ye shall *k.* and crucify; Mk. 12. 8 *k.* him and cast him out of the vineyard; 14. 12 when they *k.* the passover, Lk. 22. 7; 13. 34 which *k.* the prophets; Jn. 7. 19 why go ye about to *k.* me; Ac. 23. 12 neither eat nor drink till they had *k.* Paul; Ro. 11. 3 they have *k.* thy prophets; 2 Cor. 3. 6 for the letter *k.*, the spirit giveth life; Jas. 2. 11 if thou commit no adultery, yet if thou *k.* + Gen. 27. 42; 1 K. 21. 19; Est. 3. 13; Ecc. 3. 3; Mt. 21. 38; Lk. 13. 31; 1 Thes. 2. 15; Jas. 4. 2; Rev. 13. 10.

KIN, Rt. 2. 20 the man is near of *k.* to us; Mk. 6. 4 a prophet is not without honour, but among his own *k.* + Lev. 25. 25.

KIND (*n.*), Gen. 1. 11 yielding fruit after his *k.*, 12; 1 Cor. 14. 10 so many *k.* of voices.

KIND (*adj.*), Lk. 6. 35 God is *k.* unto the unthankful and evil + 2 Ch. 10. 7; Eph. 4. 32.

KINDLE, Ps. 2. 12 when his wrath is *k.* but a little; Lk. 12. 49 what will I, if it be already *k.* + Is. 30. 33; Hos. 11. 8.

KINDLY, Rt. 1. 8 the Lord deal *k.* with you + Gen. 24. 49; 50. 21; Jos. 2. 14; Ro. 12. 10.

KINDNESS, Gen. 40. 14 think on me, and shew *k.*, I pray thee; Is. 54. 8 with everlasting *k.* will I have mercy; Joel 2. 13 for he is gracious, of great *k.*, Jon. 4. 2; 2 Cor. 6. 6 by longsuffering, by *k.*; Eph. 2. 7 in his *k.* toward us through Christ Jesus + 1 K. 3. 6; Ps. 117. 2; Col. 3. 12; Tit. 3. 4.

KINDRED, Gen. 12. 1 get thee from thy *k.*, Ac. 7. 3; Lk. 1. 61 none of thy *k.* called by this name; Ac. 3. 25 shall all the *k.* of the earth be blessed; Rev. 5. 9 redeemed us out of every *k.* + Ps. 22. 27; Ac. 7. 14.

KINE, Gen. 41. 2 seven wellfavoured *k.*, 18; Am. 4. 1 hear ye this word, ye *k.* of Bashan + 2 S. 17. 29.

KING, Gen. 14. 18 Melchizedek *k.* of Salem, Heb. 7. 1; 1 S. 8. 5 now make us a *k.* to judge us; 16. 1 I have provided me a *k.* among his sons; Ps. 2. 2 the *k.* of the earth set themselves, Ac. 4. 26; Ps. 44. 4 thou art my *K.*, O God; 72. 1 give the *k.* thy judgements, O God; 74. 12 God is my *K.* of old; Pro. 8. 15 by me *k.* reign; Is. 32. 1 a *k.* shall reign in righteousness; 43. 15 the Creator of Israel, your *K.*; Jer. 23. 5 a *K.* shall reign and prosper; Dan. 11. 2 stand up three *k.*; Hos. 3. 4 Israel shall abide many days without a *k.*; Zec. 9. 9 behold thy *K.* cometh unto thee, Mt. 21. 5; 18. 23 likened to a certain *k.*, 22. 2; 27. 42 if he be the *K.* let him come down, Mk. 15. 32; Jn. 1. 49 thou art the *K.* of Israel; 18. 37 art thou a *k.* then; 19. 14 behold your *K.*; 1 Tim. 2. 2 that prayers be made for *k.*; 1 Pet. 2. 13 whether to the *k.* as supreme; Rev. 1. 6 hath made us *k.* and priests unto God, 5. 10 + Gen. 17. 6; Ju. 17. 6; 2 K. 4. 13; Job 12. 18; Ps. 10. 16; 45. 9; Pro. 30. 27; Jer. 10. 7; Dan. 2. 21; 4. 37; Ac. 13. 21; 1 Cor. 4. 8; Rev. 1. 5.

KINGDOM, Ex. 19. 6 ye shall be to me a *k.* of priests; 1 Ch. 29. 11 thine is the *k.*, O Lord, Ps. 22. 28; Mt. 6. 13; 2 Ch. 36. 23 all the *k.* hath the Lord given me, Ezr. 1. 2; Dan. 7. 27 whose *k.* is an everlasting *k.*; Mt. 3. 2 the *k.* of heaven is at hand, 4. 17; 10. 7; 4. 8 sheweth him all the *k.* of the world, Lk. 4. 5; Mt. 6. 10 thy *k.* come, Lk. 11. 2; Mt. 13. 38 the good seed are the children of the *k.*; Mk. 1. 15 the *k.* of God is at hand, repent and believe; 9. 1 till they have seen the *k.* of God come with power, Lk. 9. 27; Mk. 10. 14 for of such is the *k.* of God, Lk. 18. 16; 17. 21 the *k.* of God is within you; 19. 11 they thought that the *k.* of God should appear; 21. 31 know ye that the *k.* of God is nigh at hand; 22. 29 I appoint unto you a *k.*; 23. 42 remember me when thou comest into thy *k.*; Jn. 18. 36 my *k.* is not of this world; Jas. 2. 5 heirs of the *k.* which he hath promised; Rev. 11. 15 *k.* of this world become the *k.* of our Lord + 1 S. 13. 14; Am. 9. 8; Zep. 3. 8; Mt. 13. 41; Lk. 13. 28; Heb. 11. 33; Rev. 1. 9.

KINSFOLK, Lk. 2. 44 sought Jesus among their *k.* and acquaintance; 21. 16 ye shall be betrayed by *k.* and friends + 2 K. 10. 11.

KINSMAN, Nu. 5. 8 if the man have no *k.* to recompense; Rt. 3. 9 thou art a near *k.*; Jn. 18. 26 being his *k.* whose ear Peter cut off; Ro. 9. 3 accursed, for my *k.* according to the flesh + Ps. 38. 11; Ro. 16. 11.

KINSWOMAN, Lev. 18. 12; Pro. 7. 4.

KISS (*n.*), Pro. 27. 6 the *k.* of an enemy are deceitful; Lk. 7. 45 thou gavest me no *k.*; Ro. 16. 16 salute one another with an holy *k.*, 1 Cor. 16. 20; 2 Cor. 13. 12; 1 Thes. 5. 26 + 1 Pet. 5. 14.

KISS (*v.*), Gen. 27. 26 come near now and *k.* me; 45. 15 moreover Joseph *k.* all his brethren; Ps. 2. 12 *k.* the Son, lest he be angry; Mt. 26. 48 whomsoever I shall *k.*, that same is he, Mk. 14. 44; Lk. 7. 38 *k.* his feet and anointed them; 15. 20 his father fell on his neck and *k.* him, Ac. 20. 37 + 1 K. 19. 18, 20.

KNEADINGTROUGHS, Ex. 8. 3; 12. 34.

KNEE, 1 K. 18. 42 Elijah put his face between his *k.*; 2 K. 4. 20 he sat on his mother's *k.* till noon + Gen. 50. 23; Dan. 5. 6.

KNEEL, Ps. 95. 6 let us *k.* before the Lord our maker; Dan. 6. 10 Daniel *k.* on his knees three times a day; Lk. 22. 41 and Jesus *k.* down and prayed + Mt. 17. 14; Mk. 10. 17.

KNIFE, Gen. 22. 6 Abraham took a *k.* in his hand, 10; Jos. 5. 2 make thee sharp *k.* + 1 K. 18. 28.

KNIT, Ju. 20. 11 Israel were *k.* together as one man; 1 S. 18. 1 the soul of Jonathan was *k.* with David; Col. 2. 2 their hearts being *k.* together in love + 1 Ch. 12. 17.

KNOCK, Mt. 7. 7 *k.*, and it shall be opened, Lk. 11. 9; 13. 25 ye begin to *k.* at the door; Rev. 3. 20 I stand at the door, and *k.* + Ac. 12. 13.

KNOW, Gen. 45. 1 Joseph made himself *k.* to his brethren; Ex. 33. 13 shew me now thy way, that I may *k.* thee; Ju. 2. 10 a generation after them which *k.* not the Lord; 1 S. 3. 7 Samuel did not yet *k.* the Lord; 1 K. 18. 36 let it be *k.* this day that thou art God; Job 23. 10 he *k.* the way that I take; Ps. 18. 43 a people whom I have not *k.* shall serve me; 95. 10 they have not *k.* my ways, Heb. 3. 10; Jer. 31. 34 they shall all *k.* me; Mt. 7. 23 I never *k.* you; 9. 30 see that no man *k.* it, Mk. 5. 43; 7. 24; 9. 30; Mt. 25. 12 I *k.* you not, Lk. 13. 25; Mt. 26. 72 I do not *k.* the man, 74; Mk. 14. 68, 71; 10. 19 thou *k.* the commandments; Lk. 2. 15 this thing, which the Lord hath made *k.* to us; Jn. 1. 10 the world *k.* him not; 2. 25 for he *k.* what was in man; 7. 27 we *k.* this man, whence he is; 8. 19 ye neither *k.* me, nor my Father; 10. 15 as the Father *k.* me, even so *k.* I the Father; 13. 17 if ye *k.* these things, happy are ye if ye do them; 16. 30 now are we sure that thou *k.* all things, 21. 17; 17. 3 that they might *k.* thee the only true God; Ac. 15. 8 God, which *k.* the hearts; 19. 15 Jesus I *k.*, and Paul I *k.*; 26. 26 for the king *k.* of these things; 1 Cor. 2. 11 for what man *k.* the things of a man; 4. 4 I *k.* nothing by myself; 8. 2 if any man think he *k.* any thing, he *k.* nothing yet as he ought to *k.*; Gal. 4. 9 have *k.* God, or rather are *k.* of God; Eph. 3. 5 which in other ages was not made *k.*; Ph. 3. 10 that I may *k.* him, and the power of his resurrection; 2 Tim. 2. 19 the Lord *k.* them that are his; 2 Pet. 2. 21 better for them not to have *k.* the way of righteousness; 1 Jn. 2. 20 ye *k.* all things; 3. 20 God is greater than our heart, and *k.* all things + Ex. 1. 8; 2. 14; Jos. 22. 22; 1 S. 2. 12; Job 18. 21; Ps. 9. 10; 94. 11; Ecc. 8. 7; Jer. 5. 5; Dan. 8. 19; Mt. 17. 12; 26. 70; Mk. 6. 54; Jn. 14. 7; 18. 4; 1 Cor. 14.

9; 1 Thes. 5. 12; 1 Jn. 2. 13; Rev. 3. 3.

KNOWLEDGE, 1 S. 2. 3 the Lord is a God of *k.*; 2 Ch. 1. 10 give me *k.*, that I may go out; Job 21. 14 we desire not the *k.* of thy ways; Ps. 14. 4 have the workers of iniquity no *k.*, 53. 4; Pro. 12. 23 a prudent man concealeth *k.*; Is. 11. 2 the spirit of *k.* and of the fear of the Lord; Is. 53. 11 by his *k.* shall my righteous servant justify many; Ac. 4. 13 they marvelled and took *k.* of them; Ro. 3. 20 by the law is the *k.* of sin; 1 Cor. 12. 8 to another the word of *k.*; Eph. 3. 19 the love of Christ which passeth *k.*; Col. 1. 9 filled with the *k.* of his will; 1 Tim. 2. 4 come to the *k.* of the truth, 2 Tim. 3. 7; 2 Pet. 1. 5 add to virtue *k.*+Nu. 24. 16; Ps. 73. 11; Ecc. 1. 18; 2 Cor. 6. 6; 8. 7.

LABOUR (*n.*), Gen. 31. 42 God hath seen the *l.* of my hands; Ps. 90. 10 yet is their strength *l.* and sorrow; 1 Cor. 15. 58 that your *l.* is not in vain; 2 Cor. 10. 15 not boasting of other men's *l.*; Gal. 4. 11 lest I bestowed *l.* in vain+Ecc. 5. 15; Hab. 3. 17; 1 Thes. 1. 3; Heb. 6. 10.

LABOUR (*v.*), Ex. 20. 9 six days shalt thou *l.*, Dt. 5. 13; Is. 49. 4 I said, I have *l.* in vain; Jn. 4. 38 other men *l.*, and ye are entered into their labours; 6. 27 *l.* not for the meat which perisheth; 1 Thes. 2. 9 *l.* night and day we preached unto you+Dan. 6. 14; Ph. 4. 3.

LABOURER, Mt. 20. 1 to hire *l.* into his vineyard; Lk. 10. 7 the *l.* is worthy of his hire, 1 Tim. 5. 18+1 Cor. 3. 9.

LACK (*n.*), Ex. 16. 18 that gathered little had no *l.*, 2 Cor. 8. 15; Ph. 2. 30 to supply your *l.* of service; 1 Thes. 4. 12 and that ye may have *l.* of nothing+Gen. 18. 28.

LACK (*v.*), Mt. 19. 20 what *l.* I yet; Mk. 10. 21 one thing thou *l.*, Lk. 18. 22; Ac. 4. 34 neither was there any among them that *l.*; 1 Cor. 16. 17 that which was *l.* they supplied, 2 Cor. 11. 9+Dt. 8. 9.

LAD, Gen. 21. 17 and God heard the voice of the *l.*; 48. 16 the Angel which redeemed me, bless the *l.*+Gen. 22. 5.

LADDER, Gen. 28. 12 behold a *l.* set up.

LADING (*n.*), Ac. 27. 10.

LADY, 2 Jn. 1 the elder unto the elect *l.*+Is. 47. 5.

LAKE, Lk. 5. 1 Jesus stood by the *l.* of Gennesaret; Rev. 19. 20 were cast into a *l.* of fire.

LAMB, Gen. 22. 7 where is the *l.* for a burnt offering; Ex. 12. 3 take to them every man a *l.*, 21; Is. 40. 11 he shall gather the *l.* with his arm; 53. 7 as a *l.* to the slaughter, Jer. 11. 19; Lk. 10. 3 as *l.* among wolves; Jn. 1. 29 behold the *L.* of God, 36; Rev. 5. 6 a *L.* as it had been slain; 21. 23 the *L.* is the light thereof+Dt. 32. 14; Is. 5. 17; 16. 1; 65. 25.

LAME, Lev. 21. 18 a blind man, or a *l.*, shall not approach; 2 S. 4. 4 Jonathan had a son *l.* of his feet, 9. 3, 13; Is. 33. 23 the *l.* take the prey; Mt. 11. 5 the *l.* walk, 15. 31; 21. 14; Lk. 7. 22; Heb. 12. 13 lest the *l.* be turned out of the way+2 S. 5. 6; Mal. 1. 8.

LAMENT, 2 S. 1. 17 David *l.* over Saul and Jonathan; Jer. 22. 18 they shall not *l.* for him; Jn. 16. 20 ye shall weep and *l.*+Joel 1. 13; Lk. 23. 27.

LAMENTATION, Jer. 31. 15 in Ramah *l.* and weeping, Mt. 2. 18; Ez. 2. 10 there was written therein *l.*; Ac. 8. 2 made great *l.* over Stephen+Ps. 78. 64; Am. 5. 1.

LAMP, Ex. 25. 37 seven *l.*, Zec. 4. 2; Rev. 4. 5; Ju. 7. 16 he put *l.* within the pitchers; 1 S. 3. 3 ere the *l.* went out; 1 K. 15. 4 God gave him a *l.* in Jerusalem; Ps. 132. 17 I have ordained a *l.* for mine anointed+2 S. 22. 29; Is. 62. 1; Mt. 25. 1.

LANCE, Jer. 50. 42.

LANCETS, 1 K. 18. 28.

LAND (*n.*), Gen. 1. 9 let dry *l.* appear; 13. 6 the *l.* was not able to bear them; Ex. 14. 21 the Lord made the sea dry *l.*; Lev. 25. 23 the *l.* shall not be sold; Nu. 13. 18 see the *l.*, what it is; 21. 22 let me pass through thy *l.*, Dt. 2. 27; Ju. 11. 17, 19; Dt. 4. 38 bring thee in, to give thee their *l.*, Ju. 6. 9; Dt. 34. 1 the Lord shewed him all the *l.*; Jos. 4. 22 Israel came over this Jordan on dry *l.*; Is. 9. 1 *l.* of Zebulun, *l.* of Naphtali, Mt. 4. 15; Is. 38. 11 I shall not see the Lord in the *l.* of the living; Jer. 16. 15 that brought up Israel from all the *l.* whither; Ez. 34. 13 I will bring them to their own *l.*, 36. 24; 37. 14, 21; 39. 28; Ac. 7. 4 he removed him into this *l.*; Heb. 11. 29 they passed the Red sea as by dry *l.*+Gen. 47. 20; 1 K. 9. 13; 2 K. 18. 32; Is. 5. 30; Ez. 14. 13; Hag. 2. 6; Mt. 19. 29.

LAND (*v.*), Ac. 18. 22; 21. 3; 28. 12.

LANDMARK, Dt. 19. 14 thou shalt not remove thy neighbour's *l.*, Pro. 22. 28; 23. 10+Dt. 27. 17.

LANES, Lk. 14. 21 go out quickly into the *l.* of the city.

LANGUAGE, Gen. 11. 1 the whole earth was of one *l.*; Neh. 13. 24 their children could not speak in the Jews' *l.*; Ps. 19. 3 no *l.* where their voice is not heard; Jer. 5. 15 a nation, whose *l.* thou knowest not; Ac. 2. 6 every man heard them speak in his own *l.*+2 K. 18. 26; Ps. 81. 5; Dan. 3. 4; Zep. 3. 9.

LANGUISH, Is. 24. 4 the world *l.* and fadeth away+Is. 33. 9; Jer. 14. 2.

LANGUISHING (*n.*), Ps. 41. 3 will strengthen him on the bed of *l.*

LANTERNS, Jn. 18. 3.

LAP (*n.*), Pro. 16. 33 the lot is cast into the *l.*+2 K. 4. 39; Neh. 5. 13.

LAP (*v.*), Ju. 7. 5 every one that *l.* of the water as a dog, 6, 7.

LARGE, 2 S. 22. 20 he brought me into a *l.* place, Ps. 18. 19; 118. 5; Mt. 28. 12 they gave *l.* money unto the soldiers+Ex. 3. 8.

LARGENESS, 1 K. 4. 29.

LASCIVIOUSNESS, Eph. 4. 19 have given themselves over unto *l.*; Jud. 4 turning the grace of our God into *l.*+Mk. 7. 22; Gal. 5. 19.

LAST, Gen. 49. 1 which shall befall you in the *l.* days; Mt. 12. 45 *l.* state of that man is worse, Lk. 11. 26; Mt. 19. 30 first shall be *l.*, and the *l.* first, 20. 16; Mk. 10. 31; Lk. 13. 30; 1 Cor. 4. 9 set forth us the apostles *l.*; 1 Jn. 2. 18 it is the *l.* time+1 Ch. 23. 27; Mt. 20. 8; Jud. 18.

LASTING, Dt. 33. 15 the precious things of the *l.* hills.

LATE, Ps. 127. 2; Mic. 2. 8; Jn. 11. 8.

LATIN, Lk. 23. 38; Jn. 19. 20.

LATTER, Dt. 11. 14 will give you the *l.* rain; Job 19. 25 *l.* day+Hos. 6. 3; Am. 7. 1; 1 Tim. 4. 1.

LATTICE, Ju. 5. 28; 2 K. 1. 2.

LAUGH, Gen. 18. 13 wherefore did Sarah *l.*; Ps. 2. 4 he that sitteth in the heavens shall *l.*; 22. 7 all they that see me *l.* me to scorn, Mt. 9. 24; Mk. 5. 40; Lk. 8. 53+Ps. 52. 6.

LAUGHTER, Ps. 126. 2 then was our mouth filled with *l.*; Jas. 4. 9 let your *l.* be turned to mourning+Pro. 14. 13.

LAUNCH, Lk. 5. 4 *l.* out into the deep+Lk. 8. 22; Ac. 21. 1.

LAW, 2 Ch. 34. 19 when Josiah heard the words of the *l.*; Neh. 8. 2 and Ezra the priest brought the *l.* before; Ps. 19. 7 the *l.* of the Lord is perfect; Jer. 31. 33 put my *l.* in their inward parts, Heb. 8. 10; 10. 16; Lk. 10. 26 what is written in the *l.*; Jn. 1. 17 for the *l.* was given by Moses; 19. 7 by our *l.* he ought to die; Ac. 13. 39 ye could not be justified by the *l.* of Moses; Ro. 2. 12 sinned without *l.* perish without *l.*; 3. 20 by the deeds of the *l.* shall no flesh be justified, 28; Gal. 2. 16; Ro. 6. 14 not under the *l.*; 7. 7 is the *l.* sin; 1 Cor. 9. 20 to them that are under the *l.* as under the *l.*; Gal. 3. 19 wherefore then serveth the *l.*; 5. 14 all the *l.* is fulfilled in one word; 1 Tim. 1. 9 the *l.* is not made for a righteous man; Heb. 7. 19 the *l.* made nothing perfect; Jas. 2. 10 shall keep the whole *l.*+Est. 3. 8; Ps. 40. 8; Is. 2. 3; Mal. 4. 4; Jn. 7. 19; Ac. 21. 28; 24. 14; Gal. 5. 18; 1 Jn. 3. 4.

LAWFUL, Ez. 18. 5 do that which is *l.*, 21, 27; 33. 14, 19; Mt. 12. 4 was not *l.* for him to eat, Mk. 2. 26; Lk. 6. 4; Mt. 14. 4 it is not *l.* for thee to have her, Mk. 6. 18; 1 Cor. 6. 12 all things are *l.* unto me+Mt. 12. 10; Ac. 16. 21.

LAWFULLY, 2 Tim. 2. 5 not crowned, except he strive *l.*+1 Tim. 1. 8.

LAWGIVER, Gen. 49. 10 nor a *l.* from between his feet; Dt. 33. 21 in a portion of the *l.* was he seated; Jas. 4. 12 there is one *l.*+Nu. 21. 18; Ps. 60. 7.

LAWLESS, 1 Tim. 1. 9.

LAWYER, Mt. 22. 35 a *l.* asked him, Lk. 10. 25; 11. 46 woe unto you, *l.*, 52+Lk. 7. 30.

LAY, Nu. 27. 23 *l.* his hands on Joshua, Dt. 34. 9; Ps. 3. 5 I *l.* me down and slept; Is. 53. 6 the Lord *l.* on him the iniquity of us all; Mt. 8. 20 hath not where to *l.* his head, Lk. 9. 58; Mt. 19. 15 he *l.* his hands on them; 21. 46 sought to *l.* hands on him, Mk. 12. 12; Lk. 20. 19; Mt. 26. 50 came and *l.* hands on Jesus, Mk. 14. 46; 16. 18 *l.* hands on the sick, and they shall recover; Jn. 11. 34 where have ye *l.* him; 20. 2 we know not where they have *l.* him; Ac. 6. 6 they *l.* hands on the deacons; 19. 6 Paul had *l.* his hands on them; 20. 3 the Jews *l.* wait for him, 23. 30; 1 Cor. 16. 2 let every one *l.* by him in store; 2 Cor. 12. 14 children ought not to *l.* up for the parents; Col. 1. 5 the hope which is *l.* up for you; 1 Tim. 5. 22 *l.* hands suddenly on no man; 6. 12 *l.* hold on eternal life; Heb. 6. 18 to *l.* hold on the hope set before us + 1 K. 13. 4; 17. 19; 2 K. 4. 21; Ps. 139. 5; Ecc. 7. 2; Mal. 2. 2; Mt. 9. 18; 28. 6; Lk. 23. 26; Jn. 20. 12; Ac. 28. 8; Ro. 9. 33.

LAYING (*n.*), Ac. 8. 18 through *l.* on of the apostles' hands; Heb. 6. 2 of the doctrine of *l.* on of hands.

LEAD (*n.*), Ex. 15. 10; Zec. 5. 7.

LEAD (*v.*), Dt. 8. 2 all the way which the Lord thy God *l.* thee; Ps. 5. 8 *l.* me, O Lord, in thy righteousness; Mt. 4. 1 *l.* up of the Spirit into the wilderness; Ro. 8. 14 as many as are *l.* by the Spirit; 1 Cor. 12. 2 even as ye were *l.* + Ps. 80. 1; 139. 24; Is. 48. 17; Mk. 14. 44; 2 Pet. 3. 17.

LEADER, Is. 55. 4 given him a *l.* to the people + Is. 9. 16.

LEAF, Ps. 1. 3 his *l.* also shall not wither; Mt. 21. 19 nothing thereon but *l.*, Mk. 11. 13 + 1 K. 6. 34; Dan. 4. 12; Mt. 24. 32.

LEAGUE, Jos. 9. 15 made a *l.* with the Gibeonites, 16; Ju. 2. 2 make no *l.* with the inhabitants + 1 K. 5. 12; Dan. 11. 23.

LEAN (*adj.*), Gen. 41. 3 kine out of the river *l.* fleshed, 19 + Nu. 13. 20.

LEAN (*v.*), Ju. 16. 26 that I may *l.* on the pillars; 2 K. 5. 18 *l.* on my hand in the house of Rimmon + 2 K. 18. 21.

LEANNESS, Ps. 106. 15 sent *l.* into their soul + Is. 24. 16.

LEAP, 1 K. 18. 26 they *l.* upon the altar; Lk. 6. 23 rejoice and *l.* for joy + 2 S. 6. 16; Ac. 3. 8; 14. 10; 19. 16.

LEARN, Is. 50. 4 God hath given me the tongue of the *l.*; Mt. 11. 29 *l.* of me; Ac. 7. 22 *l.* in all the wisdom of the Egyptians; 1 Cor. 14. 31 that all may *l.*; Eph. 4. 20 ye have not so *l.* Christ; 2 Tim. 3. 7 ever *l.* + Is. 1. 17; 29. 11; Ph. 4. 9.

LEARNING (*n.*), Ac. 26. 24 much *l.* doth make thee mad + Ro. 15. 4.

LEAST, Mt. 2. 6 art not the *l.* among the princes of Judah; 11. 11 he that is *l.* in the kingdom of heaven, Lk. 7. 28; Mt. 25. 40 ye have done it to the *l.* of these, 45; Lk. 9. 48 he that is *l.* among you; 12. 26 if ye be not able to do that which is *l.*

LEAVE (*n.*), Ac. 18. 18 took his *l.* of the brethren + Nu. 22. 13; 1 S. 20. 6.

LEAVE (*v.*), Rt. 1. 16 intreat me not to *l.* thee; 2 K. 2. 2 I will not *l.* thee, 4. 30; Ps. 27. 9 *l.* me not, 119. 121; Mt. 4. 20 *l.* their nets; 5. 24 *l.* there thy gift; 15. 37 the meat that was *l.*, Mk. 8. 8; Mt. 23. 23 and not *l.* the other undone; Mk. 10. 28 we have *l.* all; Jn. 16. 28 I *l.* the world; Heb. 13. 5 I will never *l.* thee + 1 Ch. 13. 2; Ps. 106. 11; Am. 5. 7; Ac. 6. 2; Tit. 1. 5.

LEAVEN (*n.*), Lev. 2. 11 no meat offering shall be made with *l.*; Mt. 13. 33 kingdom of heaven is like *l.*, Lk. 13. 21; Mt. 16. 6 beware of the *l.* of the Pharisees, 11; Mk. 8. 15; Lk. 12. 1 + Am. 4. 5; 1 Cor. 5. 8.

LEAVEN (*v.*), 1 Cor. 5. 6 a little leaven *l.* the whole lump, Gal. 5. 9 + Hos. 7. 4.

LEFTHANDED, Ju. 3. 15; 20. 16.

LEG, Ps. 147. 10 he taketh not pleasure in the *l.* of a man; Dan. 2. 33 his *l.* of iron, his feet part of iron + Lev. 11. 21; Jn. 19. 31.

LEISURE, Mk. 6. 31 no *l.* so much as to eat.

LEND, Dt. 23. 19 thou shalt not *l.* upon usury; 1 S. 1. 28 I *l.* him to the Lord; Lk. 6. 34 sinners also *l.* to sinners; 11. 5 friend, *l.* me three loaves + Lev. 25. 37; Dt. 28. 12; Ps. 37. 26.

LENDER, Is. 24. 2 as with the *l.*, so with the borrower + Pro. 22. 7.

LENGTH, Dt. 30. 20 thy life, and the *l.* of thy days; Ps. 21. 4 *l.* of days for ever and ever, Pro. 3. 16 + Rev. 21. 16.

LENGTHEN, Dt. 25. 15; 1 K. 3. 14; Is. 54. 2.

LENGTHENING (*n.*), Dan. 4. 27.

LEPER, Lev. 14. 2 the law of the *l.*; 2 K. 5. 1 Naaman was a *l.*; 7. 8 when the *l.* came to the uttermost part; 2 Ch. 26. 21 Uzziah the king was a *l.*; Mt. 8. 2 there came a *l.*, Mk. 1. 40; Lk. 4. 27 many *l.* were in Israel + Mt. 26. 6.

LEPROSY, Lev. 13. 2 like the plague of *l.*; Lk. 5. 12 behold, a man full of *l.*

LEPROUS, Nu. 12. 10 Miriam became *l.* + Ex. 4. 6.

LESS, Mk. 15. 40 Mary the mother of James the *l.*; Heb. 7. 7 the *l.* is blessed of the better.

LET (1), Ex. 5. 4 ye *l.* the people from their works; Ro. 1. 13 but was *l.* hitherto; 2 Thes. 2. 7 he who now *l.*, will *l.*

LET (2), Mt. 21. 33 planted a vineyard and *l.* it out, Mk. 12. 1; Lk. 20. 9 + Jn. 19. 12.

LETTER, 2 K. 5. 5 I will send a *l.* to the king of Israel; 19. 14 Hezekiah received the *l.*, Is. 37. 14; Est. 9. 20 Mordecai sent *l.* to all the Jews, 30; Jn. 7. 15 how knoweth this man *l.*; Ac. 9. 2 desired of him *l.* to Damascus; Ro. 2. 29 not in the *l.*, 2 Cor. 3. 6; 10. 10 for his *l.* are weighty; Gal. 6. 11 ye see how large a *l.* I have written + 2 S. 11. 14; 1 K. 21. 8; Est. 9. 29; Lk. 23. 38; Heb. 13. 22.

LEVIATHAN, Ps. 104. 26 there is that *l.* + Job 41. 1; Ps. 74. 14; Is. 27. 1.

LEVITE, Nu. 3. 12 I have taken the *L.*, 18. 6; 8. 11 Aaron shall offer the *L.* before the Lord; Jos. 21. 3 gave these cities to the *L.*, 8; Ju. 17. 7 a young man a *L.*, 9; 2 Ch. 35. 3 the *L.* which taught Israel; Neh. 8. 7 the *L.* caused the people to understand the law; Lk. 10. 32 likewise a *L.* came and looked on + 1 Ch. 24. 6; Neh. 13. 10; Is. 66. 21; Jn. 1. 19; Ac. 4. 36.

LEVY (*n.*), 1 K. 5. 13, 14; 9. 15.

LEVY (*v.*), Nu. 31. 28; 1 K. 9. 21.

LEWDNESS, Ju. 20. 6 they have committed *l.* in Israel; Ac. 18. 14 if it were a matter of wrong or *l.* + Hos. 6. 9.

LIAR, Jn. 8. 44 for he is a *l.*, and the father of it; Tit. 1. 12 the Cretians are alway *l.*; 1 Jn. 1. 10 we have not sinned, we make him a *l.* + Dt. 33. 29; Jn. 8. 55.

LIBERAL, Pro. 11. 25 the *l.* soul shall be made fat; Is. 32. 8 the *l.* deviseth *l.* things + 2 Cor. 9. 13.

LIBERALITY, 1 Cor. 16. 3 to bring your *l.* to Jerusalem + 2 Cor. 8. 2.

LIBERALLY, Jas. 1. 5 that giveth to all men *l.* + Dt. 15. 14.

LIBERTINES, Ac. 6. 9 which is called the synagogue of the *L.*

LIBERTY, Is. 61. 1 to proclaim *l.* to the captives; Ro. 8. 21 the glorious *l.*; 1 Cor. 8. 9 lest this *l.* of yours become; 2 Cor. 3. 17 where the Spirit of the Lord is, there is *l.*; Gal. 5. 13 only use not *l.* for an occasion to the flesh; Jas. 1. 25 the perfect law of *l.*; 1 Pet. 2. 16 not using your *l.* for a cloke + Ps. 119. 45; Ac. 27. 3; 2 Pet. 2. 19.

LICENCE, Ac. 21. 40; 25. 16.

LICK, 1 K. 21. 19 shall dogs *l.* thy blood, 22. 38; Lk. 16. 21 the dogs came and *l.* his sores + Nu. 22. 4.

LID, 2 K. 12. 9.

LIE (*n.*), Ps. 101. 7 that telleth *l.* shall not tarry in my sight; Is. 28. 15 we have made *l.* our refuge; 44. 20 is there not a *l.* in my right hand; Ro. 1. 25 who changed the truth of God into a *l.*; 2 Thes. 2. 11 that they should believe a *l.* + Ps. 62. 4; 1 Tim. 4. 2; 1 Jn. 2. 27.

LIE (*v.* 1), Nu. 23. 19 God is not a man, that he should *l.*; 1 K. 22. 22 I will be a *l.* spirit; Pro. 12. 22 *l.* lips are abomination to the Lord; Ac. 5. 4 thou hast not *l.* unto men, but unto God; Tit. 1. 2 God that cannot *l.*, Heb. 6. 18 + Lev. 6. 2; Ps. 31. 18; 2 Cor. 11. 31.

LIE (*v.* 2), Gen. 47. 30 I will *l.* with my fathers; Dt. 19. 11 if a man hate his neighbour and *l.* in wait; 1 S. 3. 5 I called not; *l.* down again, 6, 9; Neh. 2. 3 the place of my fathers' sepulchres *l.* waste; Ps. 59. 3 they *l.* in wait for my soul; Hos. 2. 18 I will make them to *l.* down safely; Hag. 1. 4 and this house *l.* waste; Eph. 4. 14 whereby they *l.* in wait to deceive + Rt. 3. 4; Ps. 57. 4.

LIERS (in wait), Jos. 8. 14; Ju. 20. 29.

LIEUTENANTS, Ezr. 8. 36; Est. 3. 12; 8. 9.

LIFE, Gen. 2. 9 the tree of *l.* in the midst of the garden, 3. 22; Ex. 21. 23 shalt give *l.* for *l.*; 2 S. 1. 9 because my *l.* is yet whole in me; Job 2. 4 all that a man hath will he give for his *l.*; Ps. 21. 4 he asked *l.* of thee; Mt. 6. 25 the *l.* more than meat, Lk. 12. 23; Mt. 10. 39 he that findeth his *l.* shall lose it, 16. 25; Mk. 8. 35; Lk. 9. 24; 17. 33; Jn. 12. 25; Mk. 3. 4 to save *l.* or to kill, Lk. 6. 9; 9. 56 not come to destroy men's *l.*; 16. 25 thou in thy *l.* time receivedst thy good things; Jn. 1. 4 in him was *l.*, and the *l.* was the light of men; 10. 15 I lay down my *l.* for the sheep; 20. 31 ye might have *l.* through his name; Ac. 3. 15 killed the Prince of *l.*; 5. 20 speak all the words of this *l.*; 17. 25 he giveth to all *l.* and breath; Ro. 5. 10 much more we shall be saved by his *l.*; 8. 38 neither death nor *l.*; 1 Cor. 15. 19 if in this *l.* only we have hope in Christ; Gal. 2. 20 the *l.* which I now live in the flesh; Ph. 1. 20 whether it be by *l.* or by death; 1 Tim. 4. 8 the promise of the *l.* that now is; 2 Tim. 1. 10 brought *l.* to light by the gospel; 1 Jn. 3. 16 lay down our *l.* for the brethren; Rev. 12. 11 loved not their *l.* unto the death + Gen. 45. 7; 1 K. 2. 23; 19. 2; 2 K. 10. 24; Ps. 42. 8; Jn. 5. 40; Ro. 8. 2; 1 Cor. 3. 22.

LIFT, Gen. 27. 38 Esau *l.* up his voice; 1 S. 2. 7 the Lord bringeth low, and *l.* up, 8; Ps. 63. 4 I will *l.* up my hands in thy name; Ez. 3. 14 the spirit *l.* me up; Mk. 1. 31 took her by the hand, and *l.* her up; 9. 27 Jesus *l.* him up; Lk. 13. 11 could in no wise *l.* up herself; Jn. 3. 14 so must the Son of man be *l.* up + Ps. 7. 6; 9. 13; 106. 26; Is. 6. 1; 37. 23; Jas. 4. 10.

LIFTER, Ps. 3. 3 my glory, and the *l.* up of mine head.

LIFTING (*n.*), Ps. 141. 2 *l.* up of my hands as the evening sacrifice.

LIGHT (*adj.* 1), Ps. 139. 11 the night shall be *l.* about me; Zec. 14. 7 at evening time it shall be *l.* + Gen. 44. 3.

LIGHT (*adj.* 2), Dt. 27. 16 that setteth *l.* by his father; Is. 49. 6 a *l.* thing that thou shouldest be my servant; Mt. 22. 5 made *l.* of it + 1 K. 16. 31; 2 K. 3. 18.

LIGHT (*n.*), Gen. 1. 3 God said, Let there be *l.*; Ex. 10. 23 Israel had *l.* in their dwellings; Ps. 27. 1 the Lord is my *l.* and my salvation; 37. 6 he shall bring forth thy righteousness as the *l.*; Ecc. 11. 7 truly the *l.* is sweet; Is. 30. 26 the *l.* of the moon shall be as the *l.* of the sun; 60. 1 thy *l.* is come; 19 the Lord shall be to thee an everlasting *l.*; Mt. 5. 14 ye are the *l.* of the world; Lk. 16. 8 wiser than the children of *l.*; Jn. 3. 20 every one that doeth evil hateth the *l.*; 8. 12 I am the *l.* of the world, 9. 5; 12. 36 while ye have *l.* believe in the *l.*; Ac. 9. 3 there shined about him a *l.* from heaven, 22. 6; 26. 13; 2 Cor. 4. 4 lest the *l.* of the gospel should shine; Eph. 5. 8 walk as children of *l.*; Col. 1. 12 the saints in *l.*; 1 Jn. 1. 5 God is *l.* + Job 38. 19; Ps. 36. 9; 97. 11; Is. 2. 5; 5. 30; 59. 9; Ac. 16. 29.

LIGHT (*v.* 1), Jn. 1. 9 that was the true Light which *l.* every man + Lk. 15. 8.

LIGHT (*v.* 2), 2 S. 17. 12 we will *l.* on him as the dew; Mt. 3. 16 descending like a dove, and *l.* upon him + Gen. 28. 11; 2 K. 5. 21.

LIGHTEN (1), Ps. 13. 3 *l.* mine eyes, lest I sleep; 34. 5 they looked to him, and were *l.*; Rev. 21. 23 the glory of God did *l.* it + 2 S. 22. 29.

LIGHTEN (2), Ac. 27. 18 next day they *l.* the ship, 38 + 1 S. 6. 5.

LIGHTLY, Is. 9. 1 when at first he *l.* afflicted the land; Mk. 9. 39 can *l.* speak evil of me.

LIGHTNING, Mt. 24. 27 as the *l.* cometh out of the east, Lk. 17. 24; 10. 18 I beheld Satan as *l.* fall from heaven + Ex. 19. 16; Ps. 144. 6; Rev. 4. 5.

LIKE (*adj.*), Ex. 15. 11 who is *l.* unto thee, Dt. 33. 29; 1 K. 8. 23; 2 Ch. 6. 14; Ps. 35. 10; 71. 19; Joel 2. 2 there hath not been ever the *l.*; Mt. 6. 8 be not ye therefore *l.* unto them; 22. 39 and the second is *l.* unto it, Mk. 12. 31; 2 Pet. 1. 1 have obtained *l.* precious faith with us + 1 Jn. 3. 2.

LIKE (*v.*), Dt. 25. 7, 8; Am. 4. 5; Ro. 1. 28.

LIKEMINDED, Ro. 15. 5 grant you to be *l.* + Ph. 2. 2, 20.

LIKEN, Is. 40. 18 to whom then will ye *l.* God, 25; 46. 5; Mt. 11. 16 whereunto shall I *l.* this generation, Lk. 7. 31; Mk. 4. 30 whereunto shall we *l.* the kingdom, Lk. 13. 20 + Mt. 7. 24.

LIKENESS, Gen. 1. 26 let us make man after our *l.*, 5. 1; Ex. 20. 4 not make the *l.* of any thing; Ps. 17. 15 when I awake with thy *l.*; Ro. 6. 5 planted in the *l.* of his death; Ph. 2. 7 made in the *l.* of men + Dt. 4. 16; 5. 8; Ro. 8. 3.

LIME, Is. 33. 12; Am. 2. 1.

LIMIT (*v.*), Heb. 4. 7 he *l.* a certain day + Ps. 78. 41.

LINE, Ps. 16. 6 the *l.* are fallen in pleasant places; 19. 4 their *l.* is gone through all the earth; Is. 28. 10 *l.* upon *l.*, 13; 17 judgement also will I lay to the *l.*; 44. 13 he marketh it out with a *l.*; 2 Cor. 10. 16 not to boast in another man's *l.* + Ps. 78. 55.

LINEAGE, Lk. 2. 4 because he was of the *l.* of David.

LINEN, Mk. 14. 51 a *l.* cloth cast about his naked body + 1 K. 10. 28; Lk. 24. 12.

LINGER, 2 Pet. 2. 3 whose judgement of a long time *l.* not + Gen. 19. 16; 43. 10.

LINTEL, Ex. 12. 22 strike the *l.* and two side posts + 1 K. 6. 31; Am. 9. 1; Zep. 2. 14.

LIONLIKE, 2 S. 23. 20.

LIP, 1 S. 1. 13 only her *l.* moved; Ps. 40. 9 lo, I have not refrained my *l.*, O Lord; Is. 6. 5 a man of unclean *l.*; 29. 13 this people with their *l.* do honour me, Mt. 15. 8; Mk. 7. 6; Mic. 3. 7 they shall cover their *l.*; 1 Cor. 14. 21 with other *l.* will I speak; 1 Pet. 3. 10 and his *l.* that they speak no guile + Pro. 27. 2; Is. 11. 4; 57. 19; Hos. 14. 2; Heb. 13. 15.

LIQUOR, Ex. 22. 29; Nu. 6. 3.

LISTEN, Is. 49. 1 *l.*, O isles, unto me, and hearken from far.

LITTLE, Gen. 19. 20 is it not a *l.* one; 30. 30 it was but *l.* thou hadst before I came; Ex. 23. 30 by *l.* and *l.* I will drive them out, Dt. 7. 22; Nu. 14. 31 but your *l.* ones, them will I bring; 1 S. 15. 17 when thou wast *l.* in thine own sight; Ps. 37. 16 a *l.* that a righteous man hath is better; Pro. 15. 16 better is a *l.* with the fear of the Lord; Is. 28. 10 here a *l.* and there a *l.*, 13; Mic. 5. 2 though thou be *l.* among the thousands of Judah; Mt. 10. 42 give to drink to one of these *l.* ones; Jn. 6. 7 that every one of them may take a *l.*; 7. 33 yet a *l.* while, and I am with you, 13. 33; 16. 16 again a *l.* while, and ye shall see me, 17, 19; Heb. 10. 37 for yet a *l.* while, and he that shall come; Rev. 3. 8 thou hast a *l.* strength + 2 S. 12. 8; 2 K. 10. 18; Ps. 37. 10.

LIVE (*adj.*), Ex. 21. 35; Is. 6. 6.

LIVE (*v.*), Gen. 3. 20 Eve, mother of all *l.*; 17. 18 O that Ishmael might *l.* before thee; Lev. 18. 5 which if a man do, he shall *l.* in them, Neh. 9. 29; Ez. 20. 11; 1 K. 17. 23 see, thy son *l.*; Job 19. 25 I know that my redeemer *l.*; Is. 38. 19 the *l.*, the *l.*, he shall praise thee; Ez. 3. 21 he shall surely *l.*, 18. 9, 17; 33. 13, 15, 16; 18. 32 turn yourselves and *l.*, 33. 11; Lk. 10. 28 this do, and thou shalt *l.*; 24. 5 why seek ye the *l.* among the dead; Jn. 4. 10 would have given thee *l.* water, 7. 38; 11. 26 whosoever *l.* and believeth; 14. 19 because I *l.* ye shall *l.* also; Ro. 6. 8 we shall also *l.* with him; 10 but in that he *l.*, he *l.* unto God; 10. 5 doeth these things shall *l.* by them, Gal. 3. 12; Ro. 14. 8 for whether we *l.*, we *l.* unto the Lord; 1 Cor. 15. 45 the first man Adam was made a *l.* soul; Gal. 2. 20 I *l.*, yet not I, but Christ *l.* in me; Eph. 6. 3 mayest *l.* long on the earth; Ph. 1. 21 for to me to *l.* is Christ; 1 Thes. 5. 10 died, that we should *l.*; Rev. 3. 1 a name that thou *l.* + Gen. 1. 28; 1 S. 17. 55; 1 K. 3. 22; Ps. 56. 13; 69. 32; Jer. 16. 14; Gal. 5. 25.

LIVER, Ex. 29 13; Lam. 2. 11.

LOAD, Ps. 68. 19 who daily *l.* us with benefits + Is. 46. 1.

LOAF, Lev. 23. 17 shall bring two wave *l.*; Mt. 14. 17 we have here but five *l.*, Mk. 6. 38; Lk. 9. 13; Jn. 6. 9; Mt. 15. 36 he took the seven *l.* and the fishes, Mk. 8. 6; Mt. 16. 9 nor remember the five *l.* of the 5000 + Ex. 29. 23; 2 K. 4. 42; Jn. 6. 26.

LOAN, 1 S. 2. 20 for the *l.* which is lent to the Lord.

LOATHSOME, Ps. 38. 7; Pro. 13. 5.

LODGE (*n.*), Is. 1. 8.

LODGE (*v.*), Gen. 32. 13 Jacob *l.* there that same night; Jos. 4. 8

carried them over to the place where they *l.*; Mt. 21. 17 went to Bethany, and *l.* there; Ac. 10. 18 asked whether Simon were *l.* there; 28. 7 Publius *l.* us three days + Gen. 24. 25; Rt. 1. 16; Ac. 21. 16.

LODGING (*n.*), Ac. 28. 23 there came many to him into his *l.*; Phn. 22 prepare me also a *l.* + 2 K. 19. 23.

LOFTINESS, Is. 2. 17 the *l.* of man shall be bowed down + Jer. 48. 29.

LOFTY, Ps. 131. 1 my heart is not haughty, nor mine eyes *l.*; Is. 2. 12 the day of the Lord shall be on every one that is *l.*; 57. 15 thus saith the high and *l.* One + Is. 26. 5.

LOINS, Ex. 12. 11 eat it, with your *l.* girded; Lk. 12. 35 let your *l.* be girded about; Heb. 7. 5 though they came out of the *l.* of Abraham; 1 Pet. 1. 13 gird up the *l.* of your mind + Gen. 35. 11; Ps. 66. 11; Ez. 1. 27.

LONG (*adj.*), 1 K. 3. 11 hast not asked *l.* life, 2 Ch. 1. 11; Ps. 91. 16 with *l.* life will I satisfy him; Mt. 25. 19 after a *l.* time the lord of those servants cometh; Lk. 18. 7 though he bear *l.* with them; Jn. 14. 9 have I been so *l.* time with you; Heb. 4. 7 to day, after so *l.* a time + Ac. 20. 9; Jas. 5. 7.

LONG (*v.*), Ps. 63. 1 my flesh *l.* for thee; Ro. 1. 11 I *l.* to see you; Ph. 1. 8 how greatly I *l.* after you all + 2 Cor. 9. 14.

LONGING (*n.*), Ps. 119. 20 my soul breaketh for the *l.* that it hath.

LONGSUFFERING, Ex. 34. 6 Lord God merciful and gracious, *l.*, Nu. 14. 18; Ps. 86. 15; 2 Pet. 3. 9; Gal. 5. 22 fruit of the Spirit is *l.*; 1 Tim. 1. 16 that in me Christ might shew all *l.*; 1 Pet. 3. 20 the *l.* of God waited + 2 Cor. 6. 6; Col. 3. 12; 2 Tim. 4. 2; 2 Pet. 3. 15.

LOOK (*n.*), Ps. 18. 27 thou wilt bring down high *l.* + Ez. 2. 6.

LOOK (*v.*), Gen. 19. 17 *l.* not behind thee; Ex. 3. 6 Moses was afraid to *l.* upon God; 4. 31 the Lord had *l.* on their affliction, Dt. 26. 7; Nu. 21. 8 when he *l.* on the serpent; 1 S. 6. 19 they had *l.* into the ark; Is. 45. 22 *l.* unto me, and be saved; 66. 2 but to this man will I *l.*; Mt. 5. 28 whosoever *l.* on a woman; 11. 3 or do we *l.* for another, Lk. 7. 19, 20; Mt. 24. 50 lord come when *l.* not for him, Lk. 12. 46; Ac. 3. 4 Peter and John said, *L.* on us; Heb. 9. 28 to them that *l.* for him shall he appear; 1 Pet. 1. 12 which the angels desire to *l.* into; 2 Pet. 3. 14 seeing ye *l.* for such things; Rev. 5. 3 no man was able to *l.* thereon + Gen. 42. 1; Ex. 2. 12; 2 S. 16. 12; Ps. 40. 12; Is. 51. 2; Mk. 15. 40; Lk. 1. 25; Jud. 21.

LOOKINGGLASS, Ex. 38. 8; Job 37. 18.

LOOSE (*a.*), Lev. 14. 7 let the living bird *l.*; Dan. 3. 25 lo, I see four men *l.*

LOOSE (*v.*), Mt. 16. 19 whatsoever thou shalt *l.* on earth, 18. 18; Lk. 13. 12 thou art *l.* from thine infirmity; Jn. 11. 44 *l.* him, and let him go; Ac. 2. 24 having *l.* the pains of death; 1 Cor. 7. 27 art thou *l.* from a wife; Rev. 5. 2 who is worthy to *l.* the seals thereof; 20. 3 after that he must be *l.* a little season, 7 + Is. 52. 2; Mt. 21. 2; Ac. 16. 11; 27. 13.

LORD (*man*), Jos. 13. 3 five *l.* of the Philistines, Ju. 3. 3; 1 S. 6. 4; 1 K. 18. 14 go tell thy *l.*, behold, Elijah is here; 2 K. 7. 2 then a *l.* on whose hand the king leaned, 17; Ps. 12. 4 who is *l.* over us; Mt. 18. 31 told their *l.* all that was done + Gen. 39. 16; Gal. 4. 1.

LORDSHIP, Mk. 10. 42 kings of Gentiles exercise *l.*, Lk. 22. 25.

LOSE, Mt. 10. 42 shall in no wise *l.* his reward, Mk. 9. 41; Mt. 18. 11 come to save that which was *l.*, Lk. 19. 10; 15. 6 for I have found my sheep which was *l.*; 9 I have found the piece which I had *l.*; Jn. 6. 39 of all which he hath given me I should *l.* nothing; 17. 12 none of them is *l.* but the son of perdition, 18. 9; 2 Jn. 8 that we *l.* not those things + Ps. 119. 176; Jer. 50. 6.

LOSS, 1 Cor. 3. 15 he shall suffer *l.*; Ph. 3. 8 I count all things but *l.* + Gen. 31. 39; Ex. 21. 19.

LOT, Nu. 26. 55 land shall be divided by *l.*, Ez. 48. 29; Est. 3. 7 cast Pur, that is *l.*; Mt. 27. 35 parted his garments, casting *l.*, Mk. 15. 24; Lk. 23. 34; Jn. 19. 24; Ac. 1. 26 the *l.* fell upon Matthias + 1 S. 14. 41; Ac. 8. 21; 13. 19.

LOTHE, Nu. 21. 5 our soul *l.* this light bread; Ez. 36. 31 ye shall *l.* yourselves + Zec. 11. 8.

LOUD, 2 Ch. 20. 19 to praise the Lord with a *l.* voice, Lk. 19. 37; Ps. 98. 4 make a *l.* noise and rejoice; Rev. 12. 10 I heard a *l.* voice saying in heaven + Pro. 7. 11; Lk. 1. 42.

LOVE (*n.*), 2 S. 1. 26 passing the *l.* of women; Song 8. 6 *l.* is strong as death; Jer. 31. 3 I have loved thee with an everlasting *l.*; Jn. 13. 35 if ye have *l.* one to another; 17. 26 the *l.* wherewith thou hast loved me; 2 Cor. 2. 4 may know the *l.* I have to you; 13. 11 the God of *l.* shall be with you; Eph. 3. 19 the *l.* of Christ, which passeth knowledge; 1 Jn. 3. 1 what manner of *l.* the Father hath + Jn. 5. 42; Gal. 5. 22; 1 Jn. 4. 16.

LOVE (*v.*), Gen. 29. 18 Jacob *l.* Rachel; Lev. 19. 18 thou shalt *l.* thy neighbour as thyself, 34; Mt. 19. 19; 22. 39; Mk. 12. 31; Lk. 10. 27; Ro. 13. 9; Gal. 5. 14; Jas. 2. 8; Dt. 6. 5 thou shalt *l.* the Lord thy God with all thine heart, Mt. 22. 37; Mk. 12. 30, 33; Lk. 10. 27; Ps. 31. 23 O *l.* the Lord, all ye his saints, for the Lord preserveth; Mt. 5. 46 if ye *l.* them which *l.* you, Lk. 6. 32; Mk. 10. 21 Jesus beholding him, *l.* him; Lk. 7. 42 which of them will *l.* him most; Jn. 3. 16 God so *l.* the world; 10. 17 therefore doth my Father *l.* me; 13. 1 he *l.* them unto the end; 13. 34 *l.* one another, 15. 12, 17; Ro. 13. 8; 1 Thes. 4. 9; 1 Pet. 1. 22; 1 Jn. 3. 11; 4. 7; 2 Jn. 5; Jn. 14. 15 if ye *l.* me, keep my commandments, 1 Jn. 5. 3; 2 Jn. 6; Jn. 15. 9 as the Father *l.* me, so have I *l.* you; 17. 24 thou *l.* me before the foundation of the world; Ro. 9. 13 Jacob have I *l.*, but Esau, Mal. 1. 2; 1 Pet. 3. 8 *l.* as brethren; 1 Jn. 3. 14 *l.* not his brother abideth in death + Dt. 4. 37; Ps. 18. 1; Jn. 14. 23; 2 Cor. 12. 15; Rev. 1. 5; 3. 9.

LOVELY, 2 S. 1. 23 Saul and Jonathan were *l.* in their lives; Song 5. 16 he is altogether *l.*; Ph. 4. 8 whatsoever things are *l.*

LOVER, Ps. 88. 18 *l.* and friend hast thou put far from me; 2 Tim. 3. 2 *l.* of their own selves + 1 K. 5. 1.

LOVINGKINDNESS, Ps. 36. 10 O continue thy *l.* to them that know thee; 63. 3 thy *l.* is better than life; Is. 63. 7 I will mention the *l.* of the Lord + Ps. 89. 49; 103. 4.

LOW (*adj.*), 1 K. 12. 31 made priests of the *l.*, 13. 33; 2 K. 17. 32; Ps. 8. 5 made him a little *l.* than the angels, Heb. 2. 7, 9; Ps. 63. 9 *l.* parts of the earth, 139. 15; Is. 44. 23; Eph. 4. 9; Is. 26. 5 the lofty city he layeth it *l.*; Lk. 14. 9 with shame to take the *l.* room + Dt. 32. 22; Ez. 21. 26.

LOW (*v.*), 1 S. 6. 12; Job 6. 5.

LOWING (*n.*), 1 S. 15. 14 what meaneth then the *l.* of the oxen.

LOWLINESS, Eph. 4. 2 with all *l.* and meekness + Ph. 2. 3.

LOWLY, Pro. 3. 34 he giveth grace unto the *l.*; Mt. 11. 29 I am meek and *l.* + Ps. 138. 6; Pro. 11. 2.

LOWRING, Mt. 16. 3 the sky is red and *l.*

LUMP, Ro. 11. 16 if the firstfruit be holy, the *l.* is holy + Ro. 9. 21.

LUNATICK, Mt. 17. 15 have mercy on my son, for he is *l.* + Mt. 4. 24.

LUST (*n.*), Ps. 78. 18 tempted God by asking meat for their *l.*; Ro. 7. 7 had not known *l.* except the *l.* had said; Tit. 3. 3 serving divers *l.*; Jas. 1. 14 is drawn of his own *l.*; 1 Pet. 1. 14 not fashioning according to former *l.*; 1 Jn. 2. 16 the *l.* of the flesh, the *l.* of the eyes + Ro. 1. 27; 2 Tim. 2. 22.

LUST (*v.*), Nu. 11. 4 multitude fell a *l.*; 1 Cor. 10. 6 not *l.* after evil things; Gal. 5. 17 the flesh *l.* against the Spirit + Ps. 106. 14; Jas. 4. 2.

LYING (*n.*), Eph. 4. 25 putting away *l.*

MAD, 1 S. 21. 13 and David feigned himself *m.*; Jn. 10. 20 hath a devil, and is *m.*; Ac. 26. 25 but he said, I am not *m.*, most noble Festus; 1 Cor. 14. 23 will they not say that ye are *m.* + 2 K. 9. 11; Ac. 12. 15.

MAD MAN, 1 S. 21. 15; Pro. 26. 18.

MADNESS, Lk. 6. 11 and they were filled with *m.* + Dt. 28. 28; 2 Pet. 2. 16.

MAGICIAN, Gen. 41. 8 Pharaoh sent and called for the *m.*; Ex.

9. 11 the *m.* could not stand before Moses; Dan. 2. 2 then the king commanded to call the *m.*+ Dan. 4. 7.

MAGISTRATE, Lk. 12. 58 when thou goest to the *m.*; Ac. 16. 20 brought Paul and Silas to the *m.* +Ju. 18. 7; Lk. 12. 11.

MAGNIFY, Jos. 3. 7 this day will I begin to *m.* thee; Ps. 34. 3 O *m.* the Lord with me; Lk. 1. 46 Mary said, My soul doth *m.* the Lord; Ro. 11. 13 I *m.* mine office; Ph. 1. 20 Christ be *m.* in my body +Ps. 69. 30; Ac. 10. 46.

MAID, 2 K. 5. 2 had brought away captive a little *m.*; Mt. 9. 24 for the *m.* is not dead; 26. 71 another *m.* saw him, Mk. 14. 69; Lk. 22. 56+Is. 24. 2.

MAIDEN, 1 S. 9. 11 *m.* going to draw water; Ps. 148. 12 young men and *m.* praise the Lord+ Lk. 12. 45.

MAIDSERVANT, Ex. 20. 10 thy *m.* shall do no work, Dt. 5. 14+1 S. 8. 16.

MAIL, 1 S. 17. 5 armed with a coat of *m.*, 38.

MAIMED, Lev. 22. 22 blind or *m.* ye shall not offer to the Lord; Mt. 15. 30 those that were *m.*+Lk. 14. 21.

MAINTAIN, 1 K. 8. 45 *m.* their cause, 49, 59; 2 Ch. 6. 35, 39; Ps. 140. 12 the Lord will *m.* the cause of the afflicted+Ps. 9. 4.

MAINTENANCE, Ezr. 4. 14; Pro. 27. 27.

MAJESTY, 1 Ch. 29. 11 thine, O Lord, is the power and *m.*; Is. 2. 10 for the glory of his *m.*, 19. 21; Heb. 1. 3 he sat down on the right hand of the *M.*, 8. 1+Ps. 96. 6; Dan. 4. 36; Jud. 25.

MAKE, Gen. 1. 26 let us *m.* man; Jos. 11. 19 there was not a city that *m.* peace; 2 K. 19. 15 thou hast *m.* heaven and earth, Is. 37. 16; Jer. 32. 17; Ps. 115. 8 they that *m.* them are like unto them, 135. 18; 139. 14 I am fearfully and wonderfully *m.*; Is. 29. 16 say of him that *m.* it, He *m.* me not; 66. 2 all those things hath mine hand *m.*, Ac. 7. 50; Mt. 26. 19 they *m.* ready the passover, Mk. 14. 16; Lk. 22. 13; 1. 17 to *m.* ready a people prepared for the Lord; 19. 5 *m.* haste, and come down; Jn. 1. 3 all things were *m.* by him; 3. 21 that his deeds may be *m.* manifest; Ac. 17. 24 God that *m.* the world; Ro. 1. 20 being understood by the things that are *m.*; 9. 20 why hast thou *m.* me thus; 1 Cor. 9. 22 I am *m.* all things to all men; 15. 22 in Christ shall all be *m.* alive; 2 Cor. 5. 1 an house not *m.* with hands; Heb. 9. 24 not entered into holy places *m.* with hands+Dt. 32. 35; Hos. 7. 6; Lk. 17. 8; Jn. 1. 31; Ac. 22. 18; 23. 23; 2 Cor. 4. 10; Eph. 5. 13; Jas. 1. 10.

MAKER, Job 4. 17 shall a man be more pure than his *M.*; Ps. 95. 6 let us kneel before the Lord our *M.*; Is. 45. 9 woe to him that striveth with his *M.*+Is. 17. 7.

MALE, Ex. 23. 17 three times in the year shall all thy *m.* appear before the Lord, Dt. 16. 16+Nu. 31. 17; Ezr. 8. 3.

MALEFACTOR, Lk. 23. 32 two *m.* led with him; Jn. 18. 30 if he were not a *m.*

MALICE, 1 Cor. 14. 20 howbeit in *m.* be ye children; Tit. 3. 3 living in *m.* and envy; 1 Pet. 2. 1 wherefore, laying aside all *m.* and guile+Eph. 4. 31; Col. 3. 8.

MALICIOUSNESS, 1 Pet. 2. 16 not using liberty for a cloke of *m.* +Ro. 1. 29.

MAN, Gen. 9. 5 at the hand of every *m.'s* brother will I require the life of *m.*; Ex. 10. 11 go now ye that are *m.*; Jos. 3. 12 out of every tribe a *m.*; 5. 13 there stood a *m.* over against him; Ju. 6. 12 the Lord is with thee, thou mighty *m.*; 1 S. 9. 6 there is in this city a *m.* of God; 16. 7 the Lord seeth not as *m.* seeth; 2 S. 12. 7 thou art the *m.*; 1 K. 13. 1 there came a *m.* of God out of Judah; 17. 24 by this I know that thou art a *m.* of God; 2 K. 4. 9 this is an holy *m.* of God; Job 4. 17 shall mortal *m.* be more just than God; Ps. 9. 20 may know themselves to be but *m.*; 22. 6 a worm and no *m.*; Is. 32. 2 a *m.* shall be as an hiding place; 43. 4 will I give *m.* for thee; Ez. 14. 14 though these three *m.* were in it; Mt. 12. 12 is a *m.* better than a sheep; Lk. 22. 56 this *m.* was also with him; Jn. 10. 33 thou, being a *m.*, makest thyself God; 18. 40 not this *m.*, but Barabbas; 19. 5 behold the *m.*; Ac. 10. 19 three *m.* seek thee; Ro. 5. 12 by one *m.* sin entered; 1 Cor. 2. 11 what *m.* knoweth the things of a *m.*, save the spirit of *m.*; 15. 21 by *m.* came death; Gal. 1. 1 an apostle, not of *m.*; 11 the gospel which was preached of me is not after *m.*; 1 Thes. 2. 6 neither of *m.* sought we glory; 2 Tim. 3. 17 that the *m.* of God may be perfect+2 S. 19. 14; 1 K. 2. 2; 12. 22; 20. 28; Job 10. 5; Ps. 49. 12; 60. 11; Is. 38. 11; 42. 13; Ez. 28. 2; Dan. 8. 15; Mt. 17. 8; Lk. 22. 58; Ac. 5. 23; 7. 56; Rev. 13. 18.

MANGER, Lk. 2. 7 laid him in a *m.*, 12, 16.

MANIFEST (*adj.*), Col. 4. 4 that I may make it *m.*; 1 Tim. 3. 16 God was *m.* in the flesh; Heb. 4. 13 any creature that is not *m.*; 1 Pet. 1. 20 was *m.* in these last times +Rom. 10. 20; Col. 1. 26; 2 Tim. 3. 9.

MANIFEST (*v.*), Jn. 2. 11 *m.* forth his glory; 14. 21 love him, and *m.* myself to him; 1 Jn. 1. 2 the life was *m.*; 3. 5 he was *m.* to take away our sins+Mk. 4. 22.

MANIFESTATION, Ro. 8. 19 the *m.* of the sons of God+1 Cor. 12. 7; 2 Cor. 4. 2.

MANIFOLD, Ps. 104. 24 O Lord, how *m.* are thy works; Eph. 3. 10 the *m.* wisdom of God+Am. 5. 12; 1 Pet. 4. 10.

MANKIND, Job 12. 10; Jas. 3. 7.

MANNA, Ex. 16. 15 they said one to another, It is *m.*; Dt. 8. 3 he suffered thee to hunger, and fed thee with *m.*, 16; Neh. 9. 20; Ps. 78. 24; Jos. 5. 12 the *m.* ceased; Rev. 2. 17 to eat of the hidden *m.*+Nu. 11. 6; Jn. 6. 31.

MANNER, 2 K. 17. 26 the *m.* of the God of the land; Mt. 8. 27 what *m.* of man is this, Mk. 4. 41; Lk. 8. 25; 1. 66 what *m.* of child shall this be; 9. 55 ye know not what *m.* of spirit ye are of; Ro. 6. 19 after the *m.* of men, 1 Cor. 15. 32; Gal. 3. 15; 1 Cor. 7. 7 one after this *m.*, and another after that; Gal. 2. 14 being a Jew, livest after the *m.* of Gentiles; 2 Pet. 3. 11 what *m.* of persons ought ye to be+1 K. 22. 20; Ac. 15. 1; 20. 18.

MANSERVANT, Ex. 20. 10 not do any work, thy *m.*, Dt. 5. 14+Dt. 16. 11.

MANSLAYER, Nu. 35. 6 six cities ye shall appoint for the *m.*+1 Tim. 1. 9.

MANTLE, 1 S. 28. 14 covered with a *m.*; 1 K. 19. 19 Elijah cast his *m.* upon Elisha; 2 K. 2. 8 Elijah took his *m.*, and smote the waters +Ju. 4. 18; Ps. 109. 29.

MANY, 1 S. 14. 6 no restraint to the Lord to save by *m.* or by few, 2 Ch. 14. 11; Ecc. 11. 8 if a man live *m.* years, and rejoice in them all; Zec. 8. 22 *m.* people shall come and seek the Lord; Mk. 5. 9 Legion, for we are *m.*, Lk. 8. 30; 10. 41 thou art troubled about *m.* things; Jn. 6. 9 what are they among so *m.*; Ro. 5. 15 through the offence of one *m.* be dead; 12. 5 we, being *m.*, are one body, 1 Cor. 10. 17; 12. 14 the body is not one member, but *m.*; 2 Jn. 12 having *m.* things to write unto you, 3 Jn. 13+Ps. 40. 3; Jer. 42. 2; Mk. 6. 20; Ac. 12. 12; 2 Cor. 2. 6; Heb. 9. 28.

MAR, Is. 52. 14 his visage was so *m.* more than any man; Mk. 2. 22 bottles will be *m.*+Na. 2. 2.

MARAN-ATHA, 1 Cor. 16. 22.

MARBLE, 1 Ch. 29. 2; Est. 1. 6; Rev. 18. 12.

MARCH, Ex. 14. 10 the Egyptians *m.* after them; Ju. 5. 4 when thou *m.* the earth trembled + Hab. 3. 12.

MARINERS, Ez. 27. 8; Jon. 1. 5.

MARK (*n.*), Gen. 4. 15 the Lord set a *m.* upon Cain; Gal. 6. 17 I bear in my body the *m.* of the Lord; Ph. 3. 14 I press toward the *m.* +1 S. 20. 20; Rev. 13. 16; 20. 4.

MARK (*v.*), Ps. 37. 37 *m.* the perfect man; 130. 3 if thou, Lord, shouldest *m.* iniquities; Ph. 3. 17 *m.* them which walk so, as ye have us+1 S. 1. 12.

MARKET, Mt. 11. 16 like children sitting in the *m.*, Lk. 7. 32; Mk. 7. 4 when they come from the *m.*; Ac. 16. 19 drew them into the *m.*-place+Mt. 20. 3.

MARRIAGE, Mt. 22. 2 a king who made a *m.* for his son; 25. 10 went in with him to the *m.*; Jn. 2. 1 there was a *m.* in Cana; 1 Cor. 7. 38 he that giveth her not in *m.* doeth better; Heb. 13. 4 *m.* is honourable; Rev. 19. 7 the *m.* of the Lamb is come+Dt. 7. 3; Ps. 78. 63.

MARROW, Ps. 63. 5 satisfied as with *m.*+Pro. 3. 8; Heb. 4. 12.

MARRY, Is. 62. 4 thy land shall be *m.*; Mt. 22. 24 his brother shall *m.* his wife; 30 they neither *m.* nor are given in marriage, Mk. 12. 25; Lk. 20. 35; Mt. 24. 38 they were *m.* and giving in marriage, Lk. 17. 27; 1 Tim. 4. 3 forbidding to *m.* + Lk. 14. 20; Ro. 7. 4.

MARTYR, Ac. 22. 20 the blood of thy *m.* Stephen + Rev. 2. 13; 17. 6.

MARVEL (*n.*), Ex. 34. 10.

MARVEL (*v.*), Mt. 8. 10 when Jesus heard it, he *m.*; 22. 22 they *m.* and left him, Mk. 12. 17; Lk. 20. 26; Mk. 5. 20 all men did *m.*; 6. 6 he *m.* because of their unbelief; Ac. 3. 12 men of Israel, why *m.* ye at this; 1 Jn. 3. 13 *m.* not if the world hate you + Mt. 27. 14; Gal. 1. 6.

MARVELLOUS, Ps. 98. 1 he hath done *m.* things; 118. 23 the Lord's doing, it is *m.* in our eyes, Mt. 21. 42; Mk. 12. 11; Ps. 139. 14 great and *m.* are thy works, Rev. 15. 3; Is. 29. 14 I will proceed to do a *m.* work; Jn. 9. 30 herein is a *m.* thing + Ps. 31. 21.

MASONS, 2 S. 5. 11; 2 K. 12. 12; 2 Ch. 24. 12.

MAST, Pro. 23. 34; Is. 33. 23; Ez. 27. 5.

MASTER, 1 K. 22. 17 these have no *m.*, 2 Ch. 18. 16; 2 K. 2. 3 the Lord will take away thy *m.* from thy head to day, 5; Mt. 6. 24 no man can serve two *m.*, Lk. 16. 13; Mt. 10. 25 called the *m.* Beelzebub; 23. 8 one is your *M.*, even Christ, 10; Mk. 10. 17 good *M.*, what shall I do, Lk. 10. 25; Jn. 3. 10 art thou a *m.* of Israel; 11. 28 the *M.* is come, and calleth for thee; Ac. 27. 11 the *m.* of the ship; Ro. 14. 4 to his own *m.* he standeth or falleth; Eph. 6. 9 ye *m.*, do the same things unto them, Col. 4. 1; 1 Tim. 6. 1 count their *m.* worthy of all honour; Jas. 3. 1 be not many *m.*, knowing + Gen. 24. 12; Ex. 21. 5; 2 K. 18. 27; Lk. 13. 25.

MASTERBUILDER, 1 Cor. 3. 10 as a wise *m.*

MATTER, Ex. 18. 16 when they have a *m.*, they come to me; 2 S. 1. 4 how went the *m.*; Job 32. 18 I am full of *m.*; Ac. 18. 15 I will be no judge of such *m.*; 19. 38 have a *m.* against any; Gal. 2. 6 it maketh no *m.* + Ex. 24. 14; 2 S. 19. 29.

MATTOCK, 1 S. 13. 20; 2 Ch. 34. 6; Is. 7. 25.

MAY, Jn. 14. 3 where I am, there ye *m.* be also; Ac. 8. 37 if thou believest with all thine heart, thou *m.*

MEADOW, Gen. 41. 2; Ju. 20. 33.

MEAL, 2 K. 4. 41 bring *m.* and cast it into the pot + Nu. 5. 15; Hos. 8. 7.

MEAN (*v.*), Ex. 12. 26 what *m.* ye by this service; Jos. 4. 6 ask, What *m.* ye by these stones, 21; Mt. 12. 7 if ye had known what this *m.*; Ac. 17. 20 we would know what these things *m.* + Dt. 6. 20; Ac. 2. 12.

MEAN (*adj.*), Is. 2. 9 the *m.* man boweth down, the great man; Ac. 21. 39 a citizen of no *m.* city.

MEANING (*n.*), 1 Cor. 14. 11 if I know not the *m.* of the voice + Dan. 8. 15.

MEANS, Lk. 5. 18 sought *m.* to bring him in; Jn. 9. 21 by what *m.* he now seeth; Ac. 4. 9 by what *m.* he is made whole; 1 Cor. 9. 22 might by all *m.* save some + Jer. 5. 31.

MEASURE (*n.*), Dt. 25. 14 thou shalt not have divers *m.*; Ps. 39. 4 to know the *m.* of my days; Lk. 6. 38 good *m.* pressed down; 16. 6 an hundred *m.* of oil; Jn. 3. 34 God giveth not the Spirit by *m.*; 2 Cor. 10. 13 will not boast of things without our *m.*; Eph. 4. 7 the *m.* of the gift of Christ + Is. 40. 12; Rev. 6. 6; 21. 17.

MEASURE (*v.*), Is. 65. 7 I will *m.* their former work into their bosom; Rev. 21. 16 he *m.* the city + Ez. 40. 5; Zec. 2. 2; Rev. 11. 1.

MEAT, 2 S. 12. 3 it did eat of his own *m.*; 1 K. 19. 8 he went in the strength of that *m.* forty days; Ps. 78. 30 while their *m.* was yet in their mouths; Mt. 6. 25 is not the life more than *m.*, Lk. 12. 23; Ac. 15. 29 abstain from *m.* offered to idols; Ro. 14. 17 the kingdom of God is not *m.* and drink; 1 Cor. 8. 8 *m.* commendeth us not to God; Col. 2. 16 let no man judge you in *m.* or drink; Heb. 9. 10 which stood only in *m.* and drinks + Ps. 74. 14; Lk. 3. 11; 8. 55; Ac. 27. 33; Heb. 13. 9.

MEAT OFFERING, Ex. 29. 41 according to the *m. o.* of the morning; Lev. 6. 14 this is the law of the *m. o.*, 7. 37 + 1 K. 8. 64; 2 Ch. 7. 7; Neh. 10. 33; Am. 5. 22.

MEDDLE, Pro. 20. 3 but every fool will be *m.* + 2 Ch. 35. 21; Pro. 26. 17.

MEDIATOR, Gal. 3. 20 a *m.* is not a *m.* of one; 1 Tim. 2. 5 one *m.* between God and men; Heb. 9. 15 he is the *m.* of the new testament, 12. 24 + Heb. 8. 6.

MEDICINE, Pro. 17. 22 a merry heart doeth good like a *m.* + Jer. 30. 13.

MEDITATE, Gen. 24. 63 Isaac went out to *m.*; Jos. 1. 8 *m.* therein day and night; Ps. 1. 2 in his law doth he *m.* day and night; Lk. 21. 14 not to *m.* before, what ye shall answer + Ps. 63. 6; 1 Tim. 4. 15.

MEDITATION, Ps. 5. 1 consider my *m.*; 19. 14 let the *m.* of my heart be acceptable.

MEEK, Nu. 12. 3 now the man Moses was very *m.*; Ps. 37. 11 the *m.* shall inherit the earth; 147. 6 the Lord lifteth up the *m.*; Mt. 5. 5 blessed are the *m.*; 11. 29 for I am *m.* + Ps. 25. 9; Is. 11. 4; Mt. 21. 5.

MEEKNESS, 1 Cor. 4. 21 in the spirit of *m.*, Gal. 6. 1; 2 Cor. 10. 1 beseech you by the *m.* of Christ; Eph. 4. 2 with all lowliness and *m.*; Tit. 3. 2 shewing all *m.* + Gal. 5. 23; 6. 1; Col. 3. 12; 1 Tim. 6. 11.

MEET (*adj.*), Gen. 2. 18 I will make an help *m.* for him; Mt. 3. 8 fruits *m.* for repentance, Ac. 26. 20; Ph. 1. 7 even as it is *m.* for me to think this; Col. 1. 12 made us *m.* to be partakers + 2 K. 10. 3; 2 Thes. 1. 3.

MEET (*v.*), Ex. 3. 18 the God of the Hebrews hath *m.* with us; Ps. 85. 10 mercy and truth are *m.* together; Am. 4. 12 prepare to *m.* thy God; Mk. 11. 4 where two ways *m.*; Jn. 11. 20 Martha went and *m.* him; 12. 13 people went forth to *m.* him, and cried; Heb. 7. 1 who *m.* Abraham returning + Gen. 18. 2; 32. 6; Ju. 11. 34; Ac. 27. 41.

MEETING (*n.*), Is. 1. 13 it is iniquity, even the solemn *m.*

MELODY, Eph. 5. 19 making *m.* in your heart.

MELT, Ex. 16. 21 when the sun waxed hot it *m.*; 34. 17 make thee no *m.* gods, Lev. 19. 4; Jos. 14. 8 my brethren made the heart of the people *m.*; Ps. 97. 5 the hills *m.* like wax; 119. 28 my soul *m.* for heaviness + Ex. 15. 15; Mic. 1. 4.

MEMBER, Ro. 12. 5 every one *m.* one of another; 1 Cor. 6. 15 your bodies are the *m.* of Christ; 12. 26 one *m.* suffer, all the *m.* suffer with it; Eph. 5. 30 we are *m.* of his body + Ro. 7. 5.

MEMORIAL, Ex. 3. 15 this is my *m.* unto all generations; 12. 14 this day shall be to you for a *m.*; Mt. 26. 13 be told for a *m.* of her, Mk. 14. 9 + Ps. 9. 6; 135. 13.

MEMORY, Pro. 10. 7 the *m.* of the just is blessed; 1 Cor. 15. 2 if ye keep in *m.* what I preached unto you.

MEND, Mt. 4. 21 *m.* their nets, Mk. 1. 19 + 2 Ch. 24. 12.

MENPLEASERS, Eph. 6. 6; Col. 3. 22.

MENTION (*n.*), Ps. 71. 16 I will make *m.* of thy righteousness; Is. 26. 13 by thee only will we make *m.* of thy name; Ro. 1. 9 I make *m.* of you always in my prayers, Eph. 1. 16; 1 Thes. 1. 2 + Heb. 11. 22.

MENTION (*v.*), Is. 63. 7; Ez. 33. 16.

MERCHANDISE, Mt. 22. 5 another to his *m.*; Jn. 2. 16 make not my Father's house an house of *m.*; 2 Pet. 2. 3 make *m.* of you + Pro. 3. 14.

MERCHANT, Gen. 37. 28 there passed by Midianites *m.* men; Mt. 13. 45 a *m.* man seeking goodly pearls + 1 K. 10. 28.

MERCIFUL, 2 Ch. 30. 9 the Lord your God is gracious and *m.*, Ps. 103. 8; Joel 2. 13; Ps. 67. 1 God be *m.* unto us, and bless us; Mt. 5. 7 blessed are the *m.*; Lk. 6. 36 be ye *m.* as your Father also is *m.*; 18. 13 God be *m.* to me a sinner + 2 S. 22. 26; Heb. 2. 17.

MERCY, Gen. 32. 10 I am not worthy of the least of all thy *m.*; Ex. 33. 19 will shew *m.* on whom I will shew *m.*, Ro. 9. 15; Ex. 34. 7 keeping *m.* for thousands, Dan. 9. 4; Nu. 14. 18 the Lord is longsuffering, and of great *m.*, Ps. 103. 11; 145. 8; 2 S. 7. 15 my *m.* shall not depart away from him, 1 Ch. 17. 13; Ps. 89. 24; 2 S. 24. 14 for his *m.* are great, 1 Ch. 21. 13; 1 K. 8. 23 who keepest covenant and *m.*, Neh. 1. 5; 9. 32; 1 Ch. 16. 34 his *m.* endureth for ever, 2 Ch. 5. 13; 7. 3; 20. 21; Ezr. 3. 11; Ps. 106. 1; 107. 1; 118; 136. 1; Jer. 33. 11; Ps. 57. 10 thy *m.* is great unto the heavens, 108. 4; 62. 12 unto thee belongeth *m.*; 69. 13 in the multitude of thy *m.* hear me, 106. 7, 45; Lam. 3. 32; Ps. 85. 7 shew us thy *m.*, O Lord; Dan. 9. 9 to the Lord our God belong *m.*; Hos. 6. 6 I desired *m.*, and not sacrifice, Mt. 9. 13; 12. 7; Mic. 6. 8 to love *m.*; Lk. 1. 54 in remembrance of his *m.*; 10. 37 he that shewed *m.* on him; 17. 13 Jesus, Master, have *m.*; Ro. 11. 31 that through your *m.* they also may obtain *m.*; 2 Cor. 1. 3 the Father of *m.*; Ph. 2. 1 if any bowels and *m.*, Col. 3. 12; 1 Tim. 1. 2 grace, *m.*, and peace, 2 Tim. 1. 2; Tit. 1. 4; 2 Jn. 3; Jas. 2. 13 shall have judgement without *m.* that shewed no *m.*; 1 Pet. 1. 3 according to his abundant *m.* + Gen. 19. 19; 43. 14; 1 K. 3. 6; Ps. 33. 22; Is. 27. 11; 54. 8; Dan. 4. 27; Jud. 21.

MERCY SEAT, Ex. 25. 17 and thou shalt make a *m. s.* of gold; 1 Ch. 28. 11 David gave Solomon the pattern of the *m. s.*

MERRY, Gen. 43. 34 they were *m.* with him; Pro. 15. 13 *m.* heart maketh a cheerful countenance; Jas. 5. 13 is any *m.*? let him sing + Ecc. 8. 15.

MESS, Gen. 43. 34; 2 S. 11. 8.

MESSAGE, 1 Jn. 1. 5 this is the *m.* which we have heard, 3. 11 + Ju. 3. 20; Lk. 19. 14.

MESSENGER, Gen. 32. 3 Jacob sent *m.* before him; 2 S. 5. 11 Hiram sent *m.* to David, 1 Ch. 14. 1; 2 K. 9. 18 the *m.* came to them, but cometh not again; Pro. 25. 13 so is a faithful *m.*; Mal. 3. 1 I will send my *m.*, Mt. 11. 10; Mk. 1. 2; Lk. 7. 27; 7. 24 when the *m.* of John were departed; 2 Cor. 12. 7 the *m.* of Satan to buffet me; Jas. 2. 25 when Rahab had received the *m.* + Is. 44. 26; Hag. 1. 13; 2 Cor. 8. 23; Ph. 2. 25.

MESSIAH, MESSIAS, Dan. 9. 25 unto *M.* the Prince; 26 and after threescore and two weeks shall *M.* be cut off; Jn. 1. 41 we have found the *M.*; 4. 25 I know that *M.* cometh.

MIDDAY, Ac. 26. 13 at *m.*, O king, I saw in the way a light + 1 K. 18. 29.

MIDNIGHT, Ex. 12. 29 at *m.* the Lord smote the firstborn; Ps. 119. 62 at *m.* I will rise to give thanks; Mt. 25. 6 at *m.* there was a cry made; Mk. 13. 35 cometh at even or *m.* + Ac. 16. 25; 20. 7.

MIDST, Ex. 33. 3 I will not go up in the *m.* of thee; Ps. 22. 22 in the *m.* of the congregation will I praise thee, Heb. 2. 12; Ps. 46. 5 God is in the *m.* of her; Is. 52. 11 go out of the *m.* of her, Jer. 50. 8; 51. 6, 45; Joel 2. 27 ye shall know I am in the *m.* of Israel; Mt. 18. 20 there am I in the *m.* of them; Lk. 6. 8 stand forth in the *m.*; Jn. 19. 18 Jesus in the *m.* + Hab. 3. 2; Rev. 4. 6.

MIDWIFE, Gen. 35. 17; Ex. 1. 16.

MIGHT (*n.*), Ps. 76. 5 none of the men of *m.* have found their hands; Ecc. 9. 10 do it with thy *m.*; Jer. 9. 23 nor let the mighty man glory in his *m.*; Mic. 3. 8 full of judgement and of *m.*; Zec. 4. 6 not by *m.* nor by power; Eph. 1. 21 far above all *m.*; 3. 16 strengthened with *m.*, Col. 1. 11 + Dan. 4. 30; Rev. 7. 12.

MIGHTY, Ex. 3. 19 *m.* hand, Dt. 3. 24; 5. 15; Ez. 20. 33; Ju. 5. 23 to the help of the Lord against the *m.*; 2 S. 1. 19 how are the *m.* fallen, 25, 27; Is. 1. 24 the *m.* One of Israel, 30. 29; 49. 26; 60. 16; 63. 1 *m.* to save; Mt. 3. 11 he that cometh after me is *m.* than I, Mk. 1. 7; Lk. 3. 16; Mt. 11. 21 if the *m.* works which were done in you, 23; 13. 58 he did not many *m.* works there, Mk. 6. 5; Mt. 14. 2 *m.* works do shew forth themselves in him, Mk. 6. 14; Lk. 1. 52 put down the *m.* from their seats; Ac. 18. 24 *m.* in the scriptures; Gal. 2. 8 *m.* in me toward the Gentiles + Ps. 89. 19; Lk. 19. 37; Ac. 7. 22.

MILE, Mt. 5. 41.

MILK (*n.*), Josh. 5. 6 *m.* and honey; Ju. 5. 25 he asked water, and she gave him *m.*; 1 Cor. 3. 2 I have fed you with *m.*; Heb. 5. 12 ye are become such as have need of *m.*; 1 Pet. 2. 2 the sincere *m.* of the word + Gen. 49. 12; Dt. 32. 14; Joel 3. 18.

MILK (*v.*), Is. 66. 11.

MILL, Ex. 11. 5; Nu. 11. 8; Mt. 24. 41.

MILLSTONE, Ju. 9. 53 a woman cast a piece of a *m.*, 2 S. 11. 21; Mt. 18. 6 that a *m.* were hanged about his neck, Mk. 9. 42; Lk. 17. 2 + Dt. 24. 6; Jer. 25. 10.

MIND (*n.*), Nu. 16. 28 I have not done them of mine own *m.*, 24. 13; Ps. 31. 12 as a dead man out of *m.*; Mk. 5. 15 sitting, in his right *m.*, Lk. 8. 35; Mk. 14. 72 Peter called to *m.* the words of Jesus; Ro. 7. 25 with the *m.* I serve the law of God; 11. 34 who hath known the *m.* of the Lord, 1 Cor. 2. 16; Ro. 12. 16 of the same *m.*, 1 Cor. 1. 10; Ph. 4. 2; 1 Pet. 4. 1; Ph. 2. 5 let this *m.* be in you; Phn. 14 without thy *m.* would I do nothing + 1 Ch. 22. 7; Neh. 4. 6; Ac. 28. 6.

MIND (*v.*), 2 Cor. 1. 15 in this confidence I was *m.* to come; Gal. 5. 10 will be none otherwise *m.*, Ph. 3. 15; 3. 16 let us *m.* the same thing + Mt. 1. 19; Ac. 20. 13.

MINDFUL, 1 Ch. 16. 15 *m.* always of his covenant; Ps. 8. 4 what is man, that thou art *m.* of him, Heb. 2. 6 + Ps. 115. 12; Heb. 11. 15.

MINGLE, Lev. 19. 19 shalt not sow thy field with *m.* seed; Jer. 50. 37 all the *m.* people, Ez. 30. 5.

MINISTER (*n.*), Jos. 1. 1 Joshua, Moses' *m.*; Ps. 104. 4 who maketh his *m.* a flaming fire, Heb. 1. 7; Mt. 20. 26 let him be your *m.*, Mk. 10. 43; Lk. 1. 2 from the beginning were *m.* of the word; Ac. 13. 5 and they had also John to their *m.*; Ro. 13. 4 he is the *m.* of God to thee, 6; 1 Cor. 3. 5 but *m.* by whom ye believed; 2 Cor. 3. 6 able *m.* of the new testament; 6. 4 as the *m.* of God; 11. 23 are they *m.* of Christ; 1 Tim. 4. 6 a good *m.* of Christ + Ro. 13. 6; 1 Cor. 4. 1; Eph. 3. 7.

MINISTER (*v.*), Dt. 10. 8 separated the tribe of Levi to *m.* unto him; 1 S. 2. 11 the child did *m.* unto the Lord; Mt. 4. 11 angels came and *m.* to him, Mk. 1. 13; Mt. 20. 28 to be *m.* unto, but to *m.*, Mk. 10. 45; Heb. 1. 14 are they not all *m.* spirits; 6. 10 ye have *m.* to the saints; 1 Pet. 4. 10 *m.* the same one to another + 1 Ch. 15. 2; Ac. 24. 23; 2 Tim. 1. 18.

MINISTERING (*n.*), Ro. 12. 7 let us wait on our *m.*; 2 Cor. 8. 4 the *m.* to the saints, 9. 1.

MINISTRATION, Lk. 1. 23 the days of his *m.* were + Ac. 6. 1; 2 Cor. 3. 7.

MINISTRY, Ac. 1. 25 take part of this *m.*; 2 Cor. 6. 3 that the *m.* be not blamed; Eph. 4. 12 for the work of the *m.*; Col. 4. 17 take heed to the *m.* + 1 Tim. 1. 12; Heb. 8. 6.

MINSTREL, Mt. 9. 23 when Jesus saw the *m.* + 2 K. 3. 15.

MIRACLE, Nu. 14. 22 which have seen the *m.* which I have done; Mk. 9. 39 no man which shall do a *m.* in my name; Jn. 2. 23 many believed, when they saw the *m.*; 3. 2 no man can do these *m.*, except God be with him; 12. 37 though he had done so many *m.*; 1 Cor. 12. 10 to another the working of *m.* + Lk. 23. 8; Ac. 6. 8; 1 Cor. 12. 28.

MIRE, Ps. 69. 2 I sink in deep *m.* + 2 S. 22. 43.

MIRTH, Is. 24. 11 the *m.* of the land is gone + Jer. 7. 34.

MISCHIEF, Gen. 42. 4 lest some *m.* befall him; Ac. 13. 10 O full of all *m.* + Ps. 28. 3; 55. 10.

MISCHIEVOUS, Ps. 21. 11 they imagined a *m.* device + Mic. 7. 3.

MISERABLE, 1 Cor. 15. 19 we are of all men most *m.*; Rev. 3. 17 knowest not that thou art *m.* + Job 16. 2.

MISERABLY, Mt. 21. 41.

MISERY, Lam. 3. 19 remembering mine affliction and *m.*; Jas. 5. 1 howl for your *m.*

MISS, 1 S. 20. 6 if thy father at all *m.* me + Ju. 20. 16; 1 S. 25. 21.

MIST, Gen. 2. 6 went up a *m.* from the earth; Ac. 13. 11 there fell on him a *m.*; 2 Pet. 2. 17 *m.* of darkness is reserved.

MISTRESS, Is. 24. 2 as with the maid, so with her *m.* + 2 K. 5. 3.

MITRE, Ex. 28. 4 they shall make a *m.*, 39; 39. 28 + Lev. 8. 9; Zec. 3. 5.

MIXED, Ex. 12. 38 a *m.* multitude went up with them + Nu. 11. 4.

MIXTURE, Ps. 75. 8; Jn. 19. 39; Rev. 14. 10.

MOCK (*v.*), 2 K. 2. 23 little children out of the city *m.* Elisha; Pro. 1. 26 I will *m.* when your fear cometh; Mt. 20. 19 shall deliver him to the Gentiles to *m.* him; 27. 29 they *m.* him, 31, 41; Mk. 15. 20, 31; Lk. 22. 63; 23. 11, 36; Mk. 10. 34 they shall *m.* him and scourge him, Lk. 18. 32; 14. 29 lest all that behold, begin to *m.* him + Gen. 19. 14; Ac. 17. 32; Gal. 6. 7.

MOCKER, Jud. 18 there should be *m.* in the last time + Ps. 35. 16; Pro. 20. 1.

MOCKING (*n.*), Heb. 11. 36 others had trial of cruel *m.* + Ez. 22. 4.

MODERATELY, Joel 2. 23.

MODERATION, Ph. 4. 5 let your *m.* be known unto all men.

MOISTURE, Ps. 32. 4; Lk. 8. 6.

MOMENT, Is. 54. 7 for a small *m.* have I forsaken thee; Lk. 4. 5 the kingdoms of the world in a *m.*; 2 Cor. 4. 17 affliction, which is but for a *m.* + Job 20. 5.

MONEY, Gen. 42. 25 to restore every man's *m.*; Is. 55. 1 he that hath no *m.*; come, buy without *m.*; Mt. 17. 27 thou shalt find a piece of *m.*; Mk. 6. 8 take no *m.* in their purse, Lk. 9. 3; Ac. 8. 20 thy *m.* perish with thee + Gen. 23. 9; Mk. 14. 11; Ac. 4. 37; 1 Tim. 6. 10.

MONEYCHANGERS, Mt. 21. 12 Jesus overthrew the tables of the *m.*, Mk. 11. 15; Jn. 2. 15.

MONTH, Ex. 12. 2 this *m.* shall be the beginning of *m.*; Nu. 10. 10 in the beginnings of your *m.*, ye shall blow with the trumpets; 29. 7 on the tenth day of this *m.* an holy convocation; Rev. 11. 2 the holy city shall they tread under foot forty and two *m.*; 22. 2 yielded her fruit every *m.* + Nu. 11. 20; 1 K. 5. 14; Jn. 4. 35.

MOON, Dt. 33. 14 precious things put forth by the *m.*; Jos. 10. 12 stand, thou *m.*, in the valley of Ajalon; Ps. 72. 7 peace so long as the *m.* endureth; Is. 1. 13 new *m.* and sabbaths, I cannot away with; Col. 2. 16 no man judge you in respect of the new *m.* + 1 S. 20. 5; Hos. 2. 11; Am. 8. 5.

MORNING, Ex. 12. 10 let nothing of it remain until the *m.*, 16. 19; 23. 18; Job 38. 7 the *m.* stars sang together; Ps. 90. 5 in the *m.* they are like grass; 130. 6 more than they that watch for the *m.*; Is. 14. 12 Lucifer, son of the *m.*; 21. 12 the watchman saith, The *m.* cometh; Lam. 3. 23 the Lord's mercies are new every *m.*; Joel 2. 2 as the *m.* spread upon the mountains; Rev. 22. 16 the bright and *m.* star + 1 S. 11. 11; Ez. 46. 13; Am. 4. 13; Rev. 2. 28.

MORROW, Lev. 23. 15 count from the *m.* after the sabbath; Pro. 3. 28 to *m.* I will give, when thou hast it by thee; Mt. 6. 34 take therefore no thought for the *m.*; Jas. 4. 14 know not what shall be on the *m.* + Is. 56. 12.

MORSEL, Pro. 17. 1 a dry *m.*, and quietness therewith; Heb. 12. 16 for one *m.* sold his birthright + Gen. 18. 5; Ps. 147. 17.

MORTAL, 2 Cor. 4. 11 life of Jesus be manifest in our *m.* flesh.

MORTALITY, 2 Cor. 5. 4 that *m.* might be swallowed up of life.

MORTAR, Nu. 11. 8; Pro. 27. 22.

MORTER, Gen. 11. 3; Is. 41. 25; Na. 3. 14.

MORTIFY, Ro. 8. 13 through the Spirit do *m.* the deeds of the body; Col. 3. 5 *m.* your members.

MOST HIGH, Nu. 24. 16 the knowledge of the *M. H.* + Dt. 32. 8; Ps. 7. 17; 46. 4; 91. 1; Is. 14. 14; Ac. 7. 48.

MOTE, Mt. 7. 3 why beholdest thou the *m.* that is in thy brother's eye, Lk. 6. 41.

MOTHEATEN, Jas. 5. 2 riches are corrupted, your garments are *m.* + Job 13. 28.

MOTHER, Gen. 17. 16 she shall be a *m.* of nations; Ps. 113. 9 to be a joyful *m.* of children; Mt. 12. 49 behold my *m.* and my brethren, Mk. 3. 34; Lk. 8. 21; Mt. 13. 55 is not his *m.* called Mary; Lk. 1. 43 the *m.* of my Lord should come to me; Jn. 2. 1 the *m.* of Jesus was there, Ac. 1. 14; Jn. 19. 27 behold thy *m.*; Gal. 4. 26 Jerusalem which is the *m.* of us all + 2 K. 4. 19; 2 Ch. 22. 3; Mk. 10. 30.

MOTHER IN LAW, Rt. 2. 23 and Ruth dwelt with her *m. in l.*

MOTIONS, Ro. 7. 5.

MOULDY, Jos. 9. 5.

MOUNT (*v.*), Is. 40. 31 they shall *m.* up with wings as eagles + Ps. 107. 26.

MOUNT (*n.*), Gen. 22. 14 in the *m.* of the Lord it shall be seen; Dt. 27. 13 and these shall stand upon *m.* Ebal; 32. 49 get thee to *m.* Nebo; 1 K. 19. 8 Horeb, the *m.* of God; Zec. 14. 4 shall stand on the *m.* of Olives; Mt. 21. 1 were come unto the *m.* of Olives, Lk. 19. 29; Mt. 26. 30 they went out into the *m.* of Olives, Mk. 14. 26; Lk. 22. 39; 21. 37 at night he went out, and abode in the *m.* of Olives; Ac. 7. 38 the angel which spake to him in *m.* Sina; Gal. 4. 24 *m.* Sinai, which is Agar + Lk. 19. 37; Jn. 8. 1; 2 Pet. 1. 18.

MOUNTAIN, Gen. 19. 17 escape to the *m.*; Dt. 33. 15 the chief things of the ancient *m.*; 2 S. 1. 21 ye *m.* of Gilboa; Ps. 30. 7 thou hast made my *m.* to stand strong; 36. 6 thy righteousness is like the great *m.*; 148. 9 *m.* and all hills praise the Lord; Is. 2. 2 the *m.* of the Lord's house shall be established, Mic. 4. 1; Is. 25. 10 in this *m.* shall the hand of the Lord rest; 40. 4 every *m.* shall be made low, Lk. 3. 5; Is. 40. 9 get thee up into the high *m.*; Hos. 10. 8 say to the *m.*, Cover us, Lk. 23. 30; Rev. 6. 16; Mt. 4. 8 the devil taketh him up into an exceeding high *m.*, Lk. 4. 5; Mt. 5. 1 seeing the multitudes, he went up into a *m.*, 14. 23; 15. 29; Mk. 3. 13; 6. 46; Lk. 6. 12; Jn. 6. 3, 15; Mt. 17. 1 bringeth them up into an high *m.* apart, Mk. 9. 2; Lk. 9. 28; Mt. 17. 20 shall say unto this *m.*, Remove hence, 21. 21; Mk. 11. 23; Mt. 24. 16 let them which be in Judaea flee into the *m.*, Mk. 13. 14; Lk. 21. 21; Mt. 28. 16 went into a *m.* where Jesus had appointed; Mk. 5. 5 night and day he was in the *m.*; 1 Cor. 13. 2 so that I could remove *m.* + Nu. 23. 7; 1 S. 23. 14; 2 K. 19. 23; Ps. 46. 2; 65. 6; Zec. 4. 7; Rev. 6. 14; 16. 20.

MOURN, Gen. 37. 34 Jacob *m.* for his son many days; 2 S. 1. 12 they *m.* for Saul and Jonathan; Ps. 38. 6 I go *m.* all day long; Is. 24. 4 the earth *m.* and fadeth; 61. 3 to appoint unto them that *m.* in Zion; Joel 1. 9 the Lord's ministers *m.*; Zec. 12. 10 shall *m.* for him as one *m.*; Mt. 5. 4 blessed are they that *m.*; 11. 17 we have *m.* unto you, and ye have not lamented, Lk. 7. 32; Jas. 4. 9 be afflicted, and *m.*, and weep + Gen. 23. 2; 37. 35; Ps. 42. 9; Mk. 16. 10.

MOURNER, 2 S. 14. 2 feign thyself to be a *m.*; Ecc. 12. 5 the *m.* go about the streets + Is. 57. 18.

MOURNFULLY, Mal. 3. 14.

MOURNING (*n.*), Gen. 27. 41 the days of *m.* for my father; Ecc. 7. 2 better to go to the house of *m.*; Is. 60. 20 the days of thy *m.* shall be ended; Mt. 2. 18 was heard great *m.*; 2 Cor. 7. 7 your desire, your *m.*; Jas. 4. 9 let your laughter be turned to *m.* + Est. 4. 3; Rev. 18. 8.

MOUTH, Gen. 4. 11 the earth opened her *m.* to receive thy brother's blood; Ex. 4. 15 I will be with his *m.*; Nu. 22. 28 the Lord opened the *m.* of the ass; Dt. 30. 14 the word is nigh unto thee, in thy *m.*, Ro. 10. 8; Jos. 1. 8 this book of the law shall not depart out of thy *m.*; 1 K. 22. 13 declare good unto the king with one *m.*; Job 9. 20 mine own *m.* shall condemn me; Ps. 71. 8 let my *m.* be filled with thy praise; 115. 5 they have *m.*, but they speak not; Pro. 13. 3 he that keepeth his *m.* keepeth his life; Is. 6. 7 laid the coal on my *m.*; 29. 13 this people draw near me with their *m.*, Mt. 15. 8; Is. 53. 7 yet he opened not his *m.*, Ac. 8. 32; Jer. 36. 4 wrote from the *m.* of Jeremiah, 27, 32; 45. 1; Mt. 15. 11 not that which goeth into the *m.* defileth; Lk. 19. 22 out of thine own *m.* will I judge thee; 21. 15 I will give you a *m.* and wisdom; 2 Cor. 6. 11 our *m.* is open unto you; Eph. 6. 19 that I may open my *m.* boldly + Gen. 45. 12; Ju. 7. 6; Ps. 49. 3; Jer. 32. 4; Am. 3. 12; Ro. 3. 19; Rev. 12. 16; 13. 5.

MOVE, Gen. 1. 2 the Spirit of God *m.* upon the face of the waters; Ps. 15. 5 he that doeth these things shall never be *m.*; Mt. 21. 10 all the city was *m.*, Ac. 21. 30; Mk. 15. 11 the chief priests *m.* the people; Ac. 20. 24 none of these things *m.* me; 2 Pet. 1. 21 spake as they were *m.* by the Holy Ghost + Lev. 11. 10; Ju. 13. 25; Ps. 10. 6; 1 Thes. 3. 3.

MOVING (*n.*), Jn. 5. 3 waiting for the *m.* of the water + Job 16. 5.

MOWER, Ps. 129. 7 wherewith the *m.* filleth not his hand.

MOWINGS, Am. 7. 1.

MOWN, Ps. 72. 6 like rain upon the *m.* grass.

MULTIPLY, Gen. 1. 22 be fruitful and *m.*, 28; 8. 17; 9. 7; 35. 11; 6. 1 when men began to *m.*, 22. 17 in *m.* I will *m.*, Heb. 6. 14; Is. 9. 3 thou hast *m.* the nation, and not increased the joy; Dan. 4. 1 peace be *m.* unto you, 6. 25; 1 Pet. 1. 2; 2 Pet. 1. 2; Jud. 2; Ac. 12. 24 the word of God grew and *m.*; 2 Cor. 9. 10 *m.* your seed sown + Gen. 28. 3; Ex. 1. 12; Ps. 107. 38.

MULTITUDE, Ex. 23. 2 thou shalt not follow a *m.* to do evil; Dt. 1. 10 as the stars for *m.*, 10. 22; 28.

62; Heb. 11. 12; Ps. 33. 16 no king saved by the *m.* of an host; 51. 1 according to the *m.* of thy mercies, Lam. 3. 32; Ps. 109. 30 I will praise him among the *m.*; Mt. 26. 47 while he yet spake, lo, a great *m.*, Mk. 14. 43; Lk. 22. 47 + Ps. 5. 7; Mt. 9. 36; Ac. 21. 22.

MURDER (*v.*), Ps. 10. 8; 94. 6; Jer. 7. 9; Hos. 6. 9.

MURDER (*n.*), Mt. 19. 18 thou shalt do no *m.*; Mk. 15. 7 who had committed *m.*, Lk. 23. 19 + Mt. 15. 19; Ro. 1. 29; Gal. 5. 21.

MURDERER, Nu. 35. 16 he is a *m.*: the *m.* shall surely be put to death, 17, 18, 21; Mt. 22. 7 destroyed those *m.*; Jn. 8. 44 he was a *m.* from the beginning; Ac. 3. 14 ye desired a *m.*; 1 Jn. 3. 15 whoso hateth his brother is a *m.* + Is. 1. 21; Ac. 7. 52; 28. 4; 1 Pet. 4. 15.

MURMUR, Ex. 15. 24 *m.* against Moses, 16. 2; 17. 3; Nu. 14. 2; 16. 41; Ps. 106. 25 but *m.* in their tents; Mk. 14. 5 they *m.* against her; Jn. 6. 41 the Jews *m.* at him; 1 Cor. 10. 10 neither *m.* ye as some of them *m.* + Jos. 9. 18.

MURMURERS, Jud. 16 these are *m.*, complainers.

MURMURING (*n.*), Jn. 7. 12; Ac. 6. 1.

MUSE, Ps. 39. 3 while I was *m.* the fire burned; Lk. 3. 15 *m.* in their hearts of John + Ps. 143. 5.

MUSIC, Dan. 3. 5 when ye hear all kinds of *m.*, 7, 10, 15 + 2 Ch. 7. 6; Am. 6. 5; Lk. 15. 25.

MUSICAL, 1 Ch. 16. 42 with *m.* instruments of God + Neh. 12. 36; Ecc. 2. 8.

MUSICIANS, Rev. 18. 22.

MUSTER, 2 K. 25. 19; Is. 13. 4; Jer. 52. 25.

MUTTER, Is. 8. 19; 59. 3.

MUTUAL, Ro. 1. 12 by the *m.* faith.

MUZZLE, Dt. 25. 4 thou shalt not *m.* the ox when he treadeth out the corn, 1 Cor. 9. 9; 1 Tim. 5. 18.

MYSTERY, Mt. 13. 11 it is given unto you to know the *m.*, Mk. 4. 11; Lk. 8. 10; 1 Cor. 2. 7 the wisdom of God in a *m.*; 14. 2 in the spirit he speaketh *m.*; Eph. 1. 9 made known to us the *m.* of his will; 5. 32 this is a great *m.*; 6. 19 to make known the *m.* of the gospel, Col. 1. 26, 27; 4. 3 + 1 Tim. 3. 9; Rev. 10. 7.

NAIL (*n.*), Ju. 4. 21 Jael took a *n.* of the tent; Is. 22. 23 as a *n.* in a sure place + Ezr. 9. 8; Ecc. 12. 11.

NAILING, Col. 2. 14 *n.* it to his cross.

NAKED, Gen. 3. 7 and they knew that they were *n.*, 10, 11; Job 1. 21 *n.* came I out of my mother's womb; Is. 58. 7 when thou seest the *n.*, that thou cover him; Ez. 18. 7 if he hath covered the *n.*, 16; Mt. 25. 36 I was *n.*, and ye clothed me, 43; Mk. 14. 52 fled from them *n.*; 2 Cor. 5. 3 being clothed, we shall not be found *n.*; Jas. 2. 15 if a brother or sister be *n.* + Ac. 19. 16; 1 Cor. 4. 11; Rev. 3. 17.

NAKEDNESS, Gen. 42. 9 to see the *n.* of the land, 12 + Gen. 9. 22; Ro. 8. 35; 2 Cor. 11. 27; Rev. 3. 18.

NAME (*n.*), Gen. 12. 8 called upon the *n.* of the Lord; 32. 28 thy *n.* shall be no more Jacob; Ex. 3. 15 this is my *n.* for ever; 6. 3 by my *n.* JEHOVAH; Ex. 34. 14 whose *n.* is Jealous; Dt. 12. 5 God shall choose to put his *n.* there, 14. 24; 1 K. 14. 21; 2 Ch. 12. 13; Neh. 1. 9; Jer. 7. 12; 1 Ch. 16. 8 call upon his *n.*, Ps. 105. 1; Is. 12. 4; Job 1. 21 blessed be the *n.* of the Lord, Ps. 113. 2; 22. 22 I will declare thy *n.* unto my brethren, Heb. 2. 12; Ps. 68. 4 by his *n.* JAH; 83. 18 whose *n.* alone is JEHOVAH; Pro. 22. 1 a good *n.* is rather to be chosen than riches; Is. 7. 14 shall call his *n.* Immanuel, Mt. 1. 23; Is. 9. 6 his *n.* shall be called Wonderful; 47. 4 the Lord of hosts is his *n.*; Zec. 6. 12 whose *n.* is The BRANCH; Mt. 10. 42 in the *n.* of a disciple; 21. 9 blessed is he that cometh in the *n.* of the Lord, 23. 39; Mk. 11. 9, 10; Lk. 13. 35; 19. 38; Jn. 12. 13; Mt. 24. 5 many shall come in my *n.*, Mk. 13. 6; Lk. 21. 8; 1. 13 thou shalt call his *n.* John; 10. 20 your *n.* are written in heaven; Jn. 5. 43 if another shall come in his own *n.*; 10. 3 calleth his own sheep by *n.*; 15. 21 these things will they do unto you for my *n.*'s sake; Ac. 2. 38 be baptized in the *n.* of Jesus; 4. 12 none other *n.* under heaven given among men; 1 Cor. 1. 13 were ye baptized in the *n.* of Paul, 15; Ph. 2. 9 a *n.* above every *n.*; Col. 3. 17 do all in the *n.* of the Lord Jesus; Rev. 3. 12 will write upon him the *n.* of my God; 9. 11 whose *n.* is Abaddon + Ex. 33. 12; Nu. 27. 4; Dt. 28. 58; Jos. 7. 9; Ju. 13. 18; 1 S. 25. 25; Ps. 20. 1; Is. 55. 13; Hos. 1. 6; Lk. 6. 22; Jn. 10. 25; Ac. 16. 18; Rev. 2. 17; 6. 8.

NAPKIN, Lk. 19. 20 I have kept laid up in a *n.*; Jn. 11. 44 bound about with a *n.*; 20. 7 the *n.* that was about his head.

NARROW, Mt. 7. 14 *n.* is the way + Is. 28. 20; 49. 19.

NARROWLY, Job 13. 27; Is. 14. 16.

NATION, Gen. 10. 32 by these were the *n.* divided; 18. 18 all the *n.* of the earth shall be blessed in him, 22. 18; 26. 4; Gal. 3. 8; Ex. 19. 6 an holy *n.*, 1 Pet. 2. 9; Lev. 20. 23 ye shall not walk in the manners of the *n.*; Nu. 14. 12 will make of thee a great *n.*, Dt. 9. 14; Ju. 3. 1 the *n.* which the Lord left; 1 Ch. 16. 20 they went from *n.* to *n.*, Ps. 105. 13; 57. 9 I will sing unto thee among the *n.*, 108. 3; 72. 11 all *n.* shall serve him, Jer. 27. 7; Dan. 7. 14; Is. 1. 4 ah sinful *n.*; 26. 2 the righteous *n.* which keepeth the truth; 55. 5 *n.* that knew not thee shall run unto thee; Jer. 5. 15 it is a mighty *n.*, it is an ancient *n.*; Ez. 37. 22 they shall be no more two *n.*; Mic. 4. 2 many *n.* shall come, and say; Mt. 21. 43 given to a *n.* bringing forth the fruits; Mk. 11. 17 shall be called of all *n.* the house of prayer; Lk. 7. 5 he loveth our *n.*; 12. 30 all these things do the *n.* seek after; Ac. 10. 28 to come unto one of another *n.*; Rev. 15. 4 all *n.* shall come and worship before thee + Gen. 25. 23; 35. 11; Dt. 7. 1; Is. 60. 22; Jer. 10. 7; Mal. 3. 12; Lk. 21. 25; Ac. 2. 5; Rev. 11. 18; 14. 6.

NATIVE, Jer. 22. 10.

NATIVITY, Gen. 11. 28; Rt. 2. 11; Ez. 21. 30.

NATURAL, Dt. 34. 7 his *n.* force abated; Ro. 1. 31 without *n.* affection, 2 Tim. 3. 3; 1 Cor. 2. 14 the *n.* man receiveth not the things of the Spirit + 2 Pet. 2. 12.

NATURALLY, Ph. 2. 20; Jud. 10.

NATURE, 1 Cor. 11. 14 doth not even *n.* itself teach you; Heb. 2. 16 he took not on him the *n.* of angels + 2 Pet. 1. 4.

NAUGHT, 2 K. 2. 19; Pro. 20. 14.

NAUGHTINESS, 1 S. 17. 28; Pro. 11. 6; Jas. 1. 21.

NAUGHTY, Pro. 6. 12; Jer. 24. 2.

NAVY, 1 K. 9. 26; 10. 11, 22.

NAZARITE, Nu. 6. 2 a vow of a *N.* to separate themselves; Ju. 13. 5 shall be a *N.* unto God, 7; 16. 17 + Lam. 4. 7; Am. 2. 11.

NEAR, Gen. 19. 20 this city is *n.* to flee unto; Nu. 16. 9 to bring you *n.* to himself, 10; Is. 50. 8 he is *n.* that justifieth me, who will contend; 57. 19 peace be to him that is *n.*; Mt. 24. 33 know that it is *n.*; Ro. 13. 11 our salvation *n.* than when we believed + Is. 46. 13; Joel 3. 14; Ob. 15.

NECESSARY, Job 23. 12; Ac. 15. 28; Tit. 3. 14.

NECESSITY, 1 Cor. 9. 16 *n.* is laid upon me; Ph. 4. 16 ye sent once and again unto my *n.*; Phn. 14 not be as it were of *n.*, but willingly + 2 Cor. 6. 4; 12. 10.

NECK, Jos. 10. 24 put your feet upon the *n.* of these kings; 1 S. 4. 18 his *n.* brake + Gen. 27. 16; 2 Ch. 36. 13; Ro. 16. 4.

NECROMANCER, Dt. 18. 11.

NEED (*n.*), Mt. 6. 8 for your Father knoweth what things ye have *n.* of, 32; Lk. 12. 30; Mt. 21. 3 the Lord hath *n.* of them, Mk. 11. 3; Lk. 19. 31, 34; Ac. 2. 45 parted them as every man had *n.*, 4. 35; Heb. 4. 16 grace to help in time of *n.*; 1 Jn. 3. 17 whoso hath goods, and see his brother have *n.* + Ph. 4. 12; 1 Pet. 1. 6.

NEED (*v.*), Ac. 17. 25 as though he *n.* any thing.

NEEDFUL, Lk. 10. 42 one thing is *n.* + Ph. 1. 24.

NEEDLEWORK, Ex. 26. 36; 28. 39; Ju. 5. 30; Ps. 45. 14.

NEEDY, Dt. 15. 11 open thine hand to thy *n.*; Ps. 9. 18 the *n.* shall not alway be forgotten; 40. 17 I am poor and *n.*, 70. 5 + Is. 32. 7.

NEGLECT, Heb. 2. 3 if we *n.* so great salvation + Col. 2. 23.

NEGLIGENT, 2 Ch. 29. 11; 2 Pet. 1. 12.

NEIGHBOUR, Lev. 19. 18 thou shalt love thy *n.*, Mt. 5. 43; 19. 19; 22. 39; Mk. 12. 31; Lk. 10. 27; Ro. 13. 9; Gal. 5. 14; Jas. 2. 8; Ps. 15. 3 nor doeth evil to his *n.*; Pro. 25. 17 withdraw thy foot from thy *n.*'s house; Jer. 31. 34 teach no more every man his *n.*, Heb. 8. 11; Mk. 12. 33 to love his *n.* as himself; Lk. 10. 29 who is my *n.*; Ro. 15. 2 let every one please his *n.* for his good + Pro. 26. 19; Jer. 22. 13; Lk. 1. 58.

NEPHEW, Job 18. 19; Is. 14. 22; 1 Tim. 5. 4.

NEST, Nu. 24. 21 thou puttest thy *n.* in a rock; Ps. 104. 17 where the birds make their *n.*; Mt. 8. 20 the birds of the air have *n.*, Lk. 9. 58 + Dt. 22. 6; Jer. 22. 23.

NET, Ps. 9. 15 in the *n.* which they hid is their foot taken, 35. 8; Pro. 1. 17 in vain the *n.* is spread in sight; Mt. 13. 47 the kingdom of heaven is like a *n.*; Lk. 5. 4 let down your *n.* for a draught; Jn. 21. 6 cast the *n.* on the right side of the ship + Ps. 141. 10; Mic. 7. 2.

NETWORK, Ex. 27. 4; 1 K. 7. 18; Is. 19. 9.

NEW, Ex. 1. 8 there arose up a *n.* king over Egypt; Nu. 16. 30 if the Lord make a *n.* thing; Ps. 33. 3 sing unto him a *n.* song, 96. 1; 98. 1; 144. 9; 149. 1; Is. 42. 10; Rev. 5. 9; Ecc. 1. 9 no *n.* thing under the sun; Is. 65. 17 I create *n.* heavens and a *n.* earth, 66. 22; 2 Pet. 3. 13; Rev. 21. 1; Mt. 13. 52 bringeth out of his treasure things *n.* and old; Eph. 4. 24 that ye put on the *n.* man, Col. 3. 10; Rev. 2. 17 a *n.* name written; 21. 5 I make all things *n.* + Is. 24. 7; 42. 9; Heb. 10. 20.

NEWNESS, Ro. 6. 4 walk in *n.* of life; 7. 6 serve in *n.* of spirit.

NEWS, Pro. 25. 25 good *n.* from a far country.

NIGH, Nu. 24. 17 I shall behold him, but not *n.*; Dt. 4. 7 who hath God so *n.* unto them; Ps. 145. 18 the Lord is *n.* unto all that call upon him; Lk. 21. 31 the kingdom of God is *n.* at hand; Eph. 2. 13 ye are made *n.* by the blood of Christ + Ps. 85. 9; Eph. 2. 17.

NIGHT, Gen. 1. 5 the darkness he called *N.*; Ex. 12. 42 a *n.* to be much observed; Ps. 19. 2 *n.* unto *n.* sheweth knowledge; 42. 8 and in the *n.* his song shall be with me; Is. 21. 11 watchman, what of the *n.*; Jn. 9. 4 the *n.* cometh when no man can work; Ro. 13. 12 the *n.* is far spent; Rev. 21. 25 there shall be no *n.* there, 22. 5 + Job 7. 4; Am. 5. 8; Lk. 21. 37; 1 Thes. 5. 5.

NIGHT WATCHES, Ps. 63. 6 I meditate on thee in the *n. w.*, 119. 148.

NINETY, Mt. 18. 12 doth he not leave the *n.* and nine, and seeketh, 13; Lk. 15. 4, 7 + Gen. 17. 17; 1 S. 4. 15.

NOBLE, Ac. 17. 11 the Bereans more *n.*; 1 Cor. 1. 26 not many *n.* are called + Ac. 24. 3.

NOBLEMAN, Lk. 19. 12 a *n.* went into a far country; Jn. 4. 46 a *n.* whose son was sick.

NOBLES, Ju. 5. 13; 2 Ch. 23. 20.

NOISE, 1 S. 4. 6 what meaneth the *n.* of this shout, 14; Ps. 66. 1 make a joyful *n.* unto God, 81. 1; 95. 1, 2; 98. 4, 6; 100. 1; Ez. 37. 7 as I prophesied, there was a *n.*; 2 Pet. 3. 10 the heavens shall pass away with a great *n.* + Is. 9. 5; 24. 18.

NOISED, Mk. 2. 1 it was *n.* that he was in the house; Lk. 1. 65 *n.* abroad, Ac. 2. 6.

NOISOME, Ps. 91. 3 shall deliver thee from the *n.* pestilence + Ez. 14. 21; Rev. 16. 2.

NOON, Ps. 55. 17 at *n.* will I pray; Am. 8. 9 the sun to go down at *n.* + Ac. 22. 6.

NOONDAY, Ps. 37. 6 bring forth thy judgement as *n.*; Is. 58. 10 thy darkness shall be as the *n.*

NOONTIDE, Jer. 20. 16.

NORTH, Ex. 26. 35 put the table on the *n.* side; Ps. 48. 2 on the sides of the *n.*, the city of the great King; Jer. 23. 8 which led Israel out of the *n.* country, 31. 8 + Is. 43. 6.

NORTHERN, Joel 2. 20 I will remove from you the *n.* army + Jer. 15. 12.

NOSE, Ps. 115. 6 *n.* have they, but they smell not + Job 41. 2.

NOSTRILS, Ex. 15. 8 with the blast of thy *n.* the waters were gathered; Is. 2. 22 whose breath is in his *n.* + Nu. 11. 20; 2 S. 22. 16; Ps. 18. 15.

NOTE (*v.*), 2 Thes. 3. 14 *n.* that man + Is. 30. 8; Dan. 10. 21.

NOTE (*n.*), Ro. 16. 7 who are of *n.* among the apostles.

NOTHING, Is. 40. 17 all nations before him are as *n.*, 41. 29; Lam. 1. 12 is it *n.* to you; Jn. 15. 5 without me ye can do *n.*; 1 Cor. 13. 2 and have not charity, I am *n.*; 2 Cor. 6. 10 as having *n.*, and yet possessing all things + Is. 41. 24; 1 Cor. 8. 2.

NOUGHT, Gen. 29. 15 shouldest thou therefore serve me for *n.*; Ps. 33. 10 bringeth the counsel of the heathen to *n.*; Mk. 9. 12 must suffer, and be set at *n.*, Lk. 23. 11; Ac. 4. 11 the stone set at *n.* of you builders; 5. 38 if this work be of men, it will come to *n.*; 1 Cor. 1. 28 to bring to *n.* things that are + Dt. 15. 9; 2 Thes. 3. 8.

NOURISH, Is. 1. 2 I have *n.* and brought up children; Eph. 5. 29 *n.* it, as the Lord the church; 1 Tim. 4. 6 *n.* up in the words of faith + Gen. 45. 11.

NOURISHER, Rt. 4. 15.

NOURISHMENT, Col. 2. 19 by joints and bands having *n.*

NUMBER (*n.*), 1 Ch. 27. 23 David took not the *n.* of them; Ps. 147. 4 he telleth the *n.* of the stars; Rev. 13. 18 his *n.* is Six hundred threescore and six + Nu. 14. 34; Ps. 71. 15; 105. 12.

NUMBER (*v.*), Nu. 1. 19 he *n.* them in the wilderness of Sinai; 2 S. 24. 2 go now and *n.* the people, 4; 1 Ch. 21. 2; Ps. 90. 12 so teach us to *n.* our days; Dan. 5. 26 God hath *n.* thy kingdom; Ac. 1. 17 for he was *n.* with us; Rev. 7. 9 a great multitude, which no man could *n.* + Gen. 16. 10; 1 K. 3. 8; Job 38. 37.

NURSE (*n.*), 1 Thes. 2. 7 as a *n.* cherisheth her children + 2 S. 4. 4; 2 K. 11. 2.

NURSE (*v.*), Ex. 2. 9 take this child away, and *n.* it for me; Nu. 11. 12 as a *n.* father; Is. 49. 23 kings shall be thy *n.* fathers; 60. 4 thy daughters shall be *n.* at thy side.

OAR, Ez. 27. 6, 29.

OATH, Gen. 26. 3 perform the *o.* which I sware to Abraham, Dt. 7. 8; Ps. 105. 9; Jer. 11. 5; Nu. 30. 2 if a man swear an *o.* to bind his soul, 10; Mt. 14. 7 promised with an *o.* to give her; Lk. 1. 73 the *o.* which he sware to our father; Heb. 6. 17 God confirmed it by an *o.*; Jas. 5. 12 swear not by the earth, neither by any other *o.* + 1 K. 18. 10; Mt. 26. 72; Heb. 7. 28.

OBEDIENCE, Ro. 1. 5 for *o.* to the faith; 5. 19 by the *o.* of one shall many be made righteous; Heb. 5. 8 though he were a Son, yet learned he *o.* + Ro. 6. 16; 1 Pet. 1. 2.

OBEDIENT, Eph. 6. 5 servants, be *o.* to your masters, Tit. 2. 9; 2. 5 *o.* to their own husbands + 1 Pet. 1. 14.

OBEY, Gen. 22. 18 be blessed, because thou hast *o.*; Dt. 21. 18 which will not *o.* the voice of his father, 20; 1 S. 15. 22 to *o.* is better than sacrifice; Jer. 35. 14 Rechabites *o.* their father's commandment; Ac. 5. 29 we ought to *o.* God rather than man; Ro. 10. 16 they have not all *o.* the gospel; Eph. 6. 1 children, *o.* your parents, Col. 3. 20; 3. 22 servants, *o.* in all things your masters; Heb. 11. 8 by faith Abraham *o.*; 1 Pet. 3. 6 Sarah *o.* Abraham; 4. 17 what shall the end be of them that *o.* not the gospel + Jos. 22. 2; Ju. 2. 2; 1 S. 28. 18; Ps. 18. 44; Ac. 7. 39.

OBJECT, Ac. 24. 19.

OBSCURITY, Is. 58. 10 then shall thy light rise in *o.* + Is. 29. 18; 59. 9.

OBSERVATION, Lk. 17. 20 the kingdom of God cometh not with *o.*

OBSERVE, Gen. 37. 11 but his father *o.* the saying; Is. 42. 20 seeing many things, but thou *o.* not; Mt. 28. 20 teaching them to *o.* all things; Mk. 10. 20 all these have I *o.* from my youth + 1 K. 20. 33; Ps. 119. 34; Hos. 14. 8; Mk. 6. 20.

OBSERVER of times, Dt. 18. 10, 14.

OBSTINATE, Dt. 2. 30; Is. 48. 4.

OBTAIN, Hos. 2. 23 have mercy upon her that had not *o.* mercy; Lk. 20. 35 worthy to *o.* that world; Ro. 11. 7 the election hath *o.* it; Heb. 8. 6 hath he *o.* a more excellent ministry; 1 Pet. 2. 10 which had not *o.* mercy, but now have *o.* + Heb. 11. 4.

OCCASION, Dan. 6. 4 sought to find *o.*; Ro. 7. 8 sin taking *o.* by the commandment, 11; 2 Cor. 11. 12 cut off *o.* from them which desire *o.* + Gen. 43. 18; 1 Tim. 5. 14.

OCCUPATION, Gen. 46. 33; Ac. 19. 25.

OCCUPIERS, Ez. 27. 27.

ODIOUS, 1 Ch. 19. 6; Pro. 30. 23.

ODOUR, Jn. 12. 3 the house was filled with the *o.* of the ointment; Ph. 4. 18 an *o.* of a sweet smell; Rev. 5. 8 harps and golden vials full of *o.* + Rev. 18. 13.

OFFENCE, Mt. 16. 23 thou art an *o.* unto me; Ro. 5. 16 the free gift is of many *o.* unto justification; 14. 20 it is evil for that man who eateth with *o.*; 1 Cor. 10. 32 give none *o.* in any thing, 2 Cor. 6. 3+2 Cor. 11. 7.

OFFEND, Pro. 18. 19 a brother *o.* is harder to be won; Mt. 11. 6 blessed is he who shall not be *o.*, Lk. 7. 23; Mt. 18. 21 by and by he is *o.*, Mk. 4. 17; Mt. 13. 41 gather all things that *o.*; 26. 31 all ye shall be *o.* because of me, Mk. 14. 27; Jn. 16. 1 that ye should not be *o.*; 1 Cor. 8. 13 if meat make my brother to *o.*; Jas. 3. 2 in many things we *o.* all+Mt. 13. 57; Jn. 6. 61; Ro. 14. 21.

OFFENDER, Is. 29. 21; Ac. 25. 11.

OFFER, Ex. 29. 36 thou shalt *o.* every day a bullock; Ju. 5. 2 the people willingly *o.* themselves, 9; Ph. 2. 17 if I be *o.* upon the service of your faith; 2 Tim. 4. 6 I am now ready to be *o.*; Heb. 5. 1 that he may *o.* both gifts and sacrifices; 9. 14 *o.* himself without spot to God; 25 nor yet that he should *o.* himself often+Nu. 28. 24; 2 Ch. 17. 16; Heb. 7. 27.

OFFERING (*n.*), Gen. 4. 3 Cain brought an *o.* unto the Lord; Ex. 29. 24 wave them for a wave *o.*, 26; Lev. 7. 30; Ex. 29. 27 the shoulder of the heave *o.*; Lev. 6. 25 this is the law of the sin *o.*, 7. 37; 7. 11 this is the law of the sacrifice of peace *o.*, 13, 37; Nu. 7. 11 offer their *o.*, each prince on his day; 1 K. 3. 15 Solomon offered peace *o.*, 8. 63; Neh. 10. 34 cast lots for the wood *o.*; Is. 53. 10 thou shalt make his soul an *o.* for sin; Am. 5. 25 offered unto me *o.* forty years; Mal. 3. 4 *o.* of Judah and Jerusalem be pleasant; Ro. 15. 16 the *o.* up of the Gentiles; Heb. 10. 14 by one *o.* he hath perfected for ever+Ex. 25. 2; 2 Ch. 31. 12; Mal. 1. 10; Ac. 24. 17.

OFFICE, Gen. 41. 13 me he restored unto mine *o.*; Ex. 29. 9 the priest's *o.* shall be theirs; Ps. 109. 8 let another take his *o.*; Ro. 12. 4 all members have not the same *o.*+1 Ch. 6. 32.

OFFICER, Gen. 37. 36 Potiphar an *o.* of Pharaoh's; Ex. 5. 15 the *o.* of Israel cried unto Pharaoh; 1 K. 4. 7 Solomon had twelve *o.* over all Israel; Mt. 5. 25 the judge deliver thee to the *o.*, Lk. 12. 58; Jn. 7. 32 the chief priests sent *o.*+Is. 60. 17; Jn. 18. 3; Ac. 5. 22.

OFFSCOURING, 1 Cor. 4. 13 the *o.* of all things+Lam. 3. 45.

OFFSPRING, Ac. 17. 28 for we are also his *o.*, 29; Rev. 22. 16 the root and the *o.* of David.

OIL, Gen. 28. 18 Jacob poured *o.* upon the top of it, 35. 14; Dt. 11. 14 that thou mayest gather in thy wine and *o.*; 1 S. 10. 1 Samuel took a vial of *o.*; Ps. 23. 5 thou anointest my head with *o.*; Is. 61. 3 the *o.* of joy for mourning; Mic. 6. 7 will the Lord be pleased with ten thousands of rivers of *o.*; Mt. 25. 3 the foolish took no *o.*; Lk. 10. 34 pouring in *o.* and wine+1 K. 1. 39; Neh. 10. 37; Ps. 109. 18; Lk. 7. 46.

OILED, Ex. 29. 23; Lev. 8. 26.

OINTMENT, Ex. 30. 25 make oil of holy *o.*; Ps. 133. 2 like the precious *o.* on the head; Song 1. 3 thy name is as *o.* poured forth; Mt. 26. 7 a box of precious *o.*, Mk. 14. 3; Lk. 7. 37; 7. 38 and anointed his feet with *o.*, 46; Jn. 12. 3 Mary took a pound of *o.*+Lk. 23. 56; Jn. 11. 2.

OLD, Gen. 21. 2 son in his *o.* age; Lev. 19. 32 honour the face of the *o.* man; 1 S. 2. 22 Eli was very *o.*; 1 K. 12. 6 consulted with the *o.* men; Ps. 37. 25 I have been young, and now am *o.*; 44. 1 what work thou didst in the times of *o.*; 77. 5 I have considered the days of *o.*; Pro. 22. 6 when he is *o.*, he will not depart from it; Is. 46. 4 even to your *o.* age I am he; Mt. 5. 21 it was said by them of *o.* time, 27, 33; Lk. 1. 18 I am an *o.* man; 5. 39 the *o.* is better; Jn. 3. 4 a man be born when he is *o.*; 21. 18 when thou shalt be *o.*, another shall gird thee; 2 Cor. 5. 17 *o.* things are passed away; Eph. 4. 22 put off the *o.* man, Col. 3. 9; Heb. 8. 13 he hath made the first *o.*+Gen. 6. 4; Ex. 10. 9; Lev. 25. 22; 26. 10; 2 S. 20. 18; Ps. 148. 12; Ac. 15. 21.

OLDNESS, Ro. 7. 6 that we should serve not in the *o.* of the letter.

OLIVEYARD, Ex. 23. 11; Jos. 24. 13.

OMITTED, Mt. 23. 23 *o.* the weightier matters of the law.

OMNIPOTENT, Rev. 19. 6 the Lord God *o.* reigneth.

OPEN (*adj.*), 1 S. 3. 1 there was no *o.* vision; Neh. 1. 6 let thine eyes be *o.*; 1 Tim. 5. 24 some men's sins are *o.* beforehand; Rev. 3. 8 I have set before thee an *o.* door +Nu. 19. 15; Jer. 32. 19.

OPEN (*v.*), Gen. 42. 27 one of them *o.* his sack, 43. 21; 44. 11; Ps. 40. 6 mine ears hast thou *o.*; 81. 10 *o.* thy mouth wide, and I will fill it; Is. 22. 22 *o.*, and none shall shut; Ez. 1. 1 the heavens were *o.*, Mt. 3. 16; Mk. 1. 10; Lk. 3. 21; Ac. 7. 56; Dan. 7. 10 the books were *o.*; Mal. 3. 10 if I will not *o.* you the windows of heaven; Mt. 25. 11 Lord, Lord, *o.* to us, Lk. 13. 25; Mk. 7. 34 that is, Be *o.*; Lk. 4. 17 when he had *o.* the book; Ac. 5. 19 the angel by night *o.* the prison doors; 14. 27 had *o.* the door of faith unto the Gentiles; 16. 14 whose heart the Lord *o.*; Rev. 3. 7 he that *o.*, and no man shutteth+2 K. 9. 10; 2 Ch. 29. 3; Ps. 38. 13; Is. 14. 17; 42. 20.

OPENING (*n.*), Is. 61. 1 the *o.* of the prison to them that are bound +Ez. 29. 21.

OPENLY, Ps. 98. 2 his righteousness hath he *o.* shewed; Mt. 6. 4 thy Father shall reward thee *o.*, 6, 18; Mk. 8. 32 he spake that saying *o.*; Jn. 11. 54 Jesus walked no more *o.*; Ac. 10. 40 and shewed him *o.*+Jn. 7. 13.

OPERATION, Ps. 28. 5 they regard not the *o.* of his hands; 1 Cor. 12. 6 there are diversities of *o.*+Is. 5. 12; Col. 2. 12.

OPINION, 1 K. 18. 21; Job 32. 6.

OPPORTUNITY, Mt. 26. 16 he sought *o.* to betray him, Lk. 22. 6; Gal. 6. 10 as we have *o.*, let us do good; Ph. 4. 10 but ye lacked *o.*+Heb. 11. 15.

OPPOSE, Ac. 18. 6; 2 Thes. 2. 4; 2 Tim. 2. 25.

OPPOSITIONS, 1 Tim. 6. 20.

OPPRESS, Lev. 25. 14 ye shall not *o.* one another, 17; Ps. 10. 18 judge the fatherless and *o.*, 103. 6; 146. 7; Pro. 14. 31 he that *o.* the poor reproacheth, 22. 16; Is. 1. 17 relieve the *o.*; 38. 14 I am *o.*, undertake for me; 53. 7 he was *o.* and afflicted, yet he opened not; Ez. 18. 7 hath not *o.* any, 16; Ac. 10. 38 healing all that were *o.* of the devil; Jas. 2. 6 do not rich men *o.* you+Is. 58. 6; Hos. 5. 11; Zep. 3. 1.

OPPRESSION, Ex. 3. 9 I have seen the *o.* wherewith+2 K. 13. 4; Is. 5. 7.

OPPRESSOR, Ps. 72. 4 he shall break in pieces the *o.*; Is. 9. 4 thou hast broken the rod of his *o.*+Is. 3. 12.

ORACLE, 2 S. 16. 23 enquired at the *o.* of God; Ps. 28. 2 I lift up my hands toward thy holy *o.*; Ac. 7. 38 who received the lively *o.*; Ro. 3. 2 committed the *o.* of God; 1 Pet. 4. 11 let him speak as the *o.* of God+1 K. 8. 6; 2 Ch. 4. 20; Heb. 5. 12.

ORATION, Ac. 12. 21.

ORATOR, Ac. 24. 1 a certain *o.* named Tertullus+Is. 3. 3.

ORCHARD, Ecc. 2. 5; Song 4. 13.

ORDAIN, Ps. 81. 5 this he *o.* in Joseph; Mk. 3. 14 Jesus *o.* twelve; Ac. 1. 22 one be *o.* to be a witness; 1 Cor. 7. 17 so *o.* I in all the churches; Gal. 3. 19 the law was *o.* by angels; Heb. 5. 1 every high priest is *o.* for men, 8. 3+Hab. 1. 12; Jn. 15. 16; Eph. 2. 10; Jud. 4.

ORDER (*n.*), 1 Ch. 6. 32 waited according to their *o.*; Ps. 110. 4 after the *o.* of Melchizedek, Heb. 5. 6, 10; 6. 20; 7. 11, 17, 21; 1 Cor. 11. 34 the rest will I set in *o.* when I come; Col. 2. 5 beholding your *o.* and stedfastness; Heb. 7. 11 not be called after the *o.* of Aaron+1 Ch. 23. 31; 1 Cor. 16. 1; Tit. 1. 5.

ORDER (*v.*), Ex. 27. 21 Aaron and his sons shall *o.* it, Lev. 24. 3, 4+Ju. 13. 12.

ORDERLY, Ac. 21. 24 thou walkest *o.*

ORDINANCE, Ex. 12. 14 the passover, by an *o.* for ever, 24, 43; 13. 10; Lev. 18. 4 ye shall keep mine *o.*, 30; 22. 9; 2 Ch. 33. 8; Ez. 11. 20; 43. 11; 1 Cor. 11. 2; Eph. 2. 15 law of commandments contained in *o.*; Col. 2. 20 why are ye subject to *o.*; Heb. 9. 1 had *o.* of divine service+Ex. 18. 20; Is. 24. 5.

ORDINARY, Ez. 16. 27.

ORGAN, Gen. 4. 21 father of such as handle the *o.*; Ps. 150. 4 praise him with the timbrel and *o.*+Job 21. 12; 30. 31.

ORNAMENT, Pro. 1. 9 an *o.* of grace unto thy head; Jer. 2. 32

can a maid forget her *o.*; 1 Pet. 3. 4 the *o.* of a meek and quiet spirit + Is. 49. 18.

ORPHANS, Lam. 5. 3.

OURSELVES, Ps. 100. 3 it is he that hath made us, and not we *o.*; Lk. 22. 71 we *o.* have heard, Jn. 4. 42; 2 Cor. 1. 9 should not trust in *o.*; 4. 5 we preach not *o.* + Gal. 2. 17.

OUTCAST, Ps. 147. 2 he gathereth the *o.* of Israel, Is. 11. 12; 56. 8 + Is. 16. 3.

OUTER, UTTER, Mt. 8. 12 into *o.* darkness, 22. 13; 25. 30 + Ez. 46. 21; 47. 2.

OUTLIVE, Ju. 2. 7.

OUTRAGEOUS, Pro. 27. 4.

OUTRUN, Jn. 20. 4 the other disciple did *o.* Peter.

OUTSIDE, Mt. 23. 25 make clean the *o.* of the cup, Lk. 11. 39.

OUTSTRETCHED, Dt. 26. 8 the Lord brought us out with an *o.* arm + Jer. 21. 5; 27. 5.

OUTWARD, Mt. 23. 27 appear beautiful *o.*; 2 Cor. 4. 16 though our *o.* man perish; 1 Pet. 3. 3 not that *o.* adorning + Ez. 40. 17.

OUTWARDLY, Mt. 23. 28 ye *o.* appear righteous; Ro. 2. 28 he is not a Jew which is one *o.*

OVEN, Mal. 4. 1 that shall burn as an *o.*; Mt. 6. 30 to morrow is cast into the *o.*, Lk. 12. 28 + Lev. 2. 4; Hos. 7. 4.

OVERCOME, Nu. 13. 30 we are well able to *o.* it; Jn. 16. 33 I have *o.* the world; Ro. 3. 4 mightest *o.* when thou art judged; 1 Jn. 2. 13 ye have *o.* the wicked one, 14; 5. 4 whatsoever is born of God *o.* the world; Rev. 2. 7 to him that *o.* will I give; 12. 11 they *o.* him by the blood of the Lamb + Ac. 19. 16; Rev. 17. 14.

OVERDRIVE, Gen. 33. 13.

OVERFLOW, Ps. 69. 2 the floods *o.* me; 2 Pet. 3. 6 world being *o.* with water + Is. 30. 28; Ez. 38. 22.

OVERLAY, Ex. 25. 11 *o.* the ark with pure gold, 24; 30. 3; 2 Ch. 4. 9 he *o.* the doors of them with brass.

OVERMUCH, Ecc. 7. 16 be not righteous *o.* + 2 Cor. 2. 7.

OVERPAST, Ps. 57. 1; Is. 26. 20.

OVERRUN, 2 S. 18. 23; Na. 1. 8.

OVERSEER, Ac. 20. 28 the Holy Ghost hath made you *o.* + Gen. 39. 4; 2 Ch. 2. 18.

OVERSHADOW, Mt. 17. 5 a cloud *o.* them, Mk. 9. 7; Lk. 9. 34; 1. 35 the power of the Highest shall *o.* thee.

OVERSIGHT, Gen. 43. 12 peradventure it was an *o.*; Nu. 3. 32 have the *o.* of them that keep the charge; 1 Pet. 5. 2 taking the *o.* not by constraint + 1 Ch. 9. 23.

OVERSPREAD, Gen. 9. 19 of them was the whole earth *o.*

OVERTAKE, Am. 9. 13 the plowman shall *o.* the reaper; Gal. 6. 1 brethren, if a man be *o.* in a fault + Ex. 15. 9.

OVERTHROW (*v.*), Gen. 19. 25 God *o.* those cities, 29; Jon. 3. 4 yet forty days, and Nineveh shall be *o.*; Ac. 5. 39 if it be of God, ye cannot *o.* it; 1 Cor. 10. 5 they were *o.* in the wilderness; 2 Tim. 2. 18 have erred, and *o.* the faith of some + Dan. 11. 41.

OVERTHROW (*n.*), Gen. 19. 29; 2 Pet. 2. 6.

OVERTURN, Ju. 7. 13; Ez. 21. 27.

OVERWHELM, Ps. 77. 3 my spirit was *o.*, 142. 3; 143. 4 + Ps. 124. 4.

OWE, Mt. 18. 24 one which *o.* him ten thousand talents; Lk. 7. 41 the one *o.* five hundred pence, and the other fifty; 16. 5 how much *o.* thou, 7; Ro. 13. 8 *o.* no man any thing, but to love + Phn. 18, 19.

OWN (*adj.*), Dt. 24. 16 every man shall be put to death for his *o.* sin, 2 K. 14. 6; 2 Ch. 25. 4; 1 Ch. 29. 14 of thine *o.* have we given thee; Mt. 20. 15 to do what I will with mine *o.*; Jn. 1. 11 he came unto his *o.*; 1 Cor. 6. 19 ye are not your *o.*; 13. 5 seeketh not her *o.*; Ph. 2. 21 all seek their *o.* + Ju. 7. 2; Ps. 12. 4; Ac. 5. 4.

OWN (*v.*), Lev. 14. 35; Ac. 21. 11.

OWNER, Ac. 27. 11 the centurion believed the *o.* of the ship + Lk. 19. 33.

PACES, 2 S. 6. 13.

PACIFY, Est. 7. 10; Pro. 16. 14; Ecc. 10. 4.

PAIN, Ps. 116. 3 and the *p.* of hell gat hold upon me; Ro. 8. 22 the whole creation travaileth in *p.*; Rev. 21. 4 neither shall there be any more *p.* + Na. 2. 10.

PAINED, Ps. 55. 4; Joel 2. 6; Rev. 12. 2.

PAINFULNESS, 2 Cor. 11. 27 in weariness and *p.*

PAINT, 2 K. 9. 30; Jer. 22. 14.

PALACE, Neh. 1. 1 I was in Shushan the *p.*; Mt. 26. 58 unto the high priest's *p.*, Mk. 14. 54; Lk. 11. 21 when a strong man keepeth his *p.*; Ph. 1. 13 my bonds are manifest in all the *p.* + Neh. 7. 2; Ps. 45. 15; Is. 32. 14.

PALE, Rev. 6. 8 behold a *p.* horse + Is. 29. 22.

PALENESS, Jer. 30. 6.

PALM, Is. 49. 16 graven thee on the *p.* of my hands; Mt. 26. 67 smote him with the *p.* of their hands, Mk. 14. 65; Jn. 18. 22; Rev. 7. 9 *p.* in their hands + Lev. 14. 15; 2 K. 9. 35.

PALM BRANCHES, Neh. 8. 15.

PALSY, Mt. 4. 24 those that had the *p.*, 9. 2; Mk. 2. 3; Lk. 5. 18; Mt. 8. 6 my servant lieth at home sick of the *p.*; 9. 2 Jesus said unto the sick of the *p.*, Son, Mk. 2. 5; Ac. 9. 33 Eneas, who was sick of the *p.* + Ac. 8. 7.

PAN, Ex. 27. 3; Lev. 2. 5; 7. 9.

PANGS, Jer. 50. 43 and *p.* as of a woman in travail, Mic. 4. 9.

PANNAG, Ez. 27. 17.

PANT, Ps. 42. 1 as the hart *p.*, so *p.* my soul after thee; 119. 131 I opened my mouth and *p.* + Ps. 38. 10; Is. 21. 4.

PAPER, 2 Jn. 12 I would not write with *p.* and ink + Is. 19. 7.

PAPS, Lk. 11. 27; 23. 29.

PARABLE, Nu. 23. 7 Balaam took up his *p.* and said; Ps. 49. 4 I will incline mine ear to a *p.*; Mt. 24. 32 now learn a *p.* of the fig tree, Mk. 13. 28; Lk. 21. 29; Mk. 12. 12 he had spoken the *p.* against them, Lk. 20. 19; 8. 10 but to others in *p.* + Job 27. 1; Ez. 24. 3.

PARADISE, Lk. 23. 43 to day shalt thou be with me in *p.* + 2 Cor. 12. 4; Rev. 2. 7.

PARCHED, Is. 35. 7; Jer. 17. 6.

PARCHMENTS, 2 Tim. 4. 13 especially the *p.*

PARDON, Ex. 23. 21 he will not *p.* your transgressions; Neh. 9. 17 thou art a God ready to *p.*; Is. 40. 2 her iniquity is *p.*; Mic. 7. 18 who is a God like unto thee, that *p.* iniquity + 1 S. 15. 25.

PARENTS, Lk. 21. 16 ye shall be betrayed both by *p.* and brethren + Lk. 2. 27.

PARLOUR, Ju. 3. 20; 1 S. 9. 22; 1 Ch. 28. 11.

PART (*n.*), Gen. 47. 24 four *p.* shall be your own; Jos. 22. 25 ye have no *p.* in the Lord, 27; 2 S. 20. 1 we have no *p.* in David; Job 26. 14 these are *p.* of his ways; Mk. 9. 40 he that is not against us is on our *p.*; Lk. 10. 42 Mary hath chosen that good *p.*; Jn. 13. 8 if I wash thee not, thou hast no *p.* with me; Ro. 11. 25 blindness in *p.* is happened to Israel; 1 Cor. 13. 9 we know in *p.*, and we prophesy in *p.*; Rev. 22. 19 God shall take away his *p.* out of the book + 2 Cor. 1. 14; 2. 5; Heb. 2. 14; 1 Pet. 4. 14; Rev. 11. 13.

PART (*v.*), 2 K. 2. 14 the waters *p.* hither and thither; Lk. 24. 51 he was *p.* from them + Job 38. 24.

PARTAKE, Ro. 11. 17 *p.* of the root and fatness.

PARTAKER, Mt. 23. 30 *p.* with them in the blood of the prophets; 1 Cor. 10. 17 all *p.* of that one bread; 1 Tim. 5. 22 neither be *p.* of other men's sins; 2 Pet. 1. 4 ye might be *p.* of the divine nature + 1 Cor. 10. 30; Eph. 5. 7; 1 Tim. 6. 2.

PARTIAL, Jas. 2. 4 are ye not then *p.* + Mal. 2. 9.

PARTIALITY, 1 Tim. 5. 21 doing nothing by *p.* + Jas. 3. 17.

PARTICULAR, 1 Cor. 12. 27; Eph. 5. 33.

PARTITION, Eph. 2. 14 hath broken down the middle wall of *p.* + 1 K. 6. 21.

PARTLY, 1 Cor. 11. 18; Heb. 10. 33.

PARTNER, Lk. 5. 10 James and John, which were *p.* with Simon; 2 Cor. 8. 23 Titus, he is my *p.* + Phn. 17.

PASS, Ex. 12. 13 when I see the blood, I will *p.* over you, 23; 33. 22 I will cover thee, while my glory *p.* by; Dt. 3. 18 *p.* over armed before your brethren, Jos. 1. 14; Dt. 9. 1 thou art to *p.* over Jordan this day, 11. 31; 27. 2; Jos. 1. 11; 3. 6, 14; 4. 5; 3. 16 they *p.* over right against Jericho; 1 K. 19. 11 the Lord *p.* by; Is. 34. 10 none shall *p.* through it for ever and ever; 43. 2 when thou *p.* through the waters; Lk. 10. 31 *p.* by on the other side, 32; 11. 42 and *p.* over judgement; 16. 26 they which would *p.* from hence to you cannot; Jn. 5. 24 is *p.* from death unto life, 1 Jn. 3. 14; 1 Cor. 16. 5 when I shall *p.* through Macedonia + Ex. 34. 6; Ps. 8. 8; 48. 4; Zec. 7. 14; Mt. 8. 28.

PASSAGE, Nu. 20. 21 Edom refused to give Israel *p.*; Ju. 12. 6 slew him at the *p.* of Jordan + Jos. 22. 11; Jer. 22. 20.

PASSENGERS, Pro. 9. 15; Ez. 39. 11.

PASSION, Ac. 1. 3 shewed himself alive after his *p.*; 14. 15 men of like *p.* with you + Jas. 5. 17.

PASSOVER, Ex. 12. 11 it is the Lord's *p.*, 27; Lev. 23. 5; Nu. 28. 16; 9. 5 they kept the *p.* at even, Jos. 5. 10; 2 K. 23. 22 not holden such a *p.* from the days of the judges, 2 Ch. 35. 1; 30. 15 then they killed the *p.* in the second month; Jn. 2. 13 the Jews' *p.* was at hand, 11. 55; 1 Cor. 5. 7 Christ our *p.* is sacrificed + Jn. 2. 23.

PAST, Dt. 4. 32 ask now of the days that are *p.*; Mt. 14. 15 the time is now *p.*, Mk. 6. 35; Ac. 14. 16 in times *p.* suffered all nations to walk; Ro. 11. 30 ye in times *p.* have not believed God; 1 Pet. 2. 10 which in time *p.* were not a people; 4. 3 the time *p.* of our life may suffice + Ecc. 3. 15; Rev. 9. 12.

PASTOR, Jer. 23. 1 woe be unto the *p.* that destroy; Eph. 4. 11 some *p.* and teachers + Jer. 12. 10.

PASTURE, Ps. 74. 1 the sheep of thy *p.*, 79. 13; 100. 3; 95. 7 we are the people of his *p.*; Jn. 10. 9 go in and out, and find *p.* + Is. 30. 23; Joel 2. 22.

PATH, Ps. 16. 11 thou wilt shew me the *p.* of life; 23. 3 he leadeth me in the *p.* of righteousness; 139. 3 thou compassest my *p.*; Jer. 6. 16 ask for the old *p.*; Mt. 3. 3 make his *p.* straight, Mk. 1. 3; Lk. 3. 4 + Job 28. 7; Ps. 119. 35.

PATHWAY, Pro. 12. 28.

PATIENCE, Mt. 18. 26 have *p.* with me; Lk. 21. 19 in your *p.* possess ye your souls; Ro. 15. 4 through *p.* and comfort of the scriptures; 2 Cor. 6. 4 ministers of God in much *p.*; Heb. 6. 12 through faith and *p.* inherit; Jas. 1. 4 but let *p.* have her perfect work; Rev. 2. 2 I know thy *p.*, 19 + Lk. 8. 15; 1 Tim. 6. 11; Jas. 5. 7.

PATIENT, Ecc. 7. 8 *p.* in spirit is better than the proud in spirit; 1 Thes. 5. 14 be *p.* toward all men, Jas. 5. 7 + 1 Tim. 3. 3; 2 Tim. 2. 24.

PATIENTLY, Ps. 37. 7 wait *p.* for him; 40. 1 I waited *p.* for the Lord + Ac. 26. 3.

PATRIARCH, Ac. 2. 29; 7. 8; Heb. 7. 4.

PATRIMONY, Dt. 18. 8.

PATTERN, Ex. 25. 40 make them after their *p.*, Heb. 8. 5; 9. 23 it was necessary that the *p.* of things + Tit. 2. 7.

PAVED, Ex. 24. 10; Song 3. 10.

PAVEMENT, Jn. 19. 13 a place called the *P.* + 2 K. 16. 17; Ez. 40. 17.

PAVILION, 2 S. 22. 12 he made darkness *p.*, Ps. 18. 11; 27. 5 he shall hide me in his *p.*, 31. 20 + 1 K. 20. 12.

PAW, Lev. 11. 27; 1 S. 17. 37.

PAY, Ps. 50. 14 *p.* thy vows unto the most High; Mt. 5. 26 till thou hast *p.* the uttermost farthing, Lk. 12. 59 + Ecc. 5. 4.

PAYMENT, Mt. 18. 25.

PEACE, Mk. 4. 39 *p.*, be still.

PEACE (*n.*), Nu. 6. 26 lift up his countenance and give thee *p.*; 2 K. 9. 18 what hast thou to do with *p.*, 19, 22; Ps. 29. 11 the Lord will bless his people with *p.*; 85. 8 he will speak *p.* unto his people; Is. 32. 17 the work of righteousness shall be *p.*; 48. 22 there is no *p.* to the wicked, 57. 21; 59. 8 the way of *p.* they know not, Ro. 3. 17; Jer. 6. 14 *p.*, *p.*; when there is no *p.*, 8. 11; Mic. 5. 5 this man shall be the *p.*; Mt. 10. 13 let your *p.* come upon it, Lk. 10. 6; Mt. 10. 34 think not that I am come to send *p.*, Lk. 12. 51; 2. 14 and on earth *p.*, good will toward men; 10. 5 *p.* be to this house; Jn. 16. 33 that in me ye might have *p.*; Ro. 1. 7 *p.* from God our Father, 1 Cor. 1. 3; 2 Cor. 1. 2; Gal. 1. 3; Eph. 1. 2; Ph. 1. 2; Ro. 14. 19 follow the things which make for *p.*; 15. 33 the God of *p.* be with you all; Ph. 4. 7 *p.* of God, which passeth all understanding; 2 Tim. 2. 22 follow *p.*, Heb. 12. 14; 7. 2 King of Salem, which is, King of *p.* + 1 K. 22. 28; 2 K. 20. 19; Ps. 120. 7; 122. 7; 147. 14; Ez. 13. 10; Zec. 9. 10; Jas. 3. 18.

PEACEABLE, 1 Tim. 2. 2 a quiet and *p.* life + Jas. 3. 17.

PEACEABLY, Ro. 12. 18 live *p.* with all men + Gen. 37. 4.

PEACEMAKERS, Mt. 5. 9 blessed are the *p.*

PEARL, Mt. 7. 6 neither cast ye your *p.* before swine; 13. 45 merchant man seeking goodly *p.* + 1 Tim. 2. 9; Rev. 21. 21.

PECULIAR, Ex. 19. 5 ye shall be a *p.* treasure unto me; Dt. 14. 2 to be a *p.* people, 26. 18; Tit. 2. 14; 1 Pet. 2. 9 + Ps. 135. 4.

PEELED, Is. 18. 2; Ez. 29. 18.

PELICAN, Lev. 11. 18; Dt. 14. 17; Ps. 102. 6.

PEN, Ju. 5. 14 that handle the *p.*; Job 19. 24 with an iron *p.*, Jer. 17. 1; Ps. 45. 1 my tongue is the *p.* of a ready writer + Is. 8. 1.

PENCE, Mt. 18. 28; Mk. 14. 5; Lk. 7. 41; 10. 35.

PENKNIFE, Jer. 36. 23.

PENNY, Mt. 20. 2 agreed with labourers for a *p.*; 22. 19 they brought unto him a *p.*, Mk. 12. 15; Lk. 20. 24 + Rev. 6. 6.

PENNYWORTH, Mk. 6. 37; Jn. 6. 7.

PENTECOST, Ac. 2. 1 the day of *P.* was fully come; 20. 16 he hasted to be at Jerusalem the day of *P.* + 1 Cor. 16. 8.

PENURY, Lk. 21. 4 she of her *p.* hath cast in + Pro. 14. 23.

PEOPLE, Gen. 27. 29 let *p.* serve thee; Ex. 5. 1 let my *p.* go; 6. 7 I will take you for a *p.*, Dt. 4. 20; 2 S. 7. 24; Jer. 13. 11; Lev. 26. 12 I will be your God, and ye shall be my *p.*, Jer. 7. 23; 11. 4; 30. 22; Nu. 14. 15 kill all this *p.* as one man; Dt. 9. 29 yet they are thy *p.*, Neh. 1. 10; Dt. 32. 21 move them to jealousy with those which are not a *p.*, Ro. 10. 19; 1 S. 15. 15 the *p.* spared the best of the sheep; Ps. 67. 3 let the *p.* praise thee; 78. 52 made his own *p.* go forth like sheep; Is. 24. 2 as with the *p.*, so with the priest; 40. 7 the *p.* is grass; 63. 3 of the *p.* there was none with me; Jer. 5. 31 my *p.* love to have it so; Ez. 14. 11 they may be my *p.* and I may be their God, 2 Cor. 6. 16; Hos. 2. 23 I will say to them which were not my *p.*, Thou art my *p.*, Ro. 9. 26; Hos. 4. 9 like *p.*, like priest; Lk. 1. 17 a *p.* prepared for the Lord; 20. 19 they feared the *p.*; Ac. 11. 24 much *p.* was added unto the Lord; 15. 14 to take out of them a *p.* for his name; 18. 10 I have much *p.* in this city; Heb. 5. 3 as for the *p.*, so also for himself, 7. 27; 1 Pet. 2. 10 which were not a *p.*, but are now the *p.* of God; Rev. 21. 3 they shall be his *p.* + Rt. 1. 16; 1 K. 18. 37; 22. 4; 2 K. 11. 17; Ezr. 3. 3; Ps. 45. 10; 78. 71; Is. 63. 14; Jer. 7. 16; Jon. 1. 8; Zec. 2. 11; 13. 9; Ac. 4. 21; 26. 17.

PEOPLES, Rev. 10. 11; 17. 15.

PERCEIVE, Mt. 22. 18 Jesus *p.* their wickedness; Mk. 8. 17 *p.* ye not yet; Lk. 9. 47 Jesus *p.* the thought of their heart.

PERDITION, Jn. 17. 12 the son of *p.*, 2 Thes. 2. 3; Heb. 10. 39 of them who draw back unto *p.* + 2 Pet. 3. 7; Rev. 17. 8.

PERFECT (*adj.*), Gen. 6. 9 Noah was *p.*; 17. 1 be thou *p.*; 2 S. 22. 33 he maketh my way *p.*, Ps. 18. 32; Job 1. 1 that man was *p.*, 8; 2. 3; Ps. 101. 6 he that walketh in a *p.* way shall serve me; Is. 26. 3 thou wilt keep him in *p.* peace; Mt. 5. 48 be ye therefore *p.*, even as your Father is *p.*; 19. 21 if thou wilt be *p.*, go and sell; Jn. 17. 23 that they may be made *p.* in one; 1 Cor. 2. 6 speak wisdom among them that are *p.*; 13. 10 when that which is *p.* is come; Ph. 3. 12 not as though I were already *p.*; Heb. 10. 1 the law can never make the comers thereunto *p.*; 13. 21 make you *p.* in every good work; 1 Jn. 4. 17 herein is our love made *p.* + 1 S. 14. 41; Ac. 22. 3; 24. 22; 2 Cor. 13. 11; Ph. 3. 15.

PERFECT (*v.*), Lk. 13. 32 the third day I shall be *p.*; 1 Thes. 3. 10 *p.* that which is lacking; 1 Jn. 2. 5 in him verily is the love of God *p.*, 4. 12.

PERFECTING (*n.*), Eph. 4. 12 for the *p.* of the saints, for the edifying of the body.

PERFECTION, Lk. 8. 14 bring no fruit to *p.*; Heb. 6. 1 let us go on unto *p.* + Job 11. 7.

PERFECTLY, Ac. 18. 26 expounded the way of God more *p.* + 1 Cor. 1. 10.

PERFECTNESS, Col. 3. 14.

PERFORM, Dt. 23. 23 that which is gone out of thy lips thou shalt keep and *p.*; Jer. 35. 14 the words of Jonadab are *p.*, 16; Mt. 5. 33 thou shalt *p.* unto the Lord thine oaths; Ph. 1. 6 will *p.* it until the day of Jesus Christ + Ps. 65. 1; Ro. 7. 18.

PERFORMANCE, Lk. 1. 45; 2 Cor. 8. 11.

PERFUME, Ex. 30. 35; Pro. 27. 9; Is. 57. 9.

PERIL, 2 Cor. 11. 26 in *p.* of waters, in *p.* of robbers + Ro. 8. 35.

PERILOUS, 2 Tim. 3. 1 *p.* times shall come.

PERISH, Ps. 2. 12 ye *p.* from the way; 102. 26 they shall *p.*, but thou shalt endure, Heb. 1. 11; Mt. 8. 25 Lord, save us: we *p.*, Mk. 4. 38; Lk. 8. 24; 13. 33 that a prophet *p.* out of Jerusalem; Jn. 10. 28 my sheep shall never *p.*; Ac. 5. 37 he also *p.*; 1 Cor. 1. 18 to them that *p.* foolishness; 15. 18 they that are fallen asleep in Christ are *p.*; 2 Thes. 2. 10 unrighteousness in them that *p.*; 2 Pet. 3. 9 not willing that any should *p.* + Nu. 24. 20; Job 29. 13; Jon. 4. 10; Lk. 11. 51.

PERJURED, 1 Tim. 1. 10.

PERMISSION, 1 Cor. 7. 6 I speak this by *p.*

PERMIT, Heb. 6. 3 this will we do, if God *p.* + Ac. 26. 1; 1 Cor. 14. 34; 16. 7.

PERNICIOUS, 2 Pet. 2. 2.

PERPETUAL, Lev. 6. 20 a meat offering *p.*; Jer. 50. 5 join to the Lord in a *p.* covenant + Ps. 78. 66; Hab. 3. 6.

PERPLEXED, 2 Cor. 4. 8 *p.*, but not in despair + Lk. 9. 7.

PERPLEXITY, Lk. 21. 25 distress of nations, with *p.* + Is. 22. 5; Mic. 7. 4.

PERSECUTE, Ps. 7. 5 let the enemy *p.* my soul; Mt. 5. 10 blessed are they which are *p.* for righteousness; Lk. 11. 49 some of them they shall *p.*, 21. 12; Jn. 15. 20 they will also *p.* you; Ac. 9. 4 Saul, Saul, why *p.* thou me, 22. 7; 26. 14; 1 Cor. 4. 12 being *p.* we suffer it; 15. 9 because I *p.* the church of God, Gal. 1. 13; 2 Cor. 4. 9 *p.*, but not forsaken + Ps. 69. 26; Mt. 10. 23; Gal. 1. 23; 4. 29.

PERSECUTION, Mt. 13. 21 when *p.* ariseth, Mk. 4. 17; 10. 30 in this time, lands with *p.*; Ac. 8. 1 there was a great *p.* + Ro. 8. 35; Gal. 6. 12; 2 Thes. 1. 4.

PERSECUTOR, 1 Tim. 1. 13 who was before a *p.* + Ps. 119. 157; 142. 6.

PERSEVERANCE, Eph. 6. 18 watching thereunto with all *p.*

PERSON, Dt. 10. 17 which regardeth not *p.*; 2 S. 14. 14 neither doth God respect any *p.*; 17. 11 go to battle in thine own *p.*; Mt. 22. 16 regardest not the *p.* of men, Mk. 12. 14; Lk. 20. 21; Jud. 16 having men's *p.* in admiration + Gen. 14. 21; Jer. 52. 25; 2 Cor. 2. 10.

PERSUADE, 1 K. 22. 20 who shall *p.* Ahab; Ac. 19. 8 *p.* the things concerning the kingdom of God; Ro. 14. 5 let every man be fully *p.*; 2 Cor. 5. 11 we *p.* men; Gal. 1. 10 do I now *p.* men + Ac. 21. 14.

PERSUASION, Gal. 5. 8 this *p.* cometh not of him.

PERVERSE, Nu. 22. 32 thy way is *p.* before me; Dt. 32. 5 a *p.* and crooked generation; Mt. 17. 17 O *p.* generation, Lk. 9. 41; Ph. 2. 15 a *p.* nation + Ac. 20. 30; 1 Tim. 6. 5.

PERVERSELY, 2 S. 19. 19; 1 K. 8. 47; Ps. 119. 78.

PERVERSENESS, Nu. 23. 21 neither hath he seen *p.* in Israel + Pro. 11. 3; Is. 30. 12.

PERVERT, Dt. 24. 17 thou shalt not *p.* the judgement of the stranger; Lk. 23. 14 as one that *p.* the people; Ac. 13. 10 cease to *p.* the right ways of the Lord; Gal. 1. 7 and would *p.* the gospel of Christ + 1 S. 8. 3; Pro. 17. 23.

PESTILENCE, 2 S. 24. 13 there be three days' *p.*, 1 Ch. 21. 12; 1 K. 8. 37 if there be in the land famine, *p.*, 2 Ch. 6. 28; 7. 13; 20. 9; Ez. 14. 19 or if I send a *p.* into that land; Mt. 24. 7 there shall be *p.*, Lk. 21. 11 + Ps. 78. 50.

PESTILENT, Ac. 24. 5 we have found this man a *p.* fellow.

PETITION, Est. 5. 6 what is thy *p.*, 7. 2; 9. 12; Dan. 6. 7 whosoever shall ask a *p.* of any god, 12; 1 Jn. 5. 15 we know we have the *p.* we desired + 1 K. 2. 16.

PHARISEE, Mt. 23. 13 woe unto you, scribes and *P.*, hypocrites, 14, 15, 23, 25, 27, 29; Lk. 11. 42, 43, 44; 18. 10 to pray; one a *P.*, the other a publican; Jn. 3. 1 a man of the *P.*, named Nicodemus; Ac. 23. 6 I am a *P.*, the son of a *P.*; Ph. 3. 5 as touching the law, a *P.* + Lk. 7. 30; Jn. 11. 57.

PHILOSOPHERS, Ac. 17. 18.

PHILOSOPHY, Col. 2. 8.

PHYSICIAN, Jer. 8. 22 is there no *p.* there; Mt. 9. 12 they that be whole need not a *p.*, Mk. 2. 17; Lk. 5. 31; Mk. 5. 26 had suffered many things of many *p.*, Lk. 8. 43; 4. 23 *p.*, heal thyself; Col. 4. 14 Luke the *p.* + 2 Ch. 16. 12.

PICTURES, Nu. 33. 52; Pro. 25. 11; Is. 2. 16.

PIECE, Gen. 37. 28 they sold Joseph for twenty *p.* of silver; Zec. 11. 12 they weighed for my price thirty *p.*, Mt. 26. 15; 27. 3, 6, 9; Lk. 14. 18 I have bought a *p.* of ground; 15. 8 if she lose one *p.* + Am. 3. 12; Ac. 27. 44.

PIERCE, 2 K. 18. 21 on which if a man lean, it will go into his hand and *p.* it, Is. 36. 6; Ps. 22. 16 they *p.* my hands and my feet; Zec. 12. 10 shall look on me whom they have *p.*, Jn. 19. 37; Lk. 2. 35 a sword shall *p.* through thy own soul; Jn. 19. 34 one of the soldiers *p.* his side; Rev. 1. 7 they also which *p.* him + 1 Tim. 6. 10.

PIERCINGS, Pro. 12. 18.

PILGRIMAGE, Gen. 47. 9 the days of the years of my *p.*; Ps. 119. 54 my songs in the house of my *p.* + Ex. 6. 4.

PILGRIMS, Heb. 11. 13 were strangers and *p.*, 1 Pet. 2. 11.

PILLAR, Gen. 19. 26 became a *p.* of salt; 28. 18 Jacob set it up for a *p.*, 22; 35. 14; 35. 20 set a *p.* upon Rachel's grave; Ex. 33. 9 cloudy *p.* descended; Ju. 16. 25 they set Samson between the *p.*; 2 S. 18. 18 Absalom reared up a *p.*; Gal. 2. 9 who seemed to be *p.*; 1 Tim. 3. 15 the *p.* and ground of the truth; Rev. 3. 12 him that overcometh will I make a *p.* + Ex. 24. 4; 1 S. 2. 8; Ps. 75. 3; Joel 2. 30.

PILLED, Gen. 30. 37, 38.

PILLOW, Gen. 28. 11 put stones for his *p.*; Mk. 4. 38 asleep on a *p.* + 1 S. 19. 13.

PILOTS, Ez. 27. 8, 28.

PIN, Ex. 27. 19; Nu. 3. 37; Ju. 16. 14.

PINE (*v.*), Ez. 24. 23 ye shall *p.* away for your iniquities; Mk. 9. 18 gnasheth, and *p.* away + Lev. 26. 39; Is. 38. 12.

PINE (*n.*), Neh. 8. 15; Is. 41. 19; 60. 13.

PINNACLE, Mt. 4. 5 on a *p.* of the temple, Lk. 4. 9.

PIPE (*n.*), 1 Cor. 14. 7 things without life, whether *p.* or harp + Zec. 4. 2.

PIPE (*v.*), Mt. 11. 17 saying, We have *p.* unto you, Lk. 7. 32 + 1 K. 1. 40; 1 Cor. 14. 7.

PIPERS, Rev. 18. 22.

PIT, Gen. 37. 20 let us cast him into some *p.*, 24; Ps. 30. 9 what profit in my blood, when I go down to the *p.*; 69. 15 let not the *p.* shut her mouth upon me; Is. 24. 17 fear, and the *p.*, and the snare; 38. 18 they that go down to the *p.* cannot hope; Mt. 12. 11 fall into a *p.* on the sabbath, Lk. 14. 5 + Lev. 11. 36; 1 S. 13. 6; Is. 51. 14.

PITCH (*n.*), Gen. 6. 14 within and without with *p.* + Ex. 2. 3; Is. 34. 9.

PITCH (*v.*), Nu. 1. 52 Israel shall *p.* every man by his own camp; 9. 18 at the commandment of the Lord they *p.*

PITCHER, Gen. 24. 14 let down thy *p.*, I pray thee, that I may drink; Ju. 7. 19 they brake the *p.*, 20; Ecc. 12. 6 the *p.* be broken at the fountain; Mk. 14. 13 man bearing a *p.* of water, Lk. 22. 10.

PITIFUL, Jas. 5. 11 the Lord is very *p.*; 1 Pet. 3. 8 be *p.*, be courteous + Lam. 4. 10.

PITY (*n.*), Ps. 69. 20 looked for some to take *p.*, but there was none; Is. 63. 9 in his love and in his *p.* he redeemed them; Mt. 18. 33 as I had *p.* on thee + 2 S. 12. 6; Am. 1. 11.

PITY (*v.*), Dt. 13. 8 neither shall thine eye *p.* him, 19. 13, 21; Ps. 103. 13 like as a father *p.* his children + Joel 2. 18.

PLACE (*n.*), Dt. 12. 5 *p.* which the Lord your God shall choose, 14; 16. 16; 2 S. 18. 18 it is called unto this day Absalom's *p.*; 1 K. 3. 2 sacrificed in high *p.*, 2 K. 17. 32; 2 Ch. 33. 17; 1 K. 11. 7 an high *p.* for Chemosh; 2 K. 18. 4 removed the high *p.*, 2 Ch. 34. 3; 1. 13 high *p.* at Gibeon; 7. 12 have chosen this *p.* to myself; Job 7. 10 neither shall his *p.* know him any more, Ps. 103. 16; 132. 5 find out a *p.* for the Lord; Is. 51. 3 will comfort all her waste *p.*; Lk. 14. 9 give this man *p.*; Jn. 8. 37 my word hath no *p.* in you; Ac. 1. 25 might go to his own *p.*; Ro. 12. 19 give *p.* unto wrath; Gal. 2. 5 gave *p.* by subjection, no, not for an hour; Eph. 6. 12 spiritual wickedness in high *p.* + 2 S. 1. 19; Ps. 78. 58; Is. 26. 21; Jer. 42. 18; Mic. 1. 3; Zec. 10. 10; Lk. 4. 17; 23. 5; Ac. 8. 32.

PLACE (*v.*), Ez. 37. 14 I shall *p.* you in your own land, 26 + Zec. 10. 6.

PLAGUE (*n.*), Ex. 9. 14 send all my *p.*; Nu. 11. 33 smote the people with a very great *p.*; 14. 37 those men died by the *p.*; 16. 46 the *p.* is begun, 47; 2 S. 24. 21 that the *p.* may be stayed, 1 Ch. 21. 22; 1 K. 8. 38 shall know every man the *p.* of his own heart; Ps. 91. 10 neither shall any *p.* come nigh thy dwelling; Hos. 13. 14 O death, I will be thy *p.*; Mk. 5. 34 be whole of thy *p.*; Rev. 22. 18 shall add unto him the *p.* + 1 S. 6. 4; Ps. 106. 29; Rev. 18. 4.

PLAGUE (*v.*), Gen. 12. 17 the Lord *p.* Pharaoh and his house; Ps. 73. 5 neither are they *p.* like other men + Ps. 89. 23.

PLAIN (*adj.*), Gen. 25. 27 Jacob was a *p.* man; Mk. 7. 35 he spake *p.*

PLAIN (*n.*), Gen. 13. 12 Lot dwelled in the cities of the *p.*; 18. 1 the Lord appeared in the *p.* of Mamre; 2 K. 25. 5 the *p.* of Jericho, Jer. 39. 5; 52. 8 + Gen. 11. 2; Nu. 33. 50.

PLAINLY, Jn. 16. 29 now speakest thou *p.* + Dt. 27. 8.

PLAINNESS, 2 Cor. 3. 12 we use great *p.* of speech.

PLAISTER (*n.*), Is. 38. 21; Dan. 5. 5.

PLAISTER (*v.*), Lev. 14. 42; Dt. 27. 2.

PLAITING, 1 Pet. 3. 3 outward adorning of *p.* the hair.

PLANES, Is. 44. 13.

PLANETS, 2 K. 23. 5.

PLANT (*n.*), Gen. 2. 5 God made every *p.*; Ps. 144. 12 sons may be as *p.*; Mt. 15. 13 every *p.* which my Father hath not planted + Is. 5. 7.

PLANT (*v.*), Jer. 32. 41 I will *p.* them in this land assuredly, Am. 9. 15; Ro. 6. 5 *p.* together in his death; 1 Cor. 3. 6 I have *p.*, Apollos watered + Ps. 92. 13; 107. 37.

PLANTATION, Ez. 17. 7.

PLANTING (*n.*), Is. 60. 21 branch of my *p.*; 61. 3 they might be called the *p.* of the Lord + Mic. 1. 6.

PLATE, Nu. 16. 38 let them make of censers broad *p.* + Ex. 28. 36; 39. 30.

PLATTED, Mt. 27. 29 *p.* a crown of thorns, Mk. 15. 17; Jn. 19. 2.

PLAYER, 1 S. 16. 16 who is a cunning *p.*; Ps. 68. 25 the *p.* on instruments followed after + Ps. 87. 7.

PLEA, Dt. 17. 8.

PLEAD, Ju. 6. 31 will ye *p.* for Baal; Is. 43. 26 let us *p.* together; 51. 22 God, that *p.* the cause of his people + Ez. 20. 35.

PLEADING (*n.*), Job 13. 6.

PLEASANT, Gen. 3. 6 *p.* to the eyes, and a tree to be desired; 2 S. 1. 23 Saul and Jonathan were *p.* in their lives; Mal. 3. 4 offering of Jerusalem be *p.* unto the Lord + Ps. 106. 24.

PLEASANTNESS, Pro. 3. 17 her ways are ways of *p.*

PLEASE, Ps. 115. 3 he hath done whatsoever he hath *p.*, 135. 6; Jon. 1. 14; Is. 53. 10 it *p.* the Lord to bruise him; Mt. 3. 17 beloved Son, in whom I am well *p.*, 12. 18; 17. 5; Mk. 1. 11; Lk. 3. 22; 2 Pet. 1. 17; Jn. 8. 29 I do always those things that *p.* him; Ro. 8. 8 they that are in the flesh cannot *p.* God; 15. 3 Christ *p.* not himself; 1 Cor. 7. 32 careth how he may *p.* the Lord; Gal. 1. 10 if I yet *p.* men, I should not be the servant of God; Heb. 11. 5 testimony, that he *p.* God + 1 K. 9. 12; 1 Cor. 12. 18.

PLEASING (*n.*), Col. 1. 10 to all *p.*

PLEASURE, Ps. 16. 11 at thy right hand are *p.* for evermore; Is. 44. 28 shall perform all my *p.*; 53. 10 the *p.* of the Lord shall prosper in his hand; Ez. 18. 23 have I any *p.* that the wicked should die, 32; 33. 11; Lk. 8. 14 choked with the *p.* of this life; Ac. 24. 27 willing to do the Jews a *p.*, 25. 9; Eph. 1. 5 according to the good *p.* of his will, 9; Jas. 5. 5 ye have lived in *p.* on the earth; Rev. 4. 11 for thy *p.* they are + Job 22. 3; Ps. 103. 21; Mal. 1. 10; Ro. 1. 32; 1 Tim. 5. 6; 2 Tim. 3. 4.

PLEDGE, Ez. 18. 7 hath restored to the debtor his *p.*, 16 + 2 K. 18. 23.

PLEIADES, Job 9. 9; 38. 31.

PLENTEOUS, Gen. 41. 47 in the *p.* years the earth brought forth; Ps. 103. 8 Lord is *p.* in mercy.

PLENTEOUSNESS, Gen. 41. 53; Pro. 21. 5.

PLENTIFUL, Ps. 68. 9; Jer. 48. 33.

PLENTIFULLY, Ps. 31. 23; Lk. 12. 16.

PLENTY, Gen. 41. 29 seven years of great *p.* + Joel 2. 26.

PLOTTETH, Ps. 37. 12.

PLOUGH, Lk. 9. 62 having put his hand to the *p.*

PLOW, 1 Cor. 9. 10 he that *p.* should *p.* in hope + Jer. 26. 18; Hos. 10. 13; Mic. 3. 12.

PLOWERS, Ps. 129. 3 the *p.* plowed upon my back.

PLOWING (*n.*), Pro. 21. 4.

PLOWMAN, Is. 28. 24; Jer. 14. 4; Am. 9. 13.

PLOWSHARES, Is. 2. 4 shall beat their swords into *p.*, Mic. 4. 3; Joel 3. 10 beat your *p.* into swords.

PLUCK, Ex. 4. 7 he *p.* his hand out of his bosom; Lk. 17. 6 be thou *p.* up by the root; Jn. 10. 28 neither shall any man *p.* them out of my hand; Gal. 4. 15 would have *p.* out your own eyes; Jud. 12 *p.* up by the roots + Ps. 52. 5; 80. 12.

PLUMBLINE, Am. 7. 7, 8.

PLUMMET, Is. 28. 17 I will lay righteousness to the *p.* + 2 K. 21. 13; Zec. 4. 10.

POINT (*n.*), Mk. 5. 23 at the *p.* of death, Jn. 4. 47; Jas. 2. 10 and yet offend in one *p.*

POISON, Ps. 58. 4 their *p.* is like the *p.* of serpents; 140. 3 adders' *p.* is under their lips, Ro. 3. 13 + Dt. 32. 24.

POLE, Nu. 21. 8 set it upon a *p.*

POLISHED, Ps. 144. 12; Is. 49. 2; Dan. 10. 6.

POLLUTE, Ps. 106. 38 the land was *p.* with blood; Ac. 21. 28 hath *p.* this holy place + Mic. 2. 10; Mal. 1. 7.

POLLUTION, 2 Pet. 2. 20 have escaped the *p.* of the world + Ac. 15. 20.

POMP, Is. 5. 14 and their *p.* shall descend into it; Ac. 25. 23 Agrippa wascome and Bernice with great *p.*

PONDER, Lk. 2. 19 but Mary *p.* them in her heart + Pro. 4. 26.

POOL, Jn. 5. 2 by the sheep market a *p.*; 9. 7 go, wash in the *p.* of Siloam, 11 + 2 S. 4. 12.

POOR, Lev. 19. 15 thou shalt not respect the person of the *p.*; Dt. 15. 11 the *p.* shall never cease out of the land; Ps. 41. 1 blessed is he that considereth the *p.*; 112. 9 he hath given to the *p.*, 2 Cor. 9. 9; Ez. 18. 17 hath taken off his hand from the *p.*; Mt. 5. 3 blessed are the *p.* in spirit, Lk. 6. 20; Mt. 11. 5 the *p.* have the gospel preached to them, Lk. 7. 22; Mt. 26. 11 ye have the *p.* always with you, Mk. 14. 7; Jn. 12. 8; Lk. 4. 18 to preach the gospel to the *p.*; 2 Cor. 6. 10 as *p.*, yet making many rich; Gal. 2. 10 that we should remember the *p.*; Jas. 2. 3 say to the *p.*, Stand thou there; Rev. 3. 17 knowest not that thou art *p.* + Ps. 35. 10; 69. 33; Is. 26. 6; 58. 7; Dan. 4. 27; Jn. 13. 29.

POPULOUS, Dt. 26. 5; Na. 3. 8.

PORCH, 1 Ch. 28. 11 David gave to Solomon the pattern of the *p.*; Jn. 10. 23 in Solomon's *p.*, Ac. 3. 11; 5. 12 + Joel 2. 17; Jn. 5. 2.

PORTER, Mk. 13. 34 commanded the *p.* to watch; Jn. 10. 3 to him the *p.* openeth + 2 S. 18. 26; Ezr. 7. 7.

PORTION, Gen. 48. 22 one *p.* above thy brethren; Jos. 17. 14 why hast thou given me but one *p.*; Ps. 16. 5 the Lord is the *p.* of mine inheritance; Is. 53. 12 will I divide him a *p.* with the great; Lk. 12. 42 to give them their *p.* of meat in due season; 15. 12 give me the *p.* of goods that falleth to me + 1 K. 12. 16; 2 K. 9. 21; Neh. 12. 47; Job 26. 14.

POSSESS, Nu. 13. 30 let us go up at once and *p.* it, Dt. 1. 21; Pro. 8. 22 the Lord *p.* me in the beginning; Lk. 8. 36 by what means he that was *p.* was healed; Ac. 4. 32 that ought which he *p.* was his own + Dt. 30. 5; Dan. 7. 18.

POSSESSION, Nu. 27. 7 to the daughters of Zelophehad give a *p.*; Ez. 44. 28 give them no *p.* in Israel; Mt. 19. 22 he had great *p.*, Mk. 10. 22; Ac. 7. 5 that he would give it to him for a *p.* + Nu. 24. 18; Dt. 2. 5.

POSSESSOR, Gen. 14. 19; Zec. 11. 5; Ac. 4. 34.

POSSIBLE, Mt. 19. 26 with God all things are *p.*, Mk. 10. 27; Lk. 18. 27; Mk. 9. 23 all things are *p.* to him that believeth; 14. 36 all things are *p.* unto thee + Mt. 24. 24.

POST (1), 2 Ch. 30. 6 the *p.* went with the letters, Est. 3. 13, 15; 8. 10 + Est. 8. 14; Job 9. 25; Jer. 51. 31.

POST (2), Ex. 12. 7 strike the blood on the two side *p.*, 22; Dt. 6. 9 write them upon the *p.* of thy house; Is. 6. 4 the *p.* of the door moved at the voice + Ez. 40. 10.

POSTERITY, Gen. 45. 7 to preserve you a *p.* in the earth + Ps. 49. 13; 109. 13.

POT, Ex. 16. 33 take a *p.*, and put an homer of manna, Heb. 9. 4; 2 K. 4. 40 there is death in the *p.* + Ps. 68. 13.

POTENTATE, 1 Tim. 6. 15 who is the blessed and only *P.*

POTSHERD, Ps. 22. 15; Pro. 26. 23; Is. 45. 9.

POTTAGE, Gen. 25. 29 Jacob sod *p.*

POTTER, Mt. 27. 10 gave them for the *p.'s* field + Is. 30. 14.

POUND, Lk. 19. 13 delivered to his servants ten *p.* + 1 K. 10. 17; Jn. 12. 3; 19. 39.

POUR, Ps. 62. 8 *p.* out your heart before him; Is. 53. 12 he hath *p.* out his soul unto death; Jn. 2. 15 he *p.* out the changers' money; 13. 5 he *p.* water into a basin + 1 S. 1. 15; Ps. 22. 14; Mal. 3. 10.

POURTRAY, Ez. 4. 1; 8. 10; 23. 14.

POVERTY, Pro. 30. 8 give me neither *p.* nor riches; 2 Cor. 8. 9 that ye through his *p.* might be rich + Rev. 2. 9.

POWDER, Ex. 32. 20; Dt. 28. 24.

POWER, Gen. 32. 28 as a prince hast thou *p.* with God, Hos. 12. 3; Ex. 9. 16 to shew in thee my *p.*, Ro. 9. 17; 1 Ch. 29. 11 thine is the *p.* and the glory, Mt. 6. 13; Ps. 106. 8 might make his *p.* to be known; Is. 40. 29 he giveth *p.* to the faint; Mic. 3. 8 I am full of *p.* by the spirit; Mt. 9. 6 Son of man hath *p.* on earth to forgive sins, Mk. 2. 10; Lk. 5. 24; Mt. 10. 1 gave them *p.* against unclean spirits, Mk. 6. 7; Lk. 9. 1; Mt. 24. 29 the *p.* of the heavens shall be shaken, Mk. 13. 25; Lk. 21. 26; Mt. 28. 18 all *p.* is given unto me; Lk. 1. 17 shall go before him in the *p.* of Elias; Jn. 17. 2 thou hast given him *p.* over all flesh; 19. 11 thou couldest have no *p.* at all against me; Ac. 1. 8 shall receive *p.*; 3. 12 as though by our own *p.* or holiness; 8. 10 this man is the great *p.* of God; Ro. 1. 16 the gospel is the *p.* of God, 1 Cor. 1. 18, 24; Ro. 9. 22 God, willing to make his *p.* known; 13. 1 there is no *p.* but of God; 1 Cor. 6. 12 not be brought under the *p.* of any; 11. 10 ought the woman to have *p.* on her head; 1 Thes. 1. 5 our gospel came not unto you in word only, but also in *p.* + Ps. 145. 11; Lk. 4. 14; Ac. 8. 19; 1 Cor. 9. 12; 2 Thes. 3. 9; Tit. 3. 1; 1 Pet. 3. 22; 2 Pet. 2. 11; Rev. 4. 11; 19. 1.

POWERFUL, Ps. 29. 4; 2 Cor. 10. 10; Heb. 4. 12.

PRACTICES, 2 Pet. 2. 14.

PRACTISE, Ps. 141. 4; Is. 32. 6; Mic. 2. 1.

PRAISE (*n.*), Dt. 10. 21 he is thy *p.*; Ps. 34. 1 his *p.* shall continually be in my mouth; 65. 1 *p.* waiteth for thee; 106. 2 who can shew forth all his *p.*; Is. 60. 18 thou shalt call thy gates *P.*; 62. 7 till he make Jerusalem a *p.*; Jn. 12. 43 they loved the *p.* of men more than the *p.* of God; 1 Cor. 4. 5 then shall every man have *p.* of God + Ps. 22. 25; Jn. 9. 24; 2 Cor. 8. 18.

PRAISE (*v.*), Gen. 49. 8 thou art he whom thy brethren shall *p.*; 2 Ch. 8. 14 Levites to *p.*; Ps. 67. 3 let the people *p.* thee; 107. 8 Oh that men would *p.* the Lord, 15, 21, 31; 146. 2 while I live will I *p.* the Lord; Lk. 24. 53 were continually in the temple *p.* God; Ro. 15. 11 and again, *P.* the Lord, all ye Gentiles; 1 Cor. 11. 17 I *p.* you not, 22 + Ps. 42. 5; Ac. 3. 8.

PRANSING, Ju. 5. 22; Na. 3. 2.

PRATING, Pro. 10. 8; 3 Jn. 10.

PRAY, Nu. 21. 7 Moses *p.* for the people, Dt. 9. 26; 1 S. 12. 23 in ceasing to *p.* for you; 1 K. 8. 30 when they shall *p.* toward this place, 35, 42, 44, 48; 2 Ch. 6. 26, 34, 38; Ps. 55. 17 evening, morning, and at noon will I *p.*; Mt. 6. 9 after this manner *p.* ye, Lk. 11. 2; Mt. 14. 23 he went up into a mountain apart to *p.*, Mk. 6. 46; Lk. 6. 12; 9. 28; 1. 10 the people were *p.* without; 22. 32 I have *p.* for thee, that thy faith fail not; Jn. 14. 16 and I will *p.* the Father, 16. 26; 17. 9 I *p.* for them; Ac. 9. 11 behold, he *p.*; 10. 9 Peter went up upon the housetop to *p.*; 16. 25 at midnight Paul and Silas *p.* and sang praises; Ro. 8. 26 we know not what we should *p.* for; 1 Cor. 14. 15 I will *p.* with the spirit; Col. 1. 3 *p.* always for you, 9; 2 Thes. 1. 11; 1 Thes. 5. 17 *p.* without ceasing; 25 brethren, *p.* for us, 2 Thes. 3. 1; Heb. 13. 18; 1 Tim. 2. 8 I will that men *p.* every where; Jas. 5. 16 *p.* one for another; Jud. 20 *p.* in the Holy Ghost + Gen. 20. 7; Dt. 9. 20; 1 S. 1. 27; 7. 5; Job 21. 15; Ac. 8. 24; Jas. 5. 13.

PRAYER, 2 Ch. 33. 18 Manasseh's *p.*; Ps. 65. 2 O thou that hearest *p.*; 109. 7 let his *p.* become sin; Is. 1. 15 when ye make many *p.*, I will not hear; Hab. 3. 1 a *p.* of Habakkuk; Lk. 6. 12 he continued all night in *p.* to God; Ac. 1. 14 they continued with one accord in *p.*; 6. 4 we will give ourselves continually to *p.*; 10. 31 Cornelius, thy *p.* is heard; Eph. 6. 18 with all *p.* and supplication; Ph. 1. 4 in every *p.* of mine for you all; 1 Tim. 2. 1 I exhort that *p.* be made for all men; Jas. 5. 15 the *p.* of faith shall save the sick; 1 Pet. 3. 7 that your *p.* be not hindered; Rev. 5. 8 odours, which are the *p.* of the saints + 1 K. 8. 28; Job 15. 4; Ac. 16. 13; 1 Cor. 7. 5; Col. 4. 2; Phn. 22; Rev. 8. 3.

PREACH, Mt. 3. 1 in those days came John *p.*, Mk. 1. 4; Lk. 3. 3; Mt. 4. 17 from that time Jesus began to *p.*; Mk. 3. 14 might send them forth to *p.*, Lk. 9. 2; Mk. 16. 20 went forth, and *p.* every where; Ac. 8. 4 went every where *p.* the word; Ro. 10. 15 how shall they *p.* except they be sent; Eph. 3. 8 that I should *p.* among the Gentiles + Lk. 9. 60; Ac. 15. 21; 28. 31; 2 Tim. 4. 2.

PREACHER, Ecc. 1. 1 the words of the *p.*; Ro. 10. 14 how shall they hear without a *p.* + 1 Tim. 2. 7; 2 Tim. 1. 11; 2 Pet. 2. 5.

PREACHING (*n.*), 1 Cor. 1. 18 the *p.* of the cross is foolishness.

PRECEPT, Ps. 119. 4 thou hast commanded us to keep thy *p.* + Mk. 10. 5.

PRECIOUS, Dt. 33. 13 for the *p.* things of heaven; 1 S. 3. 1 the word of the Lord was *p.* in those days; Ps. 72. 14 *p.* shall their blood be in his sight; 1 Pet. 2. 7 unto you which believe he is *p.* + 1 S. 26. 21; Is. 13. 12.

PREDESTINATE, Ro. 8. 29 for whom he did foreknow, he did *p.* + Eph. 1. 5.

PREEMINENCE, Col. 1. 18 in all things he might have the *p.* + Ecc. 3. 19; 3 Jn. 9.

PREFER, Jn. 1. 15 he that cometh after me is *p.* before me, 27; Ro. 12. 10 in honour *p.* one another; 1 Tim. 5. 21 without *p.* one before another + Dan. 6. 3.

PREPARATION, Pro. 16. 1 the *p.* of the heart in man is from the Lord; Mt. 27. 62 the day of the *p.*, Mk. 15. 42; Lk. 23. 54; Jn. 19. 14, 31, 42 + 1 Ch. 22. 5.

PREPARE, 1 S. 7. 3 *p.* your hearts unto the Lord; Is. 40. 3 *p.* ye the way of the Lord, Mt. 3. 3; Mk. 1. 3; Lk. 3. 4; Mal. 3. 1 he shall *p.* the way, Mt. 11. 10; Mk. 1. 2; Lk. 1. 76; 7. 27; Mt. 20. 23 it shall be given to them for whom it is *p.*, Mk. 10. 40; Mt. 26. 17 that we *p.* for thee to eat the passover, Mk. 14. 12; Lk. 22. 8, 9; Jn. 14. 2 I go to *p.* a place for you; 1 Cor. 2. 9 things which God hath *p.* for them that love him; Heb. 11. 16 he hath *p.* for them a city; 1 Pet. 3. 20 while the ark was a *p.* + Job 11. 13; Ps. 61. 7; 74. 16; Ro. 9. 23.

PRESBYTERY, 1 Tim. 4. 14 laying on of the hands of the *p.*

PRESENCE, Ex. 33. 14 my *p.* shall go with thee; Ps. 16. 11 in thy *p.* is fulness of joy; Is. 63. 9 the angel of his *p.* saved them; 2 Cor. 10. 1 who in *p.* am base among you; 1 Thes. 2. 17 in *p.*, not in heart + 1 S. 19. 10; Ps. 68. 8; Jon. 1. 3.

PRESENT (*n.*), Gen. 32. 13 he took a *p.* for Esau, 18; 43. 11 carry down the man a *p.*; 2 K. 18. 31 make an agreement by a *p.*, Is. 36. 16 + Ps. 72. 10.

PRESENT (*adj.*), 1 Cor. 3. 22 things *p.*, or things to come, all are yours; 2 Cor. 5. 9 we labour, that whether *p.* or absent + Jn. 14. 25; 2 Pet. 1. 12.

PRESENT (*v.*), Job 2. 1 Satan came to *p.* himself before the Lord; Lk. 2. 22 to *p.* him to the Lord; 2 Cor. 4. 14 *p.* us with you + 1 S. 17. 16; Ac. 23. 33; Eph. 5. 27.

PRESERVE, Gen. 45. 5 God did send me before you to *p.* life; Ps. 36. 6 thou *p.* man and beast; 1 Thes. 5. 23 your spirit, soul and body be *p.* blameless; 2 Tim. 4. 18 *p.* me unto his heavenly kingdom + Jud. 1.

PRESIDENTS, Dan. 6. 2 over these three *p.*

PRESS (*n.*), Pro. 3. 10 thy *p.* shall burst with new wine; Mk. 2. 4 could not come nigh for the *p.*, Lk. 8. 19; Mk. 5. 27 came in the *p.* behind him + Joel 3. 13; Hag. 2. 16; Lk. 19. 3.

PRESS (*v.*), Mk. 3. 10 they *p.* upon him; Lk. 16. 16 every man *p.* into it; Ac. 18. 5 Paul was *p.* in spirit; 2 Cor. 1. 8 we were *p.* out of measure + Lk. 5. 1.

PRESUME, Nu. 14. 44; Dt. 18. 20; Est. 7. 5.

PRESUMPTUOUSLY, Nu. 15. 30; Dt. 1. 43; 17. 12.

PRETENCE, Ph. 1. 18 whether in *p.* or in truth, Christ is preached + Mt. 23. 14; Mk. 12. 40.

PREVAIL, Gen. 32. 25 when he saw that he *p.* not against him; Ex. 17. 11 when Moses held up his hand, Israel *p.*; 2 Ch. 14. 11 let not man *p.*, Ps. 9. 19; 13. 4 I have *p.* against him; Jn. 12. 19 perceive ye how ye *p.* nothing + 1 S. 17. 9; Ps. 129. 2; Mt. 27. 24.

PREY (*v.*), Jer. 30. 16.

PREY (*n.*), Gen. 49. 9 from the *p.*, my son, thou art gone up; Nu. 14. 3 that our wives and children should be a *p.*, 31; Dt. 1. 39; Ez. 34. 8 my flock became a *p.* + Ju. 5. 30; Zep. 3. 8.

PRICE, Job 28. 13 man knoweth not the *p.*, 15; Zec. 11. 12 weighed for my *p.*, Mt. 27. 9; 13. 46 one pearl of great *p.*; 27. 6 because it is the *p.* of blood + Pro. 17. 16; Ac. 19. 19.

PRICKED, Ac. 2. 37 they were *p.* in their heart + Ps. 73. 21.

PRIDE, Pro. 16. 18 *p.* goeth before destruction; 1 Tim. 3. 6 being lifted up with *p.*; 1 Jn. 2. 16 the *p.* of life + Is. 28. 1; Mk. 7. 22.

PRIEST, Gen. 14. 18 *p.* of the most high God, Heb. 7. 1; Ju. 17. 5 one of his sons who became his *p.*; 1 S. 2. 35 I will raise me up a faithful *p.*, Heb. 2. 17; Ps. 99. 6 Moses and Aaron among his *p.*; 110. 4 thou art a *p.* for ever, Heb. 5. 6; 7. 17, 21; Mt. 8. 4 shew thyself to the *p.*, Mk. 1. 44; Lk. 5. 14; 17. 14; 1. 5 a certain *p.* named Zacharias; 10. 31 there came down a certain *p.*; Ac. 6. 7 a great company of the *p.* were obedient to the faith; Heb. 10. 11 every *p.* standeth daily ministering + Lev. 4. 3; Ju. 18. 4; Jer. 29. 26; Hos. 4. 6.

High-**PRIEST**, Nu. 35. 25 in the city of refuge unto the death of the *high-p.*, Jos. 20. 6; Mt. 26. 57 led him away to Caiaphas the *high-p.*, Jn. 18. 24; 18. 22 answerest thou the *high-p.* so; Heb. 3. 1 consider the Apostle and *High-P.* of our profession; 7. 26 such an *high-p.* became us; 9. 11 an *high-p.* of good things to come + Heb. 7. 28; 10. 21.

PRIESTHOOD, Ex. 40. 15 an everlasting *p.*, Nu. 25. 13; Jos. 18. 7 the *p.* of the Lord is their inheritance; Heb. 7. 24 this man hath an unchangeable *p.*; 1 Pet. 2. 5 an holy *p.* + Nu. 16. 10.

PRINCE, Ps. 119. 161 *p.* have persecuted me; Is. 9. 6 the *P.* of peace; Ez. 34. 24 my servant David a *p.* among them; Dan. 10. 13 Michael one of the chief *p.*, 21; Hos. 3. 4 shall abide many days without a *p.*; Jn. 12. 31 shall the *p.* of this world be cast out, 14. 30; 16. 11; Ac. 3. 15 killed the *P.* of life; 1 Cor. 2. 8 which none of the *p.* of this world knew; Rev. 1. 5 Jesus Christ the *p.* of the kings of the earth + Nu. 34. 18; Ju. 7. 25; 8. 14; Ps. 68. 27; Dan. 6. 1.

PRINCESS, 1 K. 11. 3; Lam. 1. 1.

PRINCIPAL, Lev. 6. 5 restore it in the *p.* + Mic. 5. 5; Ac. 25. 23.

PRINCIPALITY, Ro. 8. 38 nor *p.* nor powers; Eph. 1. 21 far above all *p.* and power; 3. 10 *p.* and powers, 6. 12; Col. 1. 16; 2. 10 the head of all *p.* and power + Tit. 3. 1.

PRINCIPLES, Heb. 5. 12 teach you the first *p.*; 6. 1 leaving the *p.* of the doctrine.

PRINT (*n.*), Jn. 20. 25 except I see in his hands the *p.* of the nails + Job 13. 27.

PRISON, Gen. 39. 20 Joseph's master put him into the *p.*; Is. 53. 8 he was taken from *p.* and from judgement; Mt. 5. 25 and thou be cast into *p.*, Lk. 12. 58; Mt. 14. 3 Herod put him in *p.* for Herodias' sake, Mk. 6. 17; Lk. 3. 20; Mt. 25. 36 I was in *p.*, and ye came unto me; Lk. 22. 33 to go with thee both into *p.* and to death; Ac. 12. 4 Peter was put in *p.*; 1 Pet. 3. 19 preached unto the spirits in *p.* + Mk. 1. 14; Jn. 3. 24; 2 Cor. 11. 23.

PRISON HOUSE, Is. 42. 7 to bring out of the *p. h.* + Ju. 16. 21, 25; 2 Ch. 16. 10.

PRISONER, Is. 49. 9 say to the *p.*, Go forth; Zec. 9. 12 ye *p.* of hope; Eph. 3. 1 I Paul, the *p.* of Jesus, 4. 1; Phn. 1, 9 + 2 Tim. 1. 8.

PRIVATELY, Mt. 24. 3 the disciples came to Christ *p.*; Mk. 9. 28 his disciples asked him *p.*, 13. 3.

PRIZE, 1 Cor. 9. 24 but one receiveth the *p.*

PROCEED, Jn. 8. 42 I *p.* forth and came from God; 15. 26 Spirit of truth, which *p.* from the Father + 2 Tim. 3. 9.

PROCLAIM, Ex. 34. 5 *p.* the name of the Lord, 6 + Is. 62. 11.

PROCLAMATION, Ex. 32. 5 Aaron made a *p.*; 2 Ch. 36. 22 Cyrus made a *p.* throughout his kingdom, Ezr. 1. 1 + Dan. 5. 29.

PROFANE (*adj.*), Heb. 12. 16 lest there be any *p.* person + Ez. 44. 23.

PROFANE (*v.*), Lev. 18. 21 neither shalt thou *p.* the name of thy God: I am the Lord, 19. 12; 20. 3; 21. 6; 22. 2, 32; Mt. 12. 5 the priests in the temple *p.* the sabbath; Ac. 24. 6 gone about to *p.* the temple + Neh. 13. 18; Ez. 24. 21; Mal. 1. 12.

PROFANENESS, Jer. 23. 15.

PROFESS, 1 Tim. 2. 10 women *p.* godliness; Tit. 1. 16 they *p.* that they know God.

PROFESSION, 1 Tim. 6. 12 hast professed a good *p.* + Heb. 3. 1.

PROFIT (*n.*), Ps. 30. 9 what *p.* is there in my blood; Ecc. 1. 3 what *p.* hath a man of all his labour, 3. 9; 5. 16; 1 Cor. 10. 33 not seeking mine own *p.*; Heb. 12. 10 he chasteneth us for our *p.* + Jer. 16. 19; Mal. 3. 14.

PROFIT (*v.*), Jn. 6. 63 flesh *p.* nothing; 1 Cor. 12. 7 is given to every man to *p.* withal + Is. 30. 5; Heb. 13. 9.

PROFITABLE, Job 22. 2 can a man be *p.* unto God; 2 Tim. 3. 16 all scripture is *p.* for doctrine; 4. 11 Mark is *p.* to me for the ministry; Tit. 3. 8 these things are good and *p.* + Mt. 5. 29; Ac. 20. 20.

PROFITING (*n.*), 1 Tim. 4. 15.

PROLONG, Dt. 4. 40 that thou mayest *p.* thy days; Is. 53. 10 he shall *p.* his days + Pro. 10. 27; Ecc. 8. 13.

PROMISE (*n.*), Ps. 105. 42 he remembered his holy *p.*; Lk. 24. 49 I send the *p.* of my Father upon you, Ac. 1. 4; 26. 6 the *p.* made of God unto our fathers; Ro. 9. 4 to whom pertaineth the *p.*; Gal. 4. 28 we, as Isaac was, are the children of *p.*; Heb. 4. 1 lest a *p.* being left us of entering into his rest; 8. 6 established upon better *p.*; 11. 39 these all received not the *p.*; 2 Pet. 3. 4 where is the *p.* of his coming + Ac. 13. 32; 2 Cor. 7. 1; 1 Jn. 2. 25.

PROMISE (*v.*), Lk. 1. 72 to perform the mercy *p.* to our fathers; Ro. 4. 21 that what he had *p.* he was able to perform + Tit. 1. 2; 1 Jn. 2. 25.

PROMOTE, Dan. 3. 30 the king *p.* Shadrach, Meshach + Nu. 22. 17; Ju. 9. 9.

PROMOTION, Ps. 75. 6; Pro. 3. 35.

PRONOUNCE, Ju. 12. 6 he could not frame to *p.* it right; Jer. 36. 18 Jeremiah *p.* all these words, 31 + Jer. 11. 17.

PROOF, 2 Cor. 2. 9 that I might know the *p.* of you; 2 Tim. 4. 5 make full *p.* of thy ministry + Ac. 1. 3; 2 Cor. 8. 24; 13. 3; Ph. 2. 22.

PROPER, Ac. 1. 19; 1 Cor. 7. 7; Heb. 11. 23.

PROPHECY, 2 Ch. 9. 29 the *p.* of Ahijah; 1 Cor. 12. 10 to another *p.*; 13. 8 but whether there be *p.*, they shall fail; 2 Pet. 1. 21 *p.* came not in old time by the will of man + Pro. 31. 1; 1 Tim. 1. 18.

PROPHESY, Nu. 11. 27 Eldad and Medad do *p.*; 1 S. 10. 10 the Spirit of God came upon Saul, and he *p.*, 11; 18. 10; 19. 23, 24; Ez. 37. 4 *p.* upon these bones; Joel 2. 28 your sons shall *p.*, Ac. 2. 17, 18; Mt. 7. 22 have we not *p.* in thy name; 26. 68 *p.*, thou Christ, Mk. 14. 65; Lk. 22. 64; Ro. 12. 6 let us *p.* according to the proportion; 1 Cor. 14. 3 he that *p.* speaketh unto men; Jud. 14 Enoch also *p.* of these things + Jer. 11. 21; Ac. 19. 6; Rev. 10. 11.

PROPHESYING (*n.*), 1 Thes. 5. 20 despise not *p.*

PROPHET, Ex. 7. 1 Aaron thy brother shall be thy *p.*; Nu. 11. 29 that all the Lord's people were *p.*; Dt. 18. 15 God will raise up unto thee a *P.* of thy brethren like unto me, 18; Ac. 3. 22; 7. 37; 1 S. 10. 12 is Saul also among the *p.*, 19. 24; 1 K. 13. 18 I am a *p.* also; Am. 7. 14 I was no *p.*, neither was I a *p.*'s son; Mt. 7. 12 this is the law and the *p.*; 13. 57 a *p.* is not without honour save in his own country, Mk. 6. 4; Jn. 4. 44; Mt.

14. 5 they counted him as a *p.*, 21. 26; Mk. 11. 32; Lk. 20. 6; Mt. 16. 14 one of the *p.*, Mk. 6. 15; 8. 28; Lk. 9. 8; Mt. 21. 11 Jesus the *p.* of Nazareth of Galilee; Lk. 1. 76 be called the *p.* of the Highest; 7. 16 a great *p.* is risen up; 16. 16 the law and the *p.* were until John; Jn. 1. 21 art thou that *p.*, 25; 4. 19 I perceive that thou art a *p.*; 7. 52 out of Galilee ariseth no *p.*; Ac. 7. 52 which of the *p.* have not your fathers persecuted; 26. 27 king Agrippa, believest thou the *p.*; Eph. 2. 20 built upon the foundation of the *p.*; 4. 11 he gave some *p.*; Rev. 22. 6 the Lord God of the holy *p.* sent his angel + Nu. 12. 6; 2 Ch. 13. 22; Ez. 13. 2; Mt. 21. 46; Lk. 24. 19; Ac. 3. 25; 11. 27; 13. 1; 1 Cor. 14. 37; 2 Pet. 2. 1.

PROPHETESS, Ju. 4. 4 Deborah, a *p.*; Lk. 2. 36 there was one Anna, a *p.* + Ex. 15. 20; 2 K. 22. 14.

PROPITIATION, 1 Jn. 2. 2 he is the *p.* for our sins, 4. 10; Ro. 3. 25.

PROPORTION, Ro. 12. 6 according to the *p.* of faith + 1 K. 7. 36; Job 41. 12.

PROSPER, Gen. 39. 3 made all that Joseph did to *p.*, 23; Ps. 122. 6 they shall *p.* that love thee; Is. 55. 11 *p.* in the thing whereto I sent it; 3 Jn. 2 I wish above all that thou mayest *p.* + Gen. 24. 56; 1 K. 22. 12; Ps. 73. 12.

PROSPERITY, Ps. 35. 27 hath pleasure in the *p.* of his servant + Pro. 1. 32.

PROSPEROUS, Jos. 1. 8 then shalt thou make thy way *p.*; Ro. 1. 10 I might have a *p.* journey + Is. 48. 15.

PROSPEROUSLY, 2 Ch. 7. 11; Ps. 45. 4.

PROTEST, Gen. 43. 3 the man did solemnly *p.* unto us; 1 Cor. 15. 31 I *p.* by your rejoicing + 1 K. 2. 42.

PROUD, Ps. 101. 5 him that hath a *p.* heart will not I suffer; 1 Tim. 6. 4 he is *p.*, knowing nothing; Jas. 4. 6 God resisteth the *p.*, 1 Pet. 5. 5 + Is. 2. 12; 2 Tim. 3. 2.

PROUDLY, 1 S. 2. 3 talk no more so exceeding *p.* + Is. 3. 5.

PROVERB, Dt. 28. 37 ye shall be a *p.* and a byword, 1 K. 9. 7; 4. 32 Solomon spake three thousand *p.*; Pro. 1. 6 to understand a *p.*; Ecc. 12. 9 the preacher set in order many *p.*; Jn. 16. 29 plainly, and no *p.* + Jn. 16. 25; 2 Pet. 2. 22.

PROVIDE, Gen. 22. 8 God will *p.* himself a lamb; 1 Tim. 5. 8 if any *p.* not for his own house; Heb. 11. 40 God having *p.* some better thing for us + Ps. 65. 9.

PROVIDENCE, Ac. 24. 2.

PROVINCE, Ac. 23. 34 he asked of what *p.* he was + Ac. 25. 1.

PROVISION, Gen. 42. 25 and to give them *p.* for the way, 45. 21; Ro. 13. 14 make not *p.* for the flesh + 1 K. 4. 22; 1 Ch. 29. 19.

PROVOCATION, Ps. 95. 8 as in the *p.*, Heb. 3. 8, 15 + 1 K. 21. 22.

PROVOKE, Ps. 78. 40 how oft did they *p.* him in the wilderness; Lk. 11. 53 began to *p.* him to speak; Eph. 6. 4 *p.* not your children to wrath + Nu. 14. 23; 1 Ch. 21. 1; 1 Cor. 13. 5.

PRUDENCE, Eph. 1. 8 abounded in all wisdom and *p.* + Pro. 8. 12.

PRUDENT, Hos. 14. 9 who is *p.*, and he shall know them + 1 S. 16. 18.

PRUDENTLY, Is. 52. 13 my servant shall deal *p.*

PRUNE, Lev. 25. 3.

PRUNINGHOOKS, Is. 2. 4 beat their spears into *p.*, Mic. 4. 3; Joel 3. 10 beat your *p.* into spears.

PSALM, 1 Ch. 16. 7 then David delivered first this *p.*; Eph. 5. 19 speaking to yourselves in *p.* and hymns, Col. 3. 16 + 1 Ch. 16. 9; Ps. 81. 2; 105. 2; 1 Cor. 14. 26.

PSALMIST, 2 S. 23. 1 the sweet *p.* of Israel.

PUBLICK, Mt. 1. 19.

PUBLICKLY, Ac. 18. 28; 20. 20.

PUBLISH, Ps. 68. 11 great was the company that *p.* it; Is. 52. 7 that *p.* peace, Na. 1. 15; Mk. 1. 45 but he began to *p.* it much, 5. 20; 7. 36; Lk. 8. 39 + Dt. 32. 3.

PUFF, 1 Cor. 5. 2 ye are *p.* up; 8. 1 knowledge *p.* up + 1 Cor. 4. 6; 13. 4; Col. 2. 18.

PULL, Ac. 23. 10 lest Paul should have been *p.* in pieces + Jer. 24. 6.

PULPIT, Neh. 8. 4.

PUNISH, Lev. 26. 18 *p.* you seven times more for your sins, 24; Ezr. 9. 13 thou hast *p.* us less than our iniquities deserve; Is. 26. 21 to *p.* the inhabitants of the earth + Ac. 4. 21; 2 Pet. 2. 9.

PUNISHMENT, Gen. 4. 13 my *p.* is greater than I can bear; Ez. 14. 10 they shall bear the *p.* of their iniquity; 1 Pet. 2. 14 for the *p.* of evildoers + 2 Cor. 2. 6.

PURCHASE (*n.*), Gen. 49. 32; Jer. 32. 11.

PURCHASE (*v.*), Ex. 15. 16 the people which thou hast *p.*, Ps. 74. 2; Ac. 1. 18 *p.* a field with the reward of iniquity + Eph. 1. 14.

PURE, 2 S. 22. 27 with the *p.* thou wilt shew thyself *p.*, Ps. 18. 26; Job 4. 17 shall a man be more *p.* than his maker; Hab. 1. 13 of *p.* eyes than to behold evil; Mal. 1. 11 in every place a *p.* offering; Mt. 5. 8 blessed are the *p.* in heart; Ac. 20. 26 I am *p.* from the blood of all men; Ro. 14. 20 all things indeed are *p.*, Tit. 1. 15; 1 Tim. 5. 22 keep thyself *p.*; Jas. 1. 27 *p.* religion and undefiled + Job 25. 5; Pro. 30. 12; Ph. 4. 8.

PURELY, Is. 1. 25.

PURENESS, 2 Cor. 6. 6 approving ourselves by *p.* + Job 22. 30; Pro. 22. 11.

PURGE, Ps. 51. 7 *p.* me with hyssop; Jn. 15. 2 every branch that beareth, he *p.* it; 1 Cor. 5. 7 *p.* out the old leaven; Heb. 1. 3 by himself *p.* our sins; 9. 14 *p.* your conscience from dead works; 2 Pet. 1. 9 forgotten that he was *p.* + Is. 1. 25; Mk. 7. 19.

PURIFICATION, Nu. 19. 17 heifer of *p.* for sin + Est. 2. 12; Lk. 2. 22; Ac. 21. 26.

PURIFIER, Mal. 3. 3 a refiner and *p.* of silver.

PURIFY, Mal. 3. 3 he shall *p.* the sons of Levi; Ac. 21. 24 *p.* thyself with them; 1 Pet. 1. 22 ye have *p.* your souls; 1 Jn. 3. 3 *p.* himself even as he is pure + Jn. 11. 55; Ac. 24. 18.

PURIFYING (*n.*), Jn. 3. 25 arose a question about *p.*; Heb. 9. 13 sanctifieth to the *p.* of the flesh + Jn. 2. 6.

PURITY, 1 Tim. 4. 12 in faith, in *p.* + 1 Tim. 5. 2.

PURLOINING, Tit. 2. 10.

PURPLE, Mk. 15. 17 they clothed him with *p.*, Jn. 19. 2; Lk. 16. 19 a certain rich man clothed in *p.* + Ex. 25. 4; 2 Ch. 3. 14.

PURPOSE (*n.*), Pro. 15. 22 without counsel *p.* are disappointed; Ro. 8. 28 called according to his *p.*; Eph. 3. 11 the eternal *p.* in Christ + Is. 1. 11; 2 Tim. 1. 9.

PURPOSE (*v.*), Is. 46. 11 I have *p.* it, I will also do it; 2 Cor. 1. 17 things that I *p.*, do I *p.* according to the flesh + 2 Cor. 9. 7.

PURSE, Pro. 1. 14 let us all have one *p.* + Mt. 10. 9; Mk. 6. 8; Lk. 10. 4; 22. 35.

PURSUE, Ex. 15. 9 I will *p.*, I will overtake; Lev. 26. 17 ye shall flee when none *p.* you; 2 S. 22. 38 I have *p.* mine enemies, Ps. 18. 37 + 1 S. 26. 18.

PURSUER, Jos. 2. 16; 8. 20; Lam. 1. 6.

PUSH, Ex. 21. 29 if the ox were wont to *p.*, 36; Ez. 34. 21 *p.* all the diseased with your horns + 1 K. 22. 11.

PUT, Jos. 24. 14 *p.* away the gods which your fathers served, 23; Ju. 10. 16; 1 S. 7. 3; 2 S. 12. 13 the Lord hath *p.* away thy sin; Job 18. 5 the light of the wicked shall be *p.* out; Ps. 8. 6 thou hast *p.* all things under his feet, 1 Cor. 15. 25, 27; Eph. 1. 22; Heb. 2. 8; Ps. 75. 7 God *p.* down one and setteth up another; Mt. 5. 31 whosoever shall *p.* away his wife, 32; 19. 9; Mk. 10. 11; Lk. 16. 18; Mt. 6. 25 nor what ye shall *p.* on, Lk. 12. 22; Mk. 10. 2 is it lawful for a man to *p.* away his wife; Jn. 9. 22 he should be *p.* out of the synagogue; Ac. 13. 46 ye *p.* the word of God from you; Ro. 13. 14 but *p.* ye on the Lord Jesus Christ; Col. 3. 8 *p.* off all these, anger; 1 Thes. 2. 4 to be *p.* in trust with the gospel; 1 Tim. 4. 6 if thou *p.* the brethren in remembrance, 2 Tim. 2. 14; Heb. 9. 26 *p.* away sin by the sacrifice of himself; 2 Pet. 1. 14 I must *p.* off this tabernacle + Job 27. 17; Pro. 25. 6; Mic. 3. 5; Ac. 9. 40; 1 Cor. 5. 13; Rev. 2. 24; 17. 17.

PUTTING (*n.*), Col. 2. 11 in *p.* off the body of the sins of the flesh; 1 Pet. 3. 3 not the *p.* on of apparel.

PUTRIFYING, Is. 1. 6.

QUARREL, 2 K. 5. 7 how he seeketh a *q.* against me; Col. 3. 13 if any man have a *q.* against any + Mk. 6. 19.

QUARRIES, Ju. 3. 19, 26.

QUARTERS, Ac. 9. 32; Rev. 20. 8.

QUEEN, 1 K. 10. 1 the *q.* of Sheba, 2 Ch. 9. 1; Est. 1. 12 the *q.* refused to come; Is. 49. 23 *q.* thy nursing mothers; Jer. 44. 17 burn incense unto the *q.* of heaven; Mt. 12. 42 the *q.* of the south shall rise up, Lk. 11. 31; Ac. 8. 27 Candace *q.* of the Ethiopians + Ps. 45. 9; Rev. 18. 7.

QUENCH, Nu. 11. 2 Moses prayed, the fire was *q.*; Is. 66. 24 neither shall their fire be *q.*; Mk. 9. 43 the fire that never shall be *q.*, 44, 45; 1 Thes. 5. 19 *q.* not the Spirit + Song 8. 7; Heb. 11. 34.

QUESTION (*n.*), 1 K. 10. 1 to prove him with hard *q.*; Mt. 22. 46 durst any man ask him any more *q.*, Mk. 12. 34; Lk. 20. 40; Mk. 11. 29 I will ask you one *q.*; Lk. 2. 46 both hearing them and asking them *q.*; 2 Tim. 2. 23 unlearned *q.* avoid, Tit. 3. 9 + Ac. 19. 40.

QUESTION (*v.*), Lk. 23. 9 Pilate *q.* with him in many words + Mk. 9. 14.

QUICKEN, Ps. 119. 25 *q.* me according to thy word, 37, 40, 88, 107, 149, 154; 143. 11; Jn. 5. 21 the Son *q.* whom he will; Ro. 8. 11 *q.* your mortal bodies; Eph. 2. 5 hath *q.* us together with Christ, Col. 2. 13 + 1 Tim. 6. 13; 1 Pet. 3. 18.

QUICKLY, Gen. 27. 20 how hast thou found it so *q.*; Jn. 13. 27 that thou doest, do *q.*; Rev. 3. 11 behold, I come *q.*, 22. 7, 12, 20.

QUICKSANDS, Ac. 27. 17.

QUIET, Is. 14. 7 the whole earth is at rest, and is *q.*; 1 Thes. 4. 11 study to be *q.*; 1 Tim. 2. 2 lead a *q.* and peaceable life + Ps. 35. 20.

QUIETLY, 2 S. 3. 27; Lam. 3. 26.

QUIETNESS, Is. 30. 15 in *q.* and confidence shall be your strength; 32. 17 *q.* and assurance for ever + Ac. 24. 2; 2 Thes. 3. 12.

QUIT (*adj.*), Ex. 21. 19; Jos. 2. 20.

QUIT (*v.*), 1 S. 4. 9 *q.* yourselves like men, 1 Cor. 16. 13.

QUIVER, Gen. 27. 3 take thy *q.* and thy bow; Ps. 127. 5 that hath his *q.* full + Jer. 5. 16.

QUIVERED, Hab. 3. 16.

RABBI, Mt. 23. 7 they love to be called of men, *R.*, *R.* + Jn. 1. 38, 49; 3. 2, 26; 6. 25.

RABBONI, Jn. 20. 16.

RACA, Mt. 5. 22.

RACE, Ecc. 9. 11 the *r.* is not to the swift; 1 Cor. 9. 24 they which run in a *r.* run all; Heb. 12. 1 run with patience the *r.* set before us.

RAGE (*n.*), 2 K. 5. 12 Naaman turned away in a *r.* + 2 K. 19. 27; Dan. 3. 13.

RAGE (*v.*), Ps. 2. 1 why do the heathen *r.*, Ac. 4. 25; Jud. 13 *r.* waves of the sea + Ps. 46. 6.

RAGGED, Is. 2. 21.

RAGING (*n.*), Ps. 89. 9 thou rulest the *r.* of the sea + Jon. 1. 15.

RAGS, Pro. 23. 21; Jer. 38. 11.

RAIL, Mk. 15. 29 *r.* on Jesus, Lk. 23. 39; 2 Pet. 2. 11 *r.* accusation, Jud. 9.

RAILER, 1 Cor. 5. 11.

RAILING (*n.*), 1 Pet. 3. 9 not rendering *r.* for *r.* + 1 Tim. 6. 4.

RAIMENT, Gen. 27. 15 took goodly *r.* of her son Esau; 45. 22 changes of *r.*, 2 K. 5. 5; Zec. 3. 4; Ex. 22. 26 if thou take thy neighbour's *r.* to pledge, 27; Mt. 3. 4 his *r.* of camels' hair; 6. 25 the body more than *r.*, Lk. 12. 23; Mt. 11. 8 a man clothed in soft *r.*, Lk. 7. 25; Mt. 17. 2 his *r.* white as light, 28. 3; Mk. 9. 3; Lk. 9. 29; Ac. 22. 20 I kept the *r.* + Dt. 24. 17; Ac. 18. 6.

RAIN (*n.*), Gen. 7. 12 the *r.* was upon the earth forty days; Lev. 26. 4 I will give you *r.* in due season, Dt. 11. 14; 28. 12; 1 K. 18. 1 I will send *r.* upon the earth; Ps. 72. 6 like *r.* upon the mown grass; Is. 55. 10 as the *r.* cometh down from heaven; Mt. 5. 45 sendeth *r.* on the just and on the unjust; Ac. 14. 17 gave us *r.* and fruitful seasons + Ps. 68. 9; Is. 5. 6; Joel 2. 23.

RAIN (*v.*), Gen. 2. 5 the Lord had not caused it to *r.*; Jas. 5. 17 prayed earnestly that it might not *r.* + Hos. 10. 12.

RAINBOW, Rev. 4. 3; 10. 1.

RAINY, Pro. 27. 15.

RAISE, Ex. 9. 16 I *r.* thee up to shew in thee my power, Ro. 9. 17; Hos. 6. 2 in the third day he will *r.* us up; Mt. 16. 21 and be *r.* again the third day, 17. 23; Lk. 9. 22; Mt. 22. 24 and *r.* up seed unto his brother, Mk. 12. 19; Lk. 20. 28; 20. 37 that the dead are *r.*, even Moses shewed; Jn. 6. 39 I will *r.* it up again at the last day, 40, 44, 54; Ro. 6. 4 like as Christ was *r.* up from the dead; 1 Cor. 6. 14 will also *r.* up us by his power, 2 Cor. 4. 14; 1 Cor. 15. 16 if the dead rise not, then is not Christ *r.*; Eph. 2. 6 and hath *r.* us up together + Mt. 11. 5; Jn. 5. 21; 1 Cor. 15. 35.

RAISINS, 1 S. 25. 18; 2 S. 16. 1; 1 Ch. 12. 40.

RAM'S HORN, Jos. 6. 5.

RAMS' SKINS, Ex. 25. 5.

RAMPART, Lam. 2. 8; Na. 3. 8.

RANGE (*n.*), 2 K. 11. 8; Job 39. 8.

RANK, Mk. 6. 40 they sat down in *r.* + Nu. 2. 16; Joel 2. 7.

RANSOM (*n.*), Ps. 49. 7 nor give to God a *r.* for him; Is. 43. 3 I gave Egypt for thy *r.*; Mt. 20. 28 to give his life a *r.* for many, Mk. 10. 45; 1 Tim. 2. 6 gave himself a *r.* for all + Ex. 21. 30.

RANSOM (*v.*), Is. 35. 10 the *r.* of the Lord shall return; 51. 10 a way for the *r.* to pass over; Hos. 13. 14 I will *r.* them from the power of the grave.

RASH, Ecc. 5. 2.

RASHLY, Ac. 19. 36.

RATE, Ex. 16. 4; 2 K. 25. 30; 2 Ch. 8. 13.

RAVENING (*n.*), Lk. 11. 39.

RAVENOUS, Is. 35. 9; 46. 11.

RAVIN (*n.*), Na. 2. 12.

RAVISHED, Pro. 5. 19; Song 4. 9.

RAW, Ex. 12. 9; 1 S. 2. 15.

RAZOR, Nu. 6. 5 there shall no *r.* come upon his head, Ju. 13. 5; 16. 17; 1 S. 1. 11 + Ps. 52. 2; Ez. 5. 1.

REACH, Jn. 20. 27 *r.* hither thy finger; 2 Cor. 10. 14 as though we *r.* not unto you; Ph. 3. 13 *r.* forth unto those things which are before + Ps. 108. 4.

READ, Dt. 31. 11 thou shalt *r.* this law before all Israel; Jos. 8. 34 he *r.* all the words of the law, 35; 2 K. 23. 2 Josiah *r.* in their ears all the words of the book, 2 Ch. 34. 30; Jer. 36. 10 then *r.* Baruch the words of Jeremiah; Dan. 5. 8 they could not *r.* the writing; Mt. 12. 3 have ye not *r.*, 19. 4; 21. 16, 42; 22. 31; Mk. 2. 25; 12. 10, 26; Lk. 6. 3; 10. 26 how *r.* thou; Ac. 8. 28 the eunuch *r.* Esaias; Rev. 1. 3 blessed is he that *r.* and they that hear + Ex. 24. 7; Neh. 8. 3.

READINESS, Ac. 17. 11 they received the word with *r.* of mind + 2 Cor. 8. 11.

READING (*n.*), 1 Tim. 4. 13 give attendance to *r.* + Neh. 8. 8.

READY, Ex. 19. 11 be *r.* against the third day, 15; Est. 3. 14; Mt. 22. 4 all things are *r.*; 25. 10 they that were *r.* went in with him; Ac. 21. 13 I am *r.* not to be bound only; 2 Cor. 8. 19 declaration of your *r.* mind; 9. 3 that ye may be *r.*; 1 Pet. 5. 2 but of a *r.* mind + Ezr. 7. 6; Ac. 23. 15.

REALM, Ezr. 7. 13; Dan. 6. 3.

REAP, Mt. 6. 26 the fowls of the air *r.* not, Lk. 12. 24; Mt. 25. 24 *r.* where thou hast not sown, Lk. 19. 22; Jn. 4. 38 to *r.* that whereon ye bestowed no labour; 1 Cor. 9. 11 if we shall *r.* your carnal things; Gal. 6. 9 we shall *r.*, if we faint not + Ecc. 11. 4; Hos. 10. 13.

REAPER, Rt. 2. 4 Boaz said unto the *r.*, The Lord be with you; Mt. 13. 39 the *r.* are the angels + 2 K. 4. 18.

REASON (*n.*), Is. 41. 21 bring forth your strong *r.*; 1 Pet. 3. 15 a *r.* of the hope that is in you + Ecc. 7. 25; Dan. 4. 36; Ac. 18. 14.

REASON (*v.*), 1 S. 12. 7 that I may *r.* with you before the Lord; Is. 1. 18 let us *r.* together; Mt. 16. 7 they *r.* among themselves, 21. 25; Mk. 2. 6; 8. 16; 11. 31; Lk. 20. 5; Mk. 12. 28 having heard them *r.* together; Ac. 17. 2 three sabbaths Paul *r.* with them, 18. 4, 19; 24. 25 as he *r.* of righteousness + Lk. 20. 14; 24. 15.

REASONABLE, Ro. 12. 1.

REASONING (*n.*), Lk. 9. 46; Ac. 28. 29.

REBEL, Nu. 14. 9 *r.* not against the Lord, 1 S. 12. 14; Nu. 20. 24 ye *r.* against my word at the water of Meribah, 27. 14; Dt. 1. 26, 43; 9. 23; 1 K. 12. 19 Israel *r.* against the house of David, 2 Ch. 10. 19; Ps. 107. 11 because they *r.* against the words of God; Dan. 9. 9 though we have *r.* against him + 2 K. 18. 20; Is. 1. 20; 36. 5.

REBELLION, Jos. 22. 22; 1 S. 15. 23; Job 34. 37.

REBELLIOUS, Dt. 9. 7 ye have been *r.* against the Lord, 24; 31. 27; Ps. 68. 6 the *r.* dwell in a dry land; Is. 30. 1 woe to the *r.* children; Ez. 2. 3 I send thee to a *r.* nation + 1 S. 20. 30.

REBELS, Nu. 20. 10; Ez. 20. 38.

REBUKE (*n.*), Pro. 27. 5 open *r.* is better than secret love; Is. 25. 8 the *r.* of his people shall he take away; Ph. 2. 15 without *r.*, in the midst of a perverse nation + 2 K. 19. 3; Ps. 39. 11; 104. 7.

REBUKE (*v.*), Ps. 6. 1 O Lord, *r.* me not in thine anger, 38. 1; Pro. 9. 8 *r.* a wise man, and he will love thee; Zec. 3. 2 the Lord *r.* thee; Mt. 8. 26 he *r.* the winds, Mk. 4. 39; Lk. 8. 24; Mt. 16. 22 Peter began to *r.* him, Mk. 8. 32; Mt. 19. 13 disciples *r.* them, Mk. 10. 13; Lk. 18. 15; 1 Tim. 5. 20 them that sin *r.* before all; 2 Tim. 4. 2 *r.*, exhort; Heb. 12. 5 nor faint when thou art *r.* of him; Jud. 9 Michael said, The Lord *r.* thee + Lev. 19. 17; Ps. 106. 9; Lk. 19. 39.

REBUKER, Hos. 5. 2.

RECEIPT, Mt. 9. 9; Mk. 2. 14; Lk. 5. 27.

RECEIVE, Ps. 73. 24 *r.* me to glory; Mt. 7. 8 every one that asketh *r.*, Lk. 11. 10; Mt. 10. 14 shall not *r.* you, nor hear your words, Mk. 6. 11; Lk. 9. 5; 10. 10; Mt. 10. 40 he that *r.* you *r.* me, Jn. 13. 20; Mt. 18. 5 whoso shall *r.* one such little child, Mk. 9. 37; Lk. 9. 48; Mk. 10. 15 shall not *r.* the kingdom of God as a little child, Lk. 18. 17; 9. 51 that he should be *r.* up; Jn. 1. 12 to as many as *r.* him, to them gave he power; 14. 3 and *r.* you unto myself; Ac. 3. 21 whom the heaven must *r.*; 7. 59 Lord Jesus, *r.* my spirit; Ro. 14. 3 that eateth, for God hath *r.* him; 15. 7 *r.* ye one another; 16. 2 that ye *r.* her in the Lord, Ph. 2. 29; 1 Cor. 4. 7 what hast thou that thou didst not *r.*; 11. 23 I *r.* of the Lord that which I delivered; Gal. 1. 12 I neither *r.* it of man; 1 Tim. 3. 16 *r.* up into glory; Phn. 15 shouldest *r.* him for ever; 2 Jn. 10 *r.* him not into your house + Ps. 49. 15; Pro. 8. 10; Mt. 19. 11; Lk. 19. 6; Ac. 18. 27; 2 Cor. 6. 17; Jas. 1. 7.

RECEIVER, Is. 33. 18.

RECEIVING (*n.*), Ro. 11. 15; Ph. 4. 15.

RECKON, Mt. 18. 24 when he had begun to *r.*; 25. 19 the lord of those servants cometh, and *r.* with them + Nu. 23. 9.

RECKONING (*n.*), 2 K. 22. 7; 1 Ch. 23. 11.

RECOMMENDED, Ac. 14. 26 *r.* to the grace of God, 15. 40.

RECOMPENCE (*n.*), Is. 35. 4 God will come with a *r.*; 66. 6 that rendereth *r.* to his enemies; Lk. 14. 12 bid thee, and a *r.* be made thee; Heb. 11. 26 respect unto the *r.* of the reward + 2 Cor. 6. 13.

RECOMPENSE (*v.*), Nu. 5. 7 he shall *r.* his trespass; Jer. 25. 14 will *r.* them according to their deeds, Hos. 12. 2; Ro. 12. 17 *r.* to no man evil for evil; Heb. 10. 30 that hath said, I will *r.* + Ro. 11. 35.

RECONCILE, Lev. 6. 30 the blood is brought to *r.* withal; Mt. 5. 24 first be *r.* to thy brother; Ro. 5. 10 when we were enemies, we were *r.* to God; 2 Cor. 5. 20 be ye *r.* to God; Eph. 2. 16 that he might *r.* both unto God; Col. 1. 20 by him to *r.* all things unto himself + 1 Cor. 7. 11.

RECONCILIATION, 2 Cor. 5. 19 the word of *r.*; Heb. 2. 17 to make *r.* for the sins of the people + Lev. 8. 15.

RECONCILING (*n.*), Ro. 11. 15.

RECORD (to call *or* take to), *v.*, Dt. 30. 19 I call heaven and earth to *r.*, 31. 28; Ac. 20. 26 I take you to *r.* this day + Ex. 20. 24; Neh. 12. 22.

RECORD (*n.*), Ezr. 4. 15 the book of *r.*, Est. 6. 1; Jn. 1. 19 this is the *r.* of John; 8. 13 thou bearest *r.* of thyself; 1 Jn. 5. 7 there are three that bear *r.* in heaven + 2 Cor. 1. 23; Ph. 1. 8.

RECORDER, 2 S. 8. 16; 20. 24; 1 K. 4. 3; 2 K. 18. 18; 1 Ch. 18. 15; 2 Ch. 34. 8; Is. 36. 3, 22.

RECOUNT, Na. 2. 5.

RECOVER, Is. 38. 21 lay it for a plaister, and he shall *r.*; Mk. 16. 18 lay hands on the sick, and they shall *r.* + 2 K. 1. 2.

RECOVERING (*n.*), Lk. 4. 18.

RED, Ex. 13. 18 God led them by the way of the *R.* sea; Ps. 106. 9 he rebuked the *R.* sea; Is. 63. 2 *r.* in thine apparel + 2 K. 3. 22; Heb. 11. 29.

REDEEM, Ex. 13. 15 the firstborn of my children I *r.*, 34. 20; Lev. 25. 48 one of his brethren may *r.* him; Nu. 18. 15 the firstborn of man shalt thou *r.*; Ps. 49. 7 none of them can *r.* his brother; Is. 43. 1 I have *r.* thee, thou art mine; 51. 11 the *r.* of the Lord shall return; 63. 4 the year of my *r.* is come; Hos. 13. 14 I will *r.* them from death; Lk. 24. 21 had been he who should have *r.* Israel; Gal. 3. 13 Christ hath *r.* us from the curse of the law; 4. 5 to *r.* them that were under the law; Eph. 5. 16 *r.* the time, Col. 4. 5; Rev. 5. 9 thou hast *r.* us to God by thy blood + Gen. 48. 16; Ex. 15. 13; Dt. 7. 8; 2 S. 7. 23; Is. 1. 27.

REDEEMER, Job 19. 25 I know that my *r.* liveth; Is. 41. 14 thy *r.*, the Holy One of Israel, 43. 14; 54. 5; 59. 20 the *R.* shall come to Zion + Ps. 78. 35.

REDEMPTION, Lk. 2. 38 that looked for *r.* in Jerusalem; 21. 28 your *r.* draweth nigh; Eph. 1. 7 *r.* through his blood, Col. 1. 14; Heb. 9. 12 having obtained eternal *r.* for us + Ps. 49. 8.

REDOUND, 2 Cor. 4. 15.

REEL, Ps. 107. 27; Is. 24. 20.

REFINE, Is. 48. 10; Zec. 13. 9.

REFINER, Mal. 3. 3.

REFORMATION, Heb. 9. 10.

REFRAIN, Gen. 45. 1 Joseph could not *r.* himself; Ac. 5. 38 *r.* from these men + Is. 64. 12.

REFRESH, 1 Cor. 16. 18 they *r.* my spirit and yours, 2 Cor. 7. 13 + Ro. 15. 32.

REFRESHING (*n.*), Ac. 3. 19 when the times of *r.* shall come + Is. 28. 12.

REFUGE, Nu. 35. 13 six cities shall ye have for *r.*, 15; Ps. 9. 9 a *r.* for the oppressed; 142. 4 *r.* failed me; Is. 25. 4 to the needy a *r.*; Heb. 6. 18 who have fled for *r.* to lay hold + Ps. 91. 2.

REFUSE (*n.*), 1 S. 15. 9; Lam. 3. 45.

REFUSE (*v.*), Ex. 7. 14 Pharaoh *r.* to let the people go; 1 S. 16. 7 look not on his countenance, for I have *r.* him + Is. 1. 20; Ac. 7. 35; Heb. 12. 25.

REGARD (*n.*), Ecc. 8. 2; Ac. 8. 11.

REGARD (*v.*), 1 K. 18. 29 no voice, nor any that *r.*; Ps. 28. 5 *r.* not the works of the Lord, Is. 5. 12; Lk. 18. 2 judge which feared not God, neither *r.* man + Ps. 94. 7.

REGENERATION, Mt. 19. 28 which followed me, in the *r.*; Tit. 3. 5 the washing of *r.*

REGION, Mt. 3. 5 went to him all the *r.* round Jordan; Mk. 1. 28 fame spread abroad throughout all the *r.*, Lk. 4. 14; 7. 17; 2 Cor. 10. 16 to preach the gospel in the *r.* beyond you + Mk. 6. 55; Lk. 3. 1; Ac. 16. 6.

REGISTER, Ezr. 2. 62 these sought their *r.*, Neh. 7. 64 + Neh. 7. 5.

REHEARSE, Ac. 14. 27 they *r.* all that God had done + Ju. 5. 11; Ac. 11. 4.

REIGN (*n.*), 2 Ch. 36. 20; Lk. 3. 1.

REIGN (*v.*), Ju. 9. 8 the trees said, *R.* thou over us, 10, 12, 14; 1 Ch. 16. 31 the Lord *r.*, Ps. 96. 10; 97. 1; 99. 1; Jer. 23. 5 a King shall *r.* and prosper; Lk. 1. 33 he shall *r.* over the house of Jacob; 19. 14 we will not have this man to *r.* over us; Ro. 5. 14 death *r.* from Adam to Moses; 6. 12 let not sin *r.* in your mortal bodies; Rev. 11. 15 shall *r.* for ever and ever, 22. 5; 20. 4 *r.* with Christ a thousand years + Gen. 37. 8; Ro. 5. 17; Rev. 5. 10.

REJECT, 1 S. 15. 23 he hath also *r.* thee from being king, 26; Mk. 7. 9 full well ye *r.* the commandment of God; 8. 31 Son of man must be *r.*, Lk. 9. 22; 17. 25 + Heb. 12. 17.

REJOICE, Dt. 12. 7 ye shall *r.* in all that ye put your hand unto, 14. 26; 1 S. 2. 1 my heart *r.* in the Lord; 1 Ch. 16. 10 let the heart of them *r.* that seek the Lord, Ps. 105. 3; 33. 1 *r.* in the Lord, O ye righteous, 97. 12; 96. 11 let the heavens *r.*; Ecc. 3. 22 than that a man should *r.* in his works, 5. 19; Is. 62. 5 as the bridegroom *r.* over the bride; Mic. 7. 8 *r.* not against me, O mine enemy; Mt. 18. 13 he *r.* more of that sheep; Lk. 1. 47 my spirit hath *r.* in God my Saviour; 6. 23 *r.* ye in that day; 10. 21 Jesus *r.* in spirit; 15. 6 *r.* with me, for I have found, 9; Ac. 8. 39 the eunuch went on his way *r.*; Ro. 12. 12 *r.* in hope; 15 *r.* with them that do *r.*; 1 Cor. 7. 30 they that *r.*, as though they *r.* not; Ph. 4. 4 *r.* in the Lord alway; 1 Thes. 5. 16 *r.* evermore; Jas. 2. 13 mercy *r.* against judgement; 1 Pet. 1. 6 wherein ye greatly *r.* + 1 S. 6. 13; 2 Ch. 24. 10; Ps. 33. 21; 149. 2; Joel 2. 23; Zep. 3. 17; Rev. 18. 20.

REJOICING (*n.*), 2 Cor. 1. 14 we are your *r.*; Heb. 3. 6 the *r.* of the hope + Ph. 1. 26.

RELEASE (*n.*), Dt. 15. 1; 31. 10.

RELEASE (*v.*), Mt. 27. 15 was wont to *r.* a prisoner, whom they would, Mk. 15. 6; Lk. 23. 17; Jn. 18. 39 + Dt. 15. 2.

RELIEF, Ac. 11. 29.

RELIEVE, Lev. 25. 35 if thy brother be poor, then thou shalt *r.* him; 1 Tim. 5. 10 if she have *r.* the afflicted + 1 Tim. 5. 16.

RELIGION, Gal. 1. 13; Jas. 1. 26.

RELY, 2 Ch. 13. 18; 16. 8.

REMAIN, Gen. 8. 22 while the earth *r.*, seedtime; 2 K. 25. 22 people that *r.*, Jer. 39. 9; Lam. 5. 19 thou, O Lord, *r.* for ever, Heb. 1. 11; Lk. 10. 7 in the same house *r.*; Jn. 9. 41 therefore your sin *r.*; 15. 11 that my joy might *r.* in you; 19. 31 the bodies should not *r.* upon the cross; 1 Cor. 15. 6 the greater part *r.* unto this present; 2 Cor. 3. 11 much more that which *r.* is glorious; 1 Thes. 4. 15 alive and *r.* unto the coming of the Lord; 1 Jn. 2. 24 if that which ye have heard *r.* in you + Ju. 5. 13; Ac. 5. 4; 1 Jn. 3. 9.

REMAINDER, 2 S. 14. 7 leave neither name nor *r.* + Lev. 7. 16.

REMEDY, 2 Ch. 36. 16 wrath arose, till there was no *r.* + Pro. 6. 15.

REMEMBER, Gen. 9. 15 I will *r.* my covenant between me, 16; Dt. 8. 2 *r.* all the way the Lord led thee; Neh. 13. 14 *r.* me, O God, concerning this, 22, 31; Ps. 63. 6 *r.* thee upon my bed; 79. 8 O *r.* not against us former iniquities; 98. 3 he hath *r.* his mercy; 137. 6 if I do not *r.* thee, let my tongue cleave; Ecc. 9. 15 no man *r.* that same poor man; Jer. 31. 34 and I will *r.* their sin no more, Heb. 8. 12; 10. 17; Mt. 26. 75 Peter *r.* the word of Jesus; Lk. 17. 32 *r.* Lot's wife; 23. 42 Lord, *r.* me when thou comest into thy kingdom; Jn. 2. 22 his disciples *r.* that he had said this, 12. 16; 16. 4 that when the time shall come ye may *r.* + Ps. 132. 1; 143. 5; Ez. 3. 20; Hos. 2. 17.

REMEMBRANCE, Ps. 6. 5 for in death there is no *r.* of thee; 112. 6 the righteous shall be in everlasting *r.*; Lk. 1. 54 holpen his servant Israel in *r.* of his mercy; 22. 19 this do in *r.* of me, 1 Cor. 11. 24, 25; Jn. 14. 26 he shall bring all things to your *r.*; Ac. 10. 31 thine alms are had in *r.*; 2 Tim. 1. 3 I have *r.* of thee in my prayers; Heb. 10. 3 a *r.* made of sins every year + Ps. 83. 4; Rev. 16. 19.

REMISSION, Mt. 26. 28 for the *r.* of sins, Mk. 1. 4; Lk. 3. 3; Ac. 2. 38; Ro. 3. 25; Lk. 24. 47 that *r.* of sins should be preached in his name + Ac. 10. 43; Heb. 10. 18.

REMIT, Jn. 20. 23.

REMNANT, 2 K. 19. 31 out of Jerusalem shall go forth a *r.*, Is. 37. 32; Ez. 14. 22; Neh. 1. 3 the *r.* that are left of the captivity; Is. 1. 9 unless the Lord had left us a very small *r.*, Ro. 9. 29; Hag. 1. 14 the Lord stirred up the spirit of the *r.*; Ro. 11. 5 at this present time also there is a *r.* + Mic. 2. 12; Mt. 22. 6.

REMOVE, Dt. 28. 25 shalt be *r.* into all kingdoms; 2 K. 17. 18 the Lord *r.* Israel out of his sight, 23; 23. 27; 24. 3; Is. 54. 10 neither shall the covenant of my peace be *r.*; Gal. 1. 6 I marvel that ye are so soon *r.* from him + Ps. 125. 1; Is. 26. 15.

REND, Ju. 14. 6 Samson *r.* the lion; 1 S. 15. 28 the Lord hath *r.* the kingdom from thee; Is. 64. 1 oh that thou wouldest *r.* the heavens; Joel 2. 13 *r.* your heart, and not your garments; Jn. 19. 24 let us not *r.* it, but cast lots for it + Ex. 13. 11; Mk. 9. 26.

RENDER, Ps. 62. 12 *r.* to every man according to his work, Pro. 24. 12; Ro. 2. 6; Is. 66. 6 a voice of the Lord that *r.* recompence; Mt. 21. 41 which shall *r.* him the fruits in their seasons; 22. 21 *r.* unto Cæsar the things which are Cæsar's, Mk. 12. 17; Lk. 20. 25 + 2 Ch. 6. 30.

RENEW, Ps. 103. 5 thy youth is *r.* like the eagle's; Is. 40. 31 they that wait upon the Lord shall *r.* their strength; 2 Cor. 4. 16 the inward man is *r.* day by day; Eph. 4. 23 be *r.* in the spirit of your mind; Heb. 6. 6 if they shall fall away, to *r.* them again unto repentance + Col. 3. 10.

RENEWING (*n.*), Ro. 12. 2; Tit. 3. 5.

RENOUNCED, 2 Cor. 4. 2.

RENOWN, Gen. 6. 4; Nu. 16. 2; Ez. 34. 29.

RENOWNED, Nu. 1. 16; Is. 14. 20.

RENT (*n.*), Mt. 9. 16; Mk. 2. 21; Lk. 5. 36.

REPAIR, 2 K. 12. 5 let the priests *r.* the breaches, 2 Ch. 24. 4; 34. 8; Neh. 3. 4 next to them *r.*, 5, 7, 8, 10, 12, 19 + Is. 61. 4.

REPAIRER, Is. 58. 12.

REPAY, Dt. 7. 10 he will *r.* him to his face; Lk. 10. 35 when I come again, I will *r.* thee + Job 21. 31; Phn. 19.

REPEAT, Pro. 17. 9.

REPENT, Gen. 6. 6 it *r.* the Lord that he had made man; Nu. 23. 19 neither the son of man, that he should *r.*, 1 S. 15. 29; Ps. 110. 4 hath sworn, and will not *r.*, Heb. 7. 21; Ez. 14. 6 *r.* and turn yourselves from idols, 18. 30; Joel 2. 13 *r.* him of the evil; Mt. 3. 2 *r.* ye, for the kingdom of heaven is at hand, 4. 17; Mk. 1. 15; Mt. 11. 21 they would have *r.* long ago, Lk. 10. 13; Mt. 12. 41 they *r.* at the preaching of Jonas, Lk. 11. 32; Mt. 27. 3 Judas *r.* himself; Lk. 13. 3 except ye *r.*, ye shall all likewise perish; 17. 3 if thy brother *r.*, forgive him, 4; Ac. 2. 38 *r.* and be baptized every one of you; 2 Cor. 7. 8 I do not *r.*, though I did *r.* + 1 S. 15. 35; Jon. 3. 10; Mk. 6. 12; Ac. 3. 19; Rev. 2. 5.

REPENTANCE, Mt. 3. 11 baptize you with water unto *r.*; Lk. 15. 7 ninety and nine which need no *r.*; Ac. 11. 18 God also to the Gentiles granted *r.* unto life; Heb. 12. 17 he found no place of *r.*; 2 Pet. 3. 9 that all should come to *r.* + Hos. 13. 14; 2 Tim. 2. 25.

REPENTINGS, Hos. 11. 8.

REPETITIONS, Mt. 6. 7.

REPLENISH, Gen. 1. 28 be fruitful, and multiply, and *r.* the earth, 9. 1 + Is. 2. 6.

REPLIEST, Ro. 9. 20.

REPORT (*n.*), Gen. 37. 2 Joseph brought unto his father their evil *r.*; Nu. 13. 32 they brought up an evil *r.* of the land; 2 Cor. 6. 8 by evil *r.* and good *r.*; Ph. 4. 8 whatsoever things are of good *r.*; Heb. 11. 2 the elders obtained a good *r.* + 1 S. 2. 24; Ac. 10. 22; 22. 12.

REPORT (*v.*), Ac. 16. 2 which was well *r.* of, 1 Tim. 5. 10 + Ac. 4. 23; 1 Cor. 14. 25.

REPROACH (*n.*), Ps. 22. 6 a *r.* of men, and despised; 69. 9 and the *r.* of them that reproached, Ro. 15. 3; Ps. 69. 19 thou hast known my *r.*; 79. 4 we are become a *r.* to our neighbours; Is. 51. 7 fear ye not the *r.* of men; 1 Tim. 4. 10 we both labour and suffer *r.*; Heb. 11. 26 *r.* of Christ greater riches; 13. 13 bearing his *r.* + Gen. 30. 23; Joel 2. 17; 2 Cor. 11. 21.

REPROACH (*v.*), 2 K. 19. 4 hath sent to *r.* the living God, 16; Is. 37. 4, 17; Lk. 6. 22 men shall *r.* you for the Son of man's sake; 11. 45 thus saying, thou *r.* us also + 1 Pet. 4. 14.

REPROACHFULLY, Job 16. 10; 1 Tim. 5. 14.

REPROBATE, Ro. 1. 28 gave them over to a *r.* mind; 2 Cor. 13. 5 except ye be *r.*; 2 Tim. 3. 8 *r.* concerning the faith + Tit. 1. 16.

REPROOF, Pro. 1. 25; 2 Tim. 3. 16.

REPROVE, Lk. 3. 19 Herod being *r.* by John; Jn. 3. 20 lest his deeds should be *r.*; 16. 8 he will *r.* the world of sin; 2 Tim. 4. 2 *r.*, rebuke, exhort + Job 40. 2; Eph. 5. 13.

REPROVER, Pro. 25. 12; Ez. 3. 26.

REPUTATION, Gal. 2. 2 privately to them which were of *r.*; Ph. 2. 7 made himself of no *r.* + Ac. 5. 34; Ph. 2. 29.

REPUTED, Job 18. 3; Dan. 4. 35.

REQUEST (*n.*), Ph. 1. 4 in every prayer making *r.* with joy; 4. 6 let your *r.* be made known unto God + Ps. 106. 15.

REQUESTED, 1 K. 19. 4; Dan. 2. 49.

REQUIRE, Dt. 10. 12 what doth the Lord *r.* of thee, Mic. 6. 8; 2 Ch. 24. 22 the Lord look upon it, and *r.* it; Is. 1. 12 who hath *r.* this at your hand; Ez. 3. 18 his blood will I *r.* at thine hand, 20; 33. 6, 8; Lk. 11. 50 may be *r.* of this generation, 51; 12. 48 of him shall be much *r.* + Ez. 34. 10; Lk. 23. 23.

REQUITE, 2 K. 9. 26 I will *r.* thee in this plat; 1 Tim. 5. 4 let them learn to *r.* their parents + 1 S. 25. 21.

RESCUE, 1 S. 14. 45; Dan. 6. 27; Ac. 23. 27.

RESEMBLE, Ju. 8. 18; Lk. 13. 18.

RESERVE, Gen. 27. 36 hast thou not *r.* a blessing for me; 1 Pet. 1. 4 an inheritance *r.* in heaven; 2 Pet. 2. 9 to *r.* the unjust unto the day of judgement; 3. 7 *r.* unto fire.

RESIDUE, Is. 38. 10 I am deprived of the *r.* of my years; Jer. 24. 8 the *r.* of Jerusalem; Ac. 15. 17 that the *r.* might seek after the Lord + Mal. 2. 15; Mk. 16. 13.

RESIST, Mt. 5. 39 that ye *r.* not evil; Ac. 7. 51 ye do always *r.* the Holy Ghost; Ro. 13. 2 whosoever *r.* the power; Heb. 12. 4

ye have not yet *r.* unto blood; Jas. 4. 7 *r.* the devil, and he will flee from you; 1 Pet. 5. 9 whom *r.* stedfast in the faith + Zec. 3. 1; Ac. 6. 10.

RESOLVED, Lk. 16. 4.

RESORT, Mk. 10. 1; Jn. 18. 20.

RESPECT (*n.*), Gen. 4. 4 the Lord had *r.* unto Abel; 2 Ch. 19. 7 there is no *r.* of persons with God, Ro. 2. 11; Eph. 6. 9; Col. 3. 25; Jas. 2. 1 have not the faith with *r.* of persons; 1 Pet. 1. 17 who without *r.* of persons judgeth + 1 K. 8. 28.

RESPECT (*v.*), Dt. 1. 17 ye shall not *r.* persons in judgement, 16. 19 + Nu. 16. 15.

RESPECTER, Ac. 10. 34.

RESPITE, Ex. 8. 15; 1 S. 11. 3.

REST (*n.*), Gen. 8. 9 the dove found no *r.*; Ex. 16. 23 the *r.* of the holy sabbath; Lev. 25. 5 it is a year of *r.* unto the land; 2 S. 7. 1 the Lord had given him *r.*; 1 Ch. 22. 9 who shall be a man of *r.*; Ps. 95. 11 should not enter into my *r.*, Heb. 3. 11, 18; Ps. 132. 14 this is my *r.* for ever; Is. 11. 10 his *r.* shall be glorious; 28. 12 the *r.* wherewith ye may cause the weary to rest; 66. 1 where is the place of my *r.*, Ac. 7. 49; Jer. 6. 16 ye shall find *r.* for your souls, Mt. 11. 29; Mic. 2. 10 this is not your *r.*; Mt. 11. 28 I will give you *r.*; 12. 43 seeking *r.*, and findeth none, Lk. 11. 24; Ac. 9. 31 then had the churches *r.*; 2 Cor. 2. 13 I had no *r.* in my spirit; Heb. 4. 9 there remaineth a *r.* + Gen. 49. 15; Ex. 33. 14; 2 Thes. 1. 7.

REST (*v.*), Gen. 2. 2 he *r.* on the seventh day, 3; Ex. 20. 11; 31. 17; 23. 12 on the seventh day thou shalt *r.*, 34. 21; 2 Ch. 6. 41 arise, O Lord, into thy *r.* place; Ps. 37. 7 *r.* in the Lord; Mk. 6. 31 come into a desert place, and *r.* a while; Rev. 4. 8 they *r.* not day and night, 14. 11; 14. 13 that they may *r.* from their labours + Gen. 18. 4; Lk. 23. 56; Ro. 2. 17.

RESTITUTION, Ex. 22. 3 make full *r.*; Ac. 3. 21 times of the *r.* of all things.

RESTORE, Ps. 23. 3 he *r.* my soul; Mt. 17. 11 Elias shall first come and *r.* all things, Mk. 9. 11; Ac. 1. 6 wilt thou *r.* again the kingdom to Israel; Gal. 6. 1 *r.* such an one; Heb. 13. 19 that I may be *r.* to you the sooner + Joel 2. 25; Mt. 12. 13.

RESTORER, Rt. 4. 15; Is. 58. 12.

RESTRAIN, 1 S. 3. 13; Ps. 76. 10.

RESTRAINT, 1 S. 14. 6.

RESURRECTION, Mt. 22. 23 Sadducees, which say there is no *r.*, Mk. 12. 18; Lk. 20. 27; Ac. 23. 8; 1 Cor. 15. 12; Mt. 22. 30 in the *r.* they neither marry; Jn. 5. 29 they that have done good unto the *r.* of life; 11. 25 I am the *r.* and the life; Ac. 4. 2 they preached through Jesus the *r.* from the dead; 24. 15 that there shall be a *r.* of the dead; 2 Tim. 2. 18 that the *r.* is past already; Heb. 11. 35 might obtain a better *r.*; Rev. 20. 5 this is the first *r.* + Lk. 20. 36; Ac. 23. 6; Heb. 6. 2.

RETAIN, Jn. 20. 23 whose soever sins ye *r.* + Mic. 7. 18; Ro. 1. 28.

RETIRE, 2 S. 11. 15; 20. 22.

RETURN (*n.*), 1 S. 7. 17; 1 K. 20. 22.

RETURN (*v.*), Nu. 10. 36 *r.*, O Lord, unto the many thousands of Israel; 2 S. 12. 23 go to him, but he shall not *r.* to me; 1 K. 12. 24 *r.* every man to his house; 2 K. 19. 7 king of Assyria shall *r.* to his own land, 33; Is. 37. 7, 34; Pro. 2. 19 none that go unto her *r.* again; Is. 30. 15 in *r.* and rest shall ye be saved; 55. 7 let him *r.* unto the Lord, and he will have mercy; Jer. 36. 3 *r.* every man from his evil way; Joel 2. 14 who knoweth if he will *r.* and repent; Mal. 3. 7 *r.* unto me, and I will *r.* unto you; Mt. 12. 44 I will *r.* into my house, Lk. 11. 24; 4. 14 *r.* in the power of the Spirit; Ac. 15. 16 I will *r.*, and build again; Heb. 11. 15 opportunity to have *r.* + Gen. 18. 10; Dt. 3. 20; 1 K. 22. 17; Jer. 5. 3; Hos. 6. 1.

REVEAL, Dt. 29. 29 but things *r.* to us and our children; 1 S. 3. 7 neither was the word of the Lord yet *r.* unto him; Is. 40. 5 and the glory of the Lord shall be *r.*; 53. 1 to whom is the arm of the Lord *r.*, Jn. 12. 38; Am. 3. 7 he *r.* his secret unto his servants the prophets; Ro. 8. 18 the glory which shall be *r.* in us, 1 Pet. 4. 13; 5. 1; 1 Cor. 2. 10 God hath *r.* them unto us by his Spirit; Gal. 1. 16 to *r.* his Son in me; Eph. 3. 5 now *r.* unto his holy apostles; 2 Thes. 1. 7 when the Lord Jesus shall be *r.*; 1 Pet. 1. 5 ready to be *r.* in the last time + Dan. 2. 19; Gal. 3. 23; Ph. 3. 15; 2 Thes. 2. 6.

REVEALER, Dan. 2. 47.

REVELATION, 1 Cor. 14. 6 speak to you either by *r.*; Gal. 1. 12 but by the *r.* of Jesus Christ, Eph. 3. 3; Rev. 1. 1 the *r.* of Jesus Christ, which God gave + Eph. 1. 17.

REVELLINGS, Gal. 5. 21; 1 Pet. 4. 3.

REVENGE (*v.*), 2 Cor. 10. 6 to *r.* all disobedience + Ps. 79. 10; Na. 1. 2.

REVENGE (*n.*), 2 Cor. 7. 11 what *r.* it wrought in you + Dt. 32. 42.

REVENGER, Nu. 35. 19 the *r.* shall slay the murderer, 21; Ro. 13. 4 a *r.* to execute wrath.

REVENUE, Ezr. 4. 13; Pro. 8. 19.

REVERENCE (*v.*), Lev. 19. 30 shall *r.* my sanctuary: I am the Lord, 26. 2; Mt. 21. 37 they will *r.* my son, Mk. 12. 6; Lk. 20. 13; Eph. 5. 33 the wife see that she *r.* her husband.

REVERENCE (*n.*), Ps. 89. 7 to be had in *r.* of all them that are about him; Heb. 12. 28 serve God with *r.* + Heb. 12. 9.

REVERSE, Est. 8. 5.

REVILE, Mt. 5. 11 blessed are ye when men shall *r.* you; 27. 39 that passed by *r.* him, Mk. 15. 32; Ac. 23. 4 *r.* thou God's high priest; 1 Cor. 4. 12 being *r.* we bless; 1 Pet. 2. 23 when he was *r.*, *r.* not again + Ex. 22. 28; Jn. 9. 28.

REVILERS, 1 Cor. 6. 10.

REVILINGS, Is. 51. 7; Zep. 2. 8.

REVIVE, Gen. 45. 27 the spirit of Jacob their father *r.*; Ps. 85. 6 wilt thou not *r.* us again; Is. 57. 15 to *r.* the spirit of the humble; Hab. 3. 2 *r.* thy work in the midst of the years; Ro. 7. 9 when the commandment came, sin *r.* + Hos. 14. 7.

REVOLT (*n.*), Is. 59. 13.

REVOLT (*v.*), Is. 1. 5; Jer. 5. 23 *r.* and gone.

REVOLTERS, Jer. 6. 28; Hos. 5. 2; 9. 15.

REWARD (*n.*), Gen. 15. 1 Abram, I am thy exceeding great *r.*; Ps. 58. 11 there is a *r.* for the righteous; Is. 40. 10 his *r.* is with him, 62. 11; Mt. 5. 12 great is your *r.* in heaven, Lk. 6. 23, 35; Mt. 6. 2 they have their *r.*, 5, 16; Lk. 23. 41 we receive the due *r.* of our deeds; 1 Cor. 3. 8 every man shall receive his own *r.*; 9. 18 what is my *r.* then? verily that, when I preach; 2 Jn. 8 but that we receive a full *r.*; Rev. 22. 12 my *r.* is with me + Mic. 3. 11; 7. 3; Jud. 11.

REWARD (*v.*), 2 S. 22. 21 the Lord *r.* me according to my righteousness, Ps. 18. 20; Mt. 16. 27 he shall *r.* every man according to his works, Rev. 22. 12; 2 Tim. 4. 14 the Lord *r.* him according to his works + Ps. 137. 8; Rev. 18. 6.

REWARDER, Heb. 11. 6.

RIB, Gen. 2. 21; 2 S. 2. 23; Dan. 7. 5.

RIBBAND, Nu. 15. 38.

RICH, Ex. 30. 15 the *r.* shall not give more, nor poor less; 2 S. 12. 1 two men in one city, one *r.*; Pro. 10. 22 the blessing of the Lord, it maketh *r.*; 22. 2 *r.* and poor meet together; Is. 53. 9 with the *r.* in his death; Mt. 19. 24 for a *r.* man to enter into the kingdom of God, Mk. 10. 25; Lk. 18. 25; 16. 19 a *r.* man which was clothed in purple; 18. 23 sorrowful, for he was very *r.*; Ro. 10. 12 same Lord is *r.* unto all that call upon him; 2 Cor. 8. 9 though he was *r.*; 1 Tim. 6. 9 they that will be *r.* fall into temptation; Jas. 1. 10 let the *r.* rejoice in that he is made low + Gen. 13. 2; Ps. 49. 2; Pro. 28. 20; Mt. 27. 57.

RICHES, 1 K. 3. 13 given thee *r.* and honour, 2 Ch. 1. 12; 1 Ch. 29. 12 both *r.* and honour come of thee; Ps. 39. 6 he heapeth up *r.*, and knoweth not; Pro. 23. 5 *r.* make themselves wings; Mt. 13. 22 the deceitfulness of *r.*, choke the word, Mk. 4. 19; Lk. 8. 14; Mk. 10. 23 how hardly shall they that have *r.* enter; Lk. 16. 11 who will commit to your trust the true *r.*; Ro. 9. 23 the *r.* of his glory, Eph. 1. 18; 3. 16; Ph. 4. 19; Col. 1. 27 + Pro. 3. 16; Jer. 9. 23; 2 Cor. 8. 2.

RICHLY, Col. 3. 16; 1 Tim. 6. 17.

RID, Gen. 37. 22; Ps. 144. 7.

RIDDLE, Ju. 14. 12 I will now put forth a *r.* unto you, 13, 14, 15, 16, 17, 18, 19 + Ez. 17. 2.

RIDE, Dt. 32. 13 he made him *r.* on the high places of the earth, Is. 58. 14; Ps. 68. 4 that *r.* upon the heavens + Ps. 45. 4; 66. 12; Is. 19. 1.

RIDER, Gen. 49. 17; Ex. 15. 1.

RIDGES, Ps. 65. 10.

RIFLED, Zec. 14. 2.

RIGHT (*n.*), Gen. 18. 25 shall not the Judge of all the earth do *r.*; Ps. 17. 1 hear the *r.*, O Lord; Am. 5. 12 they turn aside the poor from their *r.* + Jer. 5. 28.

RIGHT (*adj.*), Dt. 12. 8 whatsoever is *r.* in his own eyes, Ju. 17. 6; 2 K. 10. 15 is thine heart *r.* as my heart; Ps. 51. 10 renew a *r.* spirit within me; 107. 7 he led them forth by the *r.* way; Mt. 20. 4 whatsoever is *r.* I will give you; Ac. 8. 21 thy heart is not *r.* in the sight of God + Pro. 14. 12; Hos. 14. 9.

RIGHTEOUS, Gen. 18. 23 wilt thou destroy the *r.* with the wicked; Ps. 1. 6 the Lord knoweth the way of the *r.*; 37. 25 yet have I not seen the *r.* forsaken; 145. 17 the Lord is *r.* in all his ways; Is. 3. 10 say ye to the *r.* that it shall be well with him; Mt. 9. 13 I am not come to call the *r.*, but sinners to repentance, Mk. 2. 17; Lk. 5. 32; 18. 9 who trusted in themselves that they were *r.*; 23. 47 certainly this was a *r.* man; Jn. 17. 25 O *r.* Father, the world hath not known thee; Ro. 3. 10 it is written, There is none *r.*; 1 Pet. 4. 18 if the *r.* scarcely be saved; Rev. 22. 11 he that is *r.*, let him be *r.* still + Ju. 5. 11; Pro. 29. 2; Mal. 3. 18; Heb. 11. 4.

RIGHTEOUSLY, Ps. 67. 4 thou shalt judge the people *r.*, 96. 10 + Tit. 2. 12.

RIGHTEOUSNESS, Gen. 15. 6 he counted it to him for *r.*, Ps. 106. 31; Ro. 4. 3; Dt. 6. 25 it shall be our *r.*, if we observe to do; Job 27. 6 my *r.* I hold fast; Ps. 11. 7 the righteous Lord loveth *r.*, 33. 5; Is. 1. 21 *r.* lodged in it; 46. 13 I bring near my *r.*; 51. 8 but my *r.* shall be for ever; Jer. 23. 6 the Lord our *r.*, 33. 16; Ez. 3. 20 when a righteous man doth turn from his *r.*, 18. 24, 26; Dan. 9. 7 *r.* belongeth unto thee; Mt. 5. 20 except your *r.* exceed the *r.* of the scribes; Jn. 16. 10 of *r.*, because I go to my Father; Ac. 10. 35 he that worketh *r.* is accepted; 17. 31 he will judge the world in *r.*; Ro. 3. 22 the *r.* of God which is by faith, Ph. 3. 9; Heb. 11. 7; Ro. 4. 13 the promise was through the *r.* of faith; 8. 4 that the *r.* of the law might be fulfilled in us; 10. 3 going about to establish their own *r.*; 1 Cor. 1. 30 who of God is made unto us *r.*; 2 Cor. 5. 21 that we might be made the *r.* of God in him; Gal. 2. 21 if *r.* come by the law, 3. 21; Ph. 3. 9 not having mine own *r.*; Heb. 7. 2 King of *r.*; 2 Pet. 3. 13 a new earth, wherein dwelleth *r.*; 1 Jn. 2. 29 every one that doeth *r.* is born of God + 1 S. 26. 23; 1 K. 8. 32; Ps. 72. 1; 97. 2; Mic. 7. 9; Eph. 4. 24; Rev. 19. 11.

RIGHTLY, Gen. 27. 36; Lk. 7. 43; 20. 21.

RIGOUR, Ex. 1. 13; Lev. 25. 43.

RING, Ex. 25. 12 cast four *r.* of gold + Lk. 15. 22; Jas. 2. 2.

RINGLEADER, Ac. 24. 5 and a *r.* of the sect of the Nazarenes.

RIOT (*v.*), 2 Pet. 2. 13 as they that count it pleasure to *r.*

RIOTING (*n.*), Ro. 13. 13 walk not in *r.* and drunkenness.

RIPE, Nu. 13. 20 the time of the first *r.* grapes; Rev. 14. 15 the harvest of the earth is *r.* + Mic. 7. 1.

RISE, Lev. 19. 32 *r.* up before the hoary head; Ps. 127. 2 it is vain for you to *r.* up early; Jer. 7. 13 *r.* up early, and speaking; Mt. 12. 41 the men of Nineveh shall *r.*, Lk. 11. 32; Mt. 14. 2 John the Baptist, he is *r.* from the dead, Mk. 6. 14; Lk. 9. 7; Mt. 20. 19 the third day he shall *r.* again, Mk. 9. 31; 10. 34; Lk. 18. 33; 24. 7; Mt. 26. 32 after I am *r.* again, I will go before, Mk. 14. 28; Mt. 26. 46 *r.*, let us be going; 28. 6 he is not here, he is *r.*, Mk. 16. 6; 1. 35 *r.* up a great while before day; 3. 26 and if Satan *r.* up against himself; 12. 26 and as touching the dead, that they *r.*; Lk. 16. 31 neither will they be persuaded, though one *r.* from the dead; Jn. 11. 23 thy brother shall *r.* again; 1 Cor. 15. 4 *r.* again the third day; 1 Thes. 4. 16 the dead in Christ shall *r.* first + Nu. 32. 14; Ps. 3. 1; Am. 8. 8; Ac. 3. 6.

RISING (*n.*), Lev. 13. 2 a *r.* or bright spot; Mk. 9. 10 what the *r.* from the dead should mean; 16. 2 came unto the sepulchre at the *r.* of the sun + Ps. 50. 1.

RITES, Nu. 9. 3.

RIVER, Gen. 41. 1 he stood by the *r.*; Ju. 5. 21 that ancient *r.*; Ps. 36. 8 make them drink of the *r.*; 137. 1 by the *r.* of Babylon; Is. 48. 18 thy peace been as a *r.*, 66. 12; Ac. 16. 13 on the sabbath we went by a *r.* side; Rev. 16. 4 poured out his vial upon the *r.*; 22. 1 a pure *r.* of water of life + Pro. 21. 1; Is. 30. 25; 43. 19.

ROAD, 1 S. 27. 10.

ROAR, 1 Ch. 16. 32 let the sea *r.*, Ps. 96. 11; 98. 7; 38. 8 I have *r.* by reason of the disquietness; Jer. 25. 30 the Lord shall *r.* from on high, Hos. 11. 10; Joel 3. 16; Am. 1. 2; 3. 8 the lion hath *r.*, who will not fear; Lk. 21. 25 the sea and the waves *r.*; 1 Pet. 5. 8 the devil, as a *r.* lion.

ROARING (*n.*), Ps. 22. 1 so far from the words of my *r.*; Is. 5. 30 they shall roar like the *r.* of the sea.

ROAST, Ex. 12. 9 eat not of it raw, but *r.* with fire, Dt. 16. 7 + Is. 44. 16.

ROB, Lev. 19. 13 thou shalt not defraud thy neighbour, neither *r.* him; Pro. 28. 24 whoso *r.* his father or his mother + Is. 42. 22; Mal. 3. 8; 2 Cor. 11. 8.

ROBBER, Ez. 18. 10 if he beget a son that is a *r.*; Hos. 6. 9 as troops of *r.* wait for a man; Jn. 18. 40 now Barabbas was a *r.* + 2 Cor. 11. 26.

ROBBERY, Ph. 2. 6.

ROBE, Ex. 28. 4 make an ephod, and a *r.*; 1 K. 22. 30 but put thou on thy *r.*; Is. 61. 10 the *r.* of righteousness; Rev. 7. 9 clothed with white *r.* + Job 29. 14.

ROCK, Ex. 17. 6 I will stand before thee upon the *r.*; Nu. 20. 8 speak ye unto the *r.*; 1 S. 2. 2 neither is there any *r.* like our God; 2 S. 22. 2 the Lord is my *r.*, Ps. 18. 2; 92. 15; 2 S. 22. 47 the *r.* of my salvation, Ps. 89. 26; 95. 1; 2 S. 23. 3 the *R.* of Israel; Ps. 61. 2 lead me to the *r.* that is higher than I; Is. 32. 2 as the shadow of a great *r.*; Mt. 7. 24 which built his house upon a *r.*, Lk. 6. 48; Mt. 16. 18 upon this *r.* I will build my church; Lk. 8. 6 some fell upon a *r.*; Ro. 9. 33 a *r.* of offence, 1 Pet. 2. 8; 1 Cor. 10. 4 that *R.* was Christ; Rev. 6. 16 said to the *r.*, Fall on us + Ju. 6. 20; Ps. 31. 3; Mt. 27. 60; Ac. 27. 29.

ROD, Ex. 4. 4 it became a *r.* in his hand; Nu. 17. 2 write thou every man's name upon his *r.*; Ps. 23. 4 thy *r.* and thy staff they comfort me; 89. 32 I will visit their transgression with a *r.*; Pro. 13. 24 he that spareth his *r.* hateth his son; Is. 11. 1 a *r.* out of the stem of Jesse; 1 Cor. 4. 21 shall I come unto you with the *r.*; Heb. 9. 4 Aaron's *r.* that budded + 2 S. 7. 14; Pro. 10. 13; Mic. 7. 14.

ROLL (*n.*), Jer. 36. 2 take thee a *r.* of a book; Ez. 2. 9 and lo, a *r.*; Zec. 5. 1 behold, a flying *r.*, 2 + Ezr. 6. 1; Is. 8. 1.

ROLL (*v.*), Mt. 28. 2 *r.* back the stone, Mk. 16. 4; Lk. 24. 2 + Gen. 29. 3.

ROLLER, Ez. 30. 21.

ROOF, Ps. 137. 6 let my tongue cleave to the *r.* of my mouth; Mt. 8. 8 not worthy that thou shouldest come under my *r.*, Lk. 7. 6; Mk. 2. 4 they uncovered the *r.* where he was + Jos. 2. 6; 2 S. 11. 2.

ROOM, Gen. 6. 14 *r.* shalt thou make in the ark; Lk. 14. 8 sit not down in the highest *r.*; 22 yet there is *r.*; Ac. 24. 27 Festus came into Felix' *r.* + 1 K. 19. 16; Mal. 3. 10.

ROOT (*n.*), Is. 11. 10 there shall be a *r.* of Jesse, Ro. 15. 12; Mal. 4. 1 it shall leave neither *r.* nor branch; Mt. 13. 6 because they had no *r.*, they withered away, 21; Mk. 4. 6, 17; Lk. 8. 13; Ro. 11. 18 thou bearest not the *r.*, but the *r.* thee; Rev. 5. 5 the *R.* of David, 22. 16 + 2 K. 19. 30; Is. 53. 2.

ROOT (*v.*), Eph. 3. 17 *r.* and grounded in love; Col. 2. 7 *r.* and built up in him + Ps. 52. 5.

ROPES, Ac. 27. 32 cut off the *r.* of the boat + Ju. 16. 11; 2 S. 17. 13.

ROSE (*n.*), Is. 35. 1 the desert shall blossom as the *r.* + Song 2. 1.

ROT, Pro. 10. 7; Joel 1. 17.

ROTTENNESS, Is. 5. 24 their root shall be as *r.* + Hos. 5. 12; Hab. 3. 16.

ROUGH, Is. 40. 4 the *r.* places shall be made plain, Lk. 3. 5 + Jer. 51. 27.

ROUGHLY, Gen. 42. 7 Joseph spake *r.* unto them, 30; 1 K. 12. 13 and the king answered the people *r.*, 2 Ch. 10. 13.

ROUND (*v.*), Lev. 19. 27.

ROUND (*adj.*), Ex. 16. 14 there lay a small *r.* thing on the ground + 1 K. 10. 19.

ROUSE, Gen. 49. 9.

ROVERS, 1 Ch. 12. 21.

ROW, Ex. 28. 17; 1 K. 6. 36.

ROWED, Jn. 6. 19 when they had *r.* about five and twenty or thirty furlongs + Jon. 1. 13.

ROWERS, Ez. 27. 26.

ROYAL, Jos. 10. 2 Gibeon was as one of the *r.* cities; 2 K. 11. 1 destroyed all the seed *r.*, 2 Ch. 22. 10; Jas. 2. 8 fulfil the *r.* law; 1 Pet. 2. 9 a *r.* priesthood + 1 K. 10. 13.

RUBBING, Lk. 6. 1.

RUBY, Job 28. 18 price of wisdom is above *r.*, Pro. 3. 15; 8. 11; 31. 10.

RUDDER BANDS, Ac. 27. 40.

RUDDY, 1 S. 16. 12 David was *r.*, 17. 42 + Lam. 4. 7.

RUDE, 2 Cor. 11. 6.

RUDIMENTS, Col. 2. 8 the *r.* of the world, 20.

RUIN (*n.*), Lk. 6. 49 it fell, and the *r.* of that house was great; Ac. 15. 16 I will build again the *r.* thereof + 2 Ch. 28. 23; Ez. 18. 30.

RUIN (*v.*), Is. 3. 8; Ez. 36. 35, 36.

RUINOUS, 2 K. 19. 25 *r.* heaps, Is. 17. 1; 37. 26.

RULE (*n.*), Pro. 25. 28 he that hath no *r.* over his own spirit; Is. 63. 19 we are thine, thou never barest *r.* over them; 1 Cor. 15. 24 when he shall have put down all *r.*; Gal. 6. 16 as many as walk according to this *r.*, Ph. 3. 16; Heb. 13. 7 remember them which have the *r.* over you + 2 Cor. 10. 13.

RULE (*v.*), Gen. 1. 16 the greater light to *r.* the day; Ju. 8. 22 *r.* thou over us; Ps. 103. 19 his kingdom *r.* over all; Pro. 16. 32 that *r.* his spirit; Mk. 10. 42 which are accounted to *r.* over the Gentiles; Ro. 12. 8 he that *r.*, with diligence; Col. 3. 15 let the peace of God *r.* in your hearts; 1 Tim. 3. 4 one that *r.* well his own house, 12 + Gen. 4. 7; 2 S. 23. 3; Ps. 59. 13.

RULER, Gen. 41. 43 made Joseph *r.* over all the land of Egypt, 45. 8; Ps. 105. 21; Ex. 22. 28 thou shalt not curse the *r.* of thy people, Ac. 23. 5; Lev. 4. 22 when a *r.* hath sinned; Mic. 5. 2 out of thee shall he come that is to be *r.*, Mt. 2. 6; Mk. 13. 9 ye shall be brought before *r.*, Lk. 21. 12; 13. 14 the *r.* of the synagogue answered; Jn. 3. 1 Nicodemus, a *r.* of the Jews; 12. 42 many among the chief *r.* believed on him; Ac. 7. 27 who made thee a *r.* and a judge, 35; Ro. 13. 3 *r.* are not a terror to good works; Eph. 6. 12 the *r.* of the darkness of this world + Ps. 68. 27; Lk. 23. 13; Ac. 3. 17; 16. 19.

RUMBLING, Jer. 47. 3.

RUMOUR, Mt. 24. 6 ye shall hear of wars and *r.* of wars, Mk. 13. 7; Lk. 7. 17 this *r.* of him went forth + 2 K. 19. 7.

RUMP, Ex. 29. 22; Lev. 3. 9.

RUN, Lev. 14. 5 killed over *r.* water, 6, 50; 2 S. 18. 19 let me now *r.* and bear tidings, 22, 23; 1 K. 18. 46 Elijah *r.* before Ahab; Ps. 119. 32 I will *r.* the way of thy commandments; Is. 40. 31 they shall *r.*, and not be weary; Jer. 23. 21 I have not sent these, yet they *r.*; Dan. 12. 4 many shall *r.* to and fro; Hab. 2. 2 that he may *r.* that readeth it; Zec. 4. 10 eyes of the Lord *r.* to and fro; Mt. 28. 8 they did *r.* to bring his disciples word; Mk. 6. 55 *r.* throughout that whole region; Jn. 20. 4 they *r.* both together; Gal. 5. 7 ye did *r.* well + 2 S. 15. 1; Joel 2. 4; Mk. 10. 17; Jn. 20. 2.

RUSH (*v.*), Ac. 2. 2 a sound as of a *r.* mighty wind + Is. 17. 12; Ac. 19. 29.

RUST, Mt. 6. 19 where moth and *r.* doth corrupt, 20 + Jas. 5. 3.

SABBATH, Ex. 20. 10 the seventh day is the *s.* of the Lord thy God, Dt. 5. 14; Lev. 23. 15 seven *s.* shall be complete; 25. 2 then shall the land keep a *s.*; 26. 34 the land rest, and enjoy her *s.*, 43; 2 Ch. 36. 21; Is. 58. 13 turn away thy foot from the *s.*; Mk. 2. 27 the *s.* was made for man; Lk. 6. 1 the second *s.* after the first; Jn. 5. 18 not only had broken the *s.*; Ac. 18. 4 he reasoned in the synagogue every *s.* + Neh. 13. 15; Lam. 2. 6; Am. 8. 5; Ac. 13. 42; 16. 13.

SACK, Gen. 42. 25; Jos. 9. 4.

SACRIFICE (*n.*), Nu. 28. 6 a *s.* made by fire, 8, 13, 19, 24; 29. 6, 13, 36; Jos. 13. 14 the *s.* of the Lord are their inheritance; 1 S. 9. 13 he doth bless the *s.*; 1 K. 18. 29 until the time of the evening *s.*, Ezr. 9. 4; 2 K. 10. 19 have a great *s.* to do to Baal; Ps. 4. 5 offer the *s.* of righteousness; 40. 6 *s.* thou didst not desire, 51. 16; Heb. 10. 5, 6; Ps. 116. 17 I will offer the *s.* of thanksgiving; Pro. 15. 8 the *s.* of the wicked is an abomination; Is. 1. 11 to what purpose is the multitude of *s.*; Am. 5. 25 ye offered *s.* and offerings forty years, Ac. 7. 42; Lk. 2. 24 to offer a *s.* according to the law; Ac. 14. 13 would have done *s.* with the people; 1 Cor. 10. 18 that eat of the *s.* partakers of the altar; Ph. 4. 18 a *s.* acceptable, wellpleasing to God; Heb. 5. 1 that he may offer gifts and *s.* for sins, 8. 3; 10. 12 offered one *s.* for sins for ever; 1 Pet. 2. 5 to offer up spiritual *s.* + Gen. 31. 54; 1 S. 20. 6; 2 Ch. 7. 5; Ps. 51. 19; 106. 28; Zep. 1. 7; Heb. 10. 26.

SACRIFICE (*v.*), Ex. 3. 18 let us go that we may *s.* to the Lord, 5. 3, 8; 8. 27; 10. 25; Dt. 32. 17 they *s.* unto devils, Ps. 106. 37; 1 Cor. 10. 20; 1 K. 3. 4 Solomon went to Gibeon to *s.*; 2 K. 14. 4 did *s.* and burnt incense on the high places, 2 Ch. 33. 17 + Hos. 11. 2.

SACRILEGE, Ro. 2. 22.

SAD, Neh. 2. 1 I had not been beforetime *s.* in his presence; Lk. 24. 17 as ye walk, and are *s.* + Gen. 40. 6; Mk. 10. 22.

SADDLE (*n.*), Lev. 15. 9.

SADDLE (*v.*), Gen. 22. 3; Nu. 22. 21; 1 K. 13. 13, 23, 27.

SADLY, Gen. 40. 7.

SADNESS, Ecc. 7. 3.

SAFE, Ps. 119. 117 hold thou me up, and I shall be *s.*; Lk. 15. 27 because he hath received him *s.*; Ph. 3. 1 to write the same things, for you it is *s.* + 1 S. 12. 11; Ac. 27. 44.

SAFEGUARD, 1 S. 22. 23.

SAFELY, Pro. 1. 33 whoso hearkeneth unto me shall dwell *s.* + Ps. 78. 53; Hos. 2. 18.

SAFETY, Pro. 21. 31 *s.* is of the Lord; 1 Thes. 5. 3 when they shall say, Peace and *s.*

SAIL (*n.*), Is. 33. 23; Ez. 27. 7; Ac. 27. 17.

SAIL (*v.*), Ac. 27. 24 given thee all them that *s.* with thee + Lk. 8. 23; Ac. 20. 3, 16; 27. 1.

SAILING (*n.*), Ac. 27. 9.

SAILORS, Rev. 18. 17.

SAINT, Dt. 33. 2 he came with ten thousands of *s.*, Jud. 14; Ps. 89. 5 the congregation of the *s.*, 149. 1; Dan. 7. 18 the *s.* shall take the kingdom, 22, 27; Ro. 1. 7 called to be *s.*, 1 Cor. 1. 2; Ro. 16. 2 as becometh *s.*, Eph. 5. 3; 1 Cor. 6. 1 dare any of you go to law, and not before the *s.*; 1 Thes. 3. 13 at the coming of our Lord with all his *s.*; Rev. 13. 10 patience and the faith of the *s.*; 15. 3 just and true are thy ways, thou King of *s.* + Ps. 31. 23; 97. 10; Zec. 14. 5; 1 Cor. 14. 33; Ph. 4. 21; Rev. 16. 6.

SAKE, Gen. 18. 29 I will not do it for forty's *s.*; 1 K. 11. 12 for David thy father's *s.*, 13, 32, 34; 15. 4; 2 K. 8. 19; 19. 34; 20. 6; Ps. 132. 10; 6. 4 save me for thy mercies' *s.*, 31. 16; 44. 26; Is. 62. 1 for Zion's *s.*, for Jerusalem's *s.* I will not rest; Ez. 20. 9 wrought for my name's *s.*, 14, 22, 44; 36. 22; Jn. 12. 30 this voice came not because of me, but for your *s.*; Ro. 4. 23 it was not written for his *s.* alone; 1 Cor. 9. 10 or saith he it altogether for our *s.*; 2 Cor. 4. 15 for all things are for your *s.*; 3 Jn. 7 for his name's *s.* they went forth + Gen. 12. 13; Phn. 9; Rev. 2. 3.

SALE, Lev. 25. 27, 50; Dt. 18. 8.

SALT, Gen. 14. 3 in the vale of Siddim, which is the *s.* sea; Lev. 2. 13 with all thine offerings thou shalt offer *s.*; Ju. 9. 45 beat down the city, and sowed it with *s.*; 2 K. 2. 20 new cruse, put *s.* therein; Mt. 5. 13 ye are the *s.* of the earth; Mk. 9. 50 *s.* is good, Lk. 14. 34; Jas. 3. 12 no fountain can yield *s.* water and fresh + Dt. 29. 23; 2 K. 14. 7.

SALTED, Mk. 9. 49.

SALTNESS, Mk. 9. 50; Lk. 14. 34.

SALUTATION, Mk. 12. 38 love *s.* in the marketplaces; Lk. 1. 29 what manner of *s.* this should be; 1 Cor. 16. 21 the *s.* of me, Paul, with mine own hand, Col. 4. 18; 2 Thes. 3. 17.

SALUTE, Mt. 5. 47 if ye *s.* your brethren only; 10. 12 when ye come into an house, *s.* it; Lk. 10. 4 *s.* no man by the way; Ac. 18. 22 Paul, when he had *s.* the church + 1 S. 25. 14; Ac. 21. 7.

SALVATION, Ex. 14. 13 see the *s.* of the Lord, 2 Ch. 20. 17; Ex. 15. 2 the Lord is become my *s.*, Ps. 118. 14, 21; Is. 12. 2; 1 Ch. 16. 35 God of our *s.*, Ps. 65. 5; 68. 19; 79. 9; 85. 4; 3. 8 *s.* belongeth unto the Lord; 14. 7 O that the *s.* of Israel were come, 53. 6; 98. 3 the ends of the earth have seen the *s.* of our God; Is. 49. 6 thou mayest be my *s.* unto the end of the earth, Ac. 13. 47; Is. 49. 8 in a day of *s.* have I helped thee, 2 Cor. 6. 2; Is. 52. 7 that publisheth *s.*; 59. 16 his arm brought *s.*, 63. 5; 61. 10 he hath clothed me with the garments of *s.*; Lk. 1. 77 to give knowledge of *s.* unto his people; Jn. 4. 22 *s.* is of the Jews; Ac. 4. 12 neither is there *s.* in any other; Heb. 6. 9 things that accompany *s.*; Rev. 12. 10 now is come *s.* and strength + Ps. 35. 9; 62. 7; Is. 51. 5; Lk. 19. 9; 2 Thes. 2. 13; 1 Pet. 1. 9.

SAME, Ps. 102. 27 thou art the *s.*, and thy years shall have no end, Heb. 1. 12; 13. 8 Jesus Christ the *s.* yesterday, and to day, and for ever + Jn. 11. 6.

SANCTIFICATION, 1 Cor. 1. 30 who of God is made unto us *s.*; 2 Thes. 2. 13 through *s.* of the Spirit, 1 Pet. 1. 2 + 1 Thes. 4. 3.

SANCTIFY, Gen. 2. 3 God blessed the seventh day, and *s.* it; Ex. 30. 29 thou shalt *s.* the tabernacle and all his vessels, 40. 10, 11; Lev. 8. 11; Nu. 20. 12 ye believed me not, to *s.* me, 27. 14; Dt. 5. 12 keep the sabbath day to *s.* it, Neh. 13. 22; Dt. 32. 51 ye *s.* me not in the midst of the children of Israel; Jn. 10. 36 say ye of him, whom the Father hath *s.*; 17. 17 *s.* them through thy truth; Eph. 5. 26 might *s.* and cleanse it; 1 Thes. 5. 23 the very God of peace *s.* you wholly; 2 Tim. 2. 21 a vessel *s.* for the master's use; Heb. 10. 10 by the which will we are *s.*; 1 Pet. 3. 15 *s.* the Lord God in your hearts; Jud. 1 to them that are *s.* + Nu. 8. 17; 2 Ch. 7. 16; Is. 13. 3; Heb. 2. 11; 13. 12.

SANCTUARY, Ex. 25. 8 let them make me a *s.*; Nu. 3. 28 keeping the charge of the *s.*; Ps. 63. 2 as I have seen thee in the *s.*; 73. 17 until I went into the *s.* of God; 74. 7 they have cast fire into thy *s.*; 134. 2 lift up your hands in the *s.*; Is. 60. 13 to beautify the place of my *s.*; Dan. 8. 13 to give the *s.* to be trodden under foot; Heb. 9. 1 the first covenant had a worldly *s.* + Ex. 15. 17; Nu. 7. 9; 1 Ch. 9. 29; Ez. 45. 3.

SAND, Ex. 2. 12 hid the Egyptian in the *s.*; Jer. 5. 22 placed the *s.* for a bound of the sea; Hos. 1. 10 Israel shall be as the *s.* of the sea, Ro. 9. 27; Mt. 7. 26 built his house upon the *s.* + Heb. 11. 12.

SANDALS, Mk. 6. 9; Ac. 12. 8.

SAP, Ps. 104. 16.

SAPPHIRE, Is. 54. 11 I will lay thy foundations with *s.*, Rev. 21. 19 + Ex. 24. 10; Ez. 1. 26.

SARDINE, Rev. 4. 3.

SARDIUS, Ex. 28. 17; Ez. 28. 13; Rev. 21. 20.

SARDONYX, Rev. 21. 20.

SATAN, 1 Ch. 21. 1 *S.* provoked David; Job 1. 6 *S.* came also among them, 2. 1; Ps. 109. 6 let *S.* stand at his right hand; Zec. 3. 1 *S.* standing at his right hand; Mt. 4. 10 get thee hence, *S.*, 16. 23; Mk. 8. 33; Lk. 4. 8; Mt. 12. 26 if *S.* cast out *S.*, Mk. 3. 23, 26; Lk. 11. 18; 22. 3 then entered *S.* into Judas, Jn. 13. 27; 1 Cor. 5. 5 to deliver such an one unto *S.*, 1 Tim. 1. 20; 2 Cor. 11. 14 *S.* is transformed into an angel of light; 1 Thes. 2. 18 we would have come, but *S.* hindered us; Rev. 12. 9 the great dragon called *S.* + Lk. 13. 16; 22. 31; 2 Cor. 2. 11.

SATIATE, Jer. 31. 14, 25; 46. 10.

SATISFACTION, Nu. 35. 31, 32.

SATISFY, Lev. 26. 26 ye shall eat, and not be *s.*, Is. 9. 20; Mic. 6. 14; Ps. 17. 15 I shall be *s.*, when I awake, with thy likeness; 90. 14 O *s.* us early with thy mercy; 132. 15 I will *s.* her poor with bread; Is. 55. 2 and your labour for that which *s.* not; Mk. 8. 4 whence can a man *s.* these men with bread + Ps. 63. 5; 103. 5.

SATYR, Is. 13. 21; 34. 14.

SAVE, Ju. 7. 2 mine own hand hath *s.* me; 1 S. 10. 27 how shall this man *s.* us; Ps. 54. 1 *s.* me, O God, by thy name; 69. 1 *s.* me, for the waters are come; Is. 45. 22 look unto me, and be ye *s.*; Jer. 8. 20 the summer is ended, and we are not *s.*; Mt. 1. 21 Jesus: for he shall *s.* his people from their sins; 19. 25 who then can be *s.*, Mk. 10. 26; Lk. 18. 26; Mt. 27. 40 *s.* thyself, Mk. 15. 30; Lk. 23. 37, 39; Mt. 27. 42 he *s.* others, himself he cannot *s.*, Mk. 15. 31; Lk. 23. 35; Jn. 5. 34 these things I say, that ye might be *s.*; Ac. 2. 47 such as should be *s.*; 16. 30 what must I do to be *s.*; Ro. 11. 14 if I might *s.* some of them, 1 Cor. 9. 22; Ro. 11. 26 so all Israel shall be *s.*; 1 Cor. 1. 18 unto us which are *s.*; 3. 15 he himself shall be *s.*, yet so as by fire; 1 Tim. 2. 4 who will have all men to be *s.*; 4. 16 shalt *s.* thyself, and them that hear thee; Jas. 1. 21 the word, which is able to *s.* your souls; 5. 20 shall *s.* a soul from death + Gen. 45. 7; Jn. 3. 17; Ac. 27. 20; Ro. 10. 9; 1 Tim. 2. 15; 2 Tim. 1. 9; Tit. 3. 5.

SAVING (*n.*), Heb. 10. 39; 11. 7.

SAVIOUR, 2 S. 22. 3 my refuge, my *s.*; Neh. 9. 27 thou gavest them *s.* who saved them; Is. 43. 3 the Holy One of Israel, thy *S.*; Lk. 2. 11 is born this day in the city of David a *S.*; Ac. 13. 23 raised unto Israel a *S.*, Jesus; Ph. 3. 20 from whence we look for the *S.*; 1 Tim. 4. 10 living God, who is the *S.* of all men; 1 Jn. 4. 14 the Father sent the Son to be the *S.* + 2 K. 13. 5; Is. 63. 8; Ob. 21.

SAVOUR, Ex. 29. 18 it is a sweet *s.*, an offering unto the Lord, Lev. 1. 9; Nu. 15. 14; Mt. 5. 13 if the salt have lost his *s.*, Lk. 14. 34; 2 Cor. 2. 16 the *s.* of death unto death + Ex. 5. 21; Lev. 26. 31; Eph. 5. 2.

SAVOUREST, Mt. 16. 23; Mk. 8. 33.

SAVOURY, Gen. 27. 4, 7, 14, 17, 31.

SAW, Is. 10. 15 shall the *s.* magnify itself + 2 S. 12. 31.

SAWN, Heb. 11. 37.

SAY, Gen. 3. 1 hath God *s.*, Ye shall not eat; Ex. 4. 12 I will teach thee what thou shalt *s.*; 2 Ch. 18. 13 what my God *s.*, that will I speak; Mt. 16. 13 whom do men *s.* that I am, Mk. 8. 27; Lk. 9. 18; Mt. 23. 3 they *s.*, and do not; 26. 64 thou hast *s.*, 27. 11; Mk. 15. 2; Lk. 23. 3; Jn. 18. 37; Mt. 26. 70 I know not what thou *s.*; Lk. 6. 46 do not the things which I *s.*; Jn. 2. 5 whatsoever he *s.* unto you, do it; 12. 49 gave me a commandment what I should *s.*; Ac. 3. 22 him shall ye hear in all things he shall *s.* + Nu. 22. 19; Dt. 5. 27; Hab. 2. 1; Heb. 11. 32.

SAYING (*n.*), Mt. 7. 24 whosoever heareth these *s.*, 26; Lk. 6. 47; Mk. 7. 29 for this *s.* go thy way, the devil is gone; Lk. 18. 34 this *s.* was hid from them; Jn. 4. 42 we believe, not because of thy *s.*; Rev. 22. 6 these *s.* are faithful and true + Mt. 28. 15.

SCAB, Lev. 13. 2; 14. 56; Dt. 28. 27.

SCABBARD, Jer. 47. 6.

SCAFFOLD, 2 Ch. 6. 13.

SCALES, Lev. 11. 9 these that have *s.* shall ye eat, Dt. 14. 9; Ac. 9. 18 there fell from his eyes as it had been *s.* + Is. 40. 12.

SCALETH, Pro. 21. 22.

SCALP, Ps. 68. 21.

SCAPEGOAT, Lev. 16. 8.

SCARCELY, Ro. 5. 7; 1 Pet. 4. 18.

SCARCENESS, Dt. 8. 9.

SCAREST, Job 7. 14.

SCARLET, Lev. 14. 4 take *s.*, and hyssop, 6, 49, 51, 52; Nu. 19. 6; Jos. 2. 18 bind this line of *s.* thread in the window; Is. 1. 18 though your sins be as *s.*; Mt. 27. 28 they put on Jesus a *s.* robe; Heb. 9. 19 he took water, and *s.* wool; Rev. 17. 4 the woman was arrayed in purple and *s.* colour + 2 S. 1. 24; Dan. 5. 7.

SCATTER, Gen. 11. 9 from thence did the Lord *s.* them upon the face of the earth; Pro. 11. 24 there is that *s.*, and yet increaseth; Is. 18. 2 a nation *s.* and peeled; Jer. 31. 10 he that *s.* Israel will gather him; Ez. 34. 6 my flock was *s.* upon the face of all the earth; Zec. 13. 7 the sheep shall be *s.*, Mt. 26. 31; Mk. 14. 27; Lk. 1. 51 he hath *s.* the proud; Jn. 16. 32 ye shall be *s.* every man to his own; Jas. 1. 1 to the twelve tribes which are *s.* abroad + Gen. 49. 7; 1 S. 13. 8; Ps. 106. 27.

SCENT, Job 14. 9; Jer. 48. 11; Hos. 14. 7.

SCEPTRE, Gen. 49. 10 the *s.* shall not depart from Judah; Nu. 24. 17 a *S.* shall rise out of Israel; Ps. 45. 6 the *s.* of thy kingdom is a right *s.*, Heb. 1. 8 + Est. 5. 2.

SCHISM, 1 Cor. 12. 25.

SCHOLAR, 1 Ch. 25. 8; Mal. 2. 12.

SCHOOL, Ac. 19. 9.

SCHOOLMASTER, Gal. 3. 24.

SCIENCE, 1 Tim. 6. 20; Dan. 1. 4.

SCOFF, Hab. 1. 10.

SCOFFERS, 2 Pet. 3. 3.

SCORCH, Mt. 13. 6 when the sun was up, they were *s.*, Mk. 4. 6 + Rev. 16. 9.

SCORN (*v.*), Job 16. 20; Pro. 9. 12; 19. 28.

SCORN (*n.*), Ps. 44 13 a *s.* and derision, 79. 4 + Est. 3. 6; Hab. 1. 10.

SCORNER, Pro. 9. 8; 19. 29.

SCORNFUL, Ps. 1. 1; Is. 28. 14.

SCORNING (*n.*), Pro. 1. 22 scorners delight in their *s.* + Job 34. 7; Ps. 123. 4.

SCOURED, Lev. 6. 28.

SCOURGE (*n.*), Jos. 23. 13 *s.* in your sides; Jn. 2. 15 had made a *s.* of small cords + Is. 10. 26; 28. 15.

SCOURGE (*v.*), Mt. 10. 17 they will *s.* you; 20. 19 to mock and to *s.* him, Mk. 10. 34; Lk. 18. 33; Mt. 27. 26 when he had *s.* Jesus; Ac. 22. 25 is it lawful for you to *s.* a Roman; Heb. 12. 6 the Lord *s.* every son + Mt. 23. 34.

SCOURGING (*n.*), Ac. 22. 24; Heb. 11. 36.

SCRAPE, Lev. 14. 41, 43.

SCRIBE, 2 Ch. 34. 13 of Levites there were *s.*; Ezr. 7. 6 Ezra was a ready *s.* in the law; Is. 33. 18 where is the *s.*, 1 Cor. 1. 20; Mt. 7. 29 he taught them not as the *s.*, Mk. 1. 22; Mt. 13. 52 *s.* instructed unto the kingdom of heaven; 23. 2 the *s.* and Pharisees sit in Moses' seat; 13 woe unto you *s.*, 14, 15, 23, 25, 27, 29; Lk. 11. 44; Mk. 9. 14 the *s.* questioning with the disciples; 12. 28 one of the *s.* asked, Which is the first commandment; 14. 1 the *s.* sought how they might take him by craft; Ac. 23. 9 the *s.* that were of the Pharisees' part arose + 1 Ch. 2. 55; 24. 6; Jer. 36. 26; Ac. 4. 5.

SCRIPTURE, Mt. 22. 29 ye do err, not knowing the *s.*, Mk. 12. 24; Jn. 10. 35 the *s.* cannot be broken; Ac. 8. 32 the place of the *s.* which he read was this; 18. 28 shewing by the *s.* that Jesus was Christ; Ro. 15. 4 through comfort of the *s.*; 2 Tim. 3. 15 from a child thou hast known the holy *s.* + Dan. 10. 21; Jn. 2. 22.

SCROLL, Is. 34. 4; Rev. 6. 14.

SCUM, Ez. 24. 6, 11, 12.

SCURVY, Lev. 21. 20; 22. 22.

SEA, Gen. 1. 10 the gathering of the waters called he *S.*; Ex. 14. 21 the Lord caused the *s.* to go back; 20. 11 the Lord made the *s.*, and all that in them is, Ps. 95. 5; Jon. 1. 9; Ac. 4. 24; 14. 15; Dt. 30. 13 nor is it beyond the *s.*; Ps. 69. 34 let the *s.* praise him, and every thing; 72. 8 he shall have dominion from *s.* to *s.*; 107. 23 they that go down to the *s.* in ships; Is. 9. 1 way of the *s.*, beyond Jordan, Mt. 4. 15; Is. 11. 9 as the waters cover the *s.*, Hab. 2. 14; Is. 57. 20 the wicked are like the troubled *s.*; Mt. 14. 25 walking on the *s.*, Mk. 6. 48; Jn. 6. 19; Mk. 2. 13 he went forth again by the *s.* side; Ac. 27. 41 a place where two *s.* met; 1 Cor. 10. 1 all our fathers passed through the *s.*; Rev. 4. 6 before the throne was a *s.* of glass, 15. 2; 20. 13 and the *s.* gave up the dead; 21. 1 there was no more *s.* + Dt. 1. 7; Job 28. 14; Ps. 66. 6; 104. 25; Lk. 17. 6; Rev. 16. 3.

SEAL (*n.*), Jn. 3. 33 hath set to his *s.* that God is true; Ro. 4. 11 a *s.* of the righteousness of the faith; 1 Cor. 9. 2 the *s.* of mine apostleship; 2 Tim. 2. 19 having this *s.*; Rev. 5. 1 I saw a book sealed with seven *s.* + Rev. 7. 2; 9. 4.

SEAL (*v.*), Is. 8. 16 *s.* the law among my disciples; 29. 11 as the words of a book *s.*; Dan. 12. 4 O Daniel, *s.* the book; Mt. 27. 66 *s.* the stone; Jn. 6. 27 him hath God the Father *s.*; 2 Cor. 1. 22 who hath *s.* us; Eph. 1. 13 ye were *s.* with that holy Spirit, 4. 30; Rev. 7. 4 there were *s.* an hundred and forty and four thousand; 22. 10 *s.* not the sayings of the prophecy of this book + Dan. 6. 17; Ro. 15. 28.

SEAM, Jn. 19. 23.

SEARCH (*n.*), Ezr. 4. 15; 5. 17.

SEARCH (*v.*), Nu. 13. 2 send thou men, that they may *s.* the land; Jos. 2. 2 there came men to *s.* the country, 3; Job 11. 7 canst thou by *s.* find out God; Ps. 139. 23 *s.* me, O God, and know my heart; Jn. 5. 39 *s.* the scriptures; Ac. 17. 11 they *s.* the scriptures daily; Ro. 8. 27 that *s.* the hearts knoweth the mind of the Spirit; 1 Cor. 2. 10 the Spirit *s.* all things + Ps. 44. 21; Pro. 2. 4; Jn. 7. 52.

SEARCHINGS, Ju. 5. 16.

SEASON (*n.*), Gen. 1. 14 shall be for signs, and for *s.*; Ecc. 3. 1 to every thing there is a *s.* + Lk. 4. 13.

SEASON (*v.*), Col. 4. 6 let your speech be always with grace, *s.* + Lev. 2. 13.

SEAT, Mt. 23. 6 love the chief *s.* in the synagogues, Mk. 12. 39; Rev. 2. 13 thou dwellest where Satan's *s.* is + Ez. 28. 2.

SECOND, 1 Cor. 15. 47; Rev. 2. 11; 20. 6, 14; 21. 8.

SECRET (*n.*), Gen. 49. 6 O my soul, come not thou into their *s.*; Ps. 27. 5 in the *s.* of his tabernacle shall he hide me, 31. 20; Pro. 3. 32 his *s.* is with the righteous; Mt. 6. 4 thy Father which seeth in *s.*, 6, 18; Ro. 2. 16 when God shall judge the *s.* of men; 1 Cor. 14. 25 the *s.* of his heart made manifest; Eph. 5. 12 which are done of them in *s.* + Dan. 2. 28; Jn. 7. 4.

SECRET (*adj.*), Dt. 29. 29 *s.* things belong unto the Lord our God; Ju. 13. 18 my name, seeing it is *s.*; Ps. 19. 12 cleanse thou me from *s.* faults; 91. 1 dwelleth in the *s.* place of the most High; Ecc. 12. 14 shall bring into judgement every *s.* thing; Mt. 13. 35 things which have been kept *s.* from the foundation of the world, Ro. 16. 25; Mt. 24. 26 he is in the *s.* chambers + Ps. 64. 2; Pro. 27. 5.

SECRETLY, Gen. 31. 27; 2 S. 12. 12.

SECT, Ac. 5. 17; 28. 22.

SECURE (*adj.*), Ju. 8. 11; 18. 10; Job 12. 6.

SECURE (*v.*), Mt. 28. 14.

SECURELY, Pro. 3. 29; Mic. 2. 8.

SECURITY, Ac. 17. 9.

SEDITION, Lk. 23. 19 for a certain *s.* was cast into prison, 25 + Ezr. 4. 15; Ac. 24. 5; Gal. 5. 20.

SEDUCE, Mk. 13. 22 shall shew signs and wonders, to *s.* + Ez. 13. 10; 1 Tim. 4. 1.

SEDUCERS, 2 Tim. 3. 13 *s.* shall wax worse and worse.

SEE, Ex. 14. 13 ye shall *s.* them again no more for ever; Nu. 13. 18 *s.* the land, what it is; 2 K. 2. 10 if thou *s.* me when I am taken; 7. 2 thou shalt *s.* it, but shalt not eat, 19; 19. 16 open, Lord, thine eyes, and *s.*, Is. 37. 17; Job 19. 27 whom I shall *s.* for myself; Ps. 94. 7 the Lord shall not *s.*; Pro. 20. 12 the *s.* eye, the Lord hath made; Is. 6. 9 *s.* ye indeed, but perceive not, Mt. 13. 13, 14; Mk. 4. 12; Lk. 8. 10; Ac. 28. 26; Is. 6. 10 lest they *s.* with their eyes, Mt. 13. 15; Jn. 12. 40; Ac. 28. 27; Is. 35. 2 they shall *s.* the glory of the Lord; Mt. 6. 1 before men, to be *s.* of them, 23. 5; Jn. 1. 18 no man hath *s.* God, 6. 46; 3. 11 we testify that we have *s.*, 32; 9. 39 that they which *s.* not might *s.*; 14. 9 he that hath *s.* me, hath *s.* the Father; 16. 22 I will *s.* you again; 20. 29 because thou hast *s.* me, thou hast believed; Ro. 8. 25 we hope for that we *s.* not; 15. 24 to *s.* you in my journey; 1 Cor. 9. 1 have I not *s.* Jesus Christ; 15. 5 he was *s.* of Cephas, then of the twelve; 2 Cor. 4. 18 we look not at the things which are *s.*; Heb. 12. 14 holiness, without which no man shall *s.* the Lord; 1 Pet. 1. 8 now ye *s.* him not, yet believing; 3. 10 he that will *s.* good days; 1 Jn. 1. 1 which we have *s.* with our eyes; 3. 2 we shall *s.* him as he is; 4. 20 how can he love God whom he hath not *s.* + Nu. 32. 8; Dt. 32. 52; Ju. 13. 22; Ps. 69. 23; Jer. 42. 18; Mt. 15. 31; 23. 39; Jn. 8. 38; Ac. 1. 3; 22. 11; 2 Tim. 1. 4; 3 Jn. 11.

SEED, Gen. 3. 15 will put enmity between thy *s.* and her *s.*; 21. 12 in Isaac shall thy *s.* be called, Heb. 11. 18; Gen. 22. 18 in thy *s.* shall all the nations of the earth be blessed, 26. 4; 28. 14; Ac. 3. 25; Ps. 126. 6 goeth forth bearing precious *s.*; Is. 53. 10 he shall see his *s.*; 55. 10 it may give *s.* to the sower; Mt. 13. 4 some *s.* fell by the way side; 24 sowed good *s.* in his field; Mk. 4. 26 if a man should cast *s.* into the ground; 12. 20 the first dying left no *s.*, 21, 22; Ac. 7. 5 would give it to him and his *s.*; Ro. 9. 8 the children of the promise are counted for *s.*; 29 except the Lord of Sabaoth had left us a *s.*; 1 Cor. 15. 38 to every *s.* his own body; 2 Cor. 9. 10 ministereth *s.* to the sower; Gal. 3. 16 and to thy *s.*, which is Christ; 1 Jn. 3. 9 for his *s.* remaineth in him + Gen. 17. 19; Dt. 4. 37; Ps. 69. 36; 89. 4; Is. 1. 4; 54. 3.

SEEDTIME, Gen. 8. 22.

SEEING (*n.*), Ex. 4. 11.

SEEK, Dt. 4. 29 if thou *s.* him with all thy heart; 2 K. 6. 19 I will bring you to the man whom ye *s.*; 2 Ch. 15. 15 they *s.* him with their whole desire; Ps. 24. 6 this is the generation of them that *s.* him; 34. 4 I *s.* the Lord, and he heard me; 119. 2 that *s.* him with their whole heart; Is. 62. 12 shalt be called, *S.* out; 65. 1 I am *s.* of them that asked not for me, Ro. 10. 20; Ez. 34. 12 so will I *s.* out my sheep; Mt. 7. 7 *s.*, and ye shall find, Lk. 11. 9; Mt. 18. 12 *s.* that which is gone astray; Lk. 2. 48 have *s.* thee sorrowing; 19. 10 the Son of man is come to *s.* and to save; Jn. 7. 34 ye shall *s.* me, and shall not find me, 36; 8. 50 I *s.* not mine own glory; 20. 15 woman, whom *s.* thou; Ro. 3. 11 there is none that *s.* after God; Col. 3. 1 *s.* those things which are above + 1 K. 10. 24; Ps. 14. 2; 69. 6; Pro. 2. 4; Ob. 6; Jn. 8. 21.

SEEM, Pro. 14. 12 there is a way which *s.* right, 16. 25; Gal. 2. 6 these who *s.* to be somewhat.

SEEMLY, Pro. 19. 10; 26. 1.

SEER, 1 S. 9. 9 he that is now called a Prophet was beforetime called a *S.*; 1 Ch. 29. 29 the book of Samuel the *s.*, and in the book of Gad the *s.*; 2 Ch. 9. 29 the visions of Iddo the *s.*; Is. 30. 10 which say to the *s.*, See not + 2 S. 15. 27; Mic. 3. 7.

SEIZE, Jos. 8. 7; Mt. 21. 38.

SELF, Jn. 5. 30 I can of mine own *s.* do nothing; 17. 5 glorify thou me with thine own *s.*; Ac. 20. 30 of your own *s.* shall men arise + Ex. 32. 13; Phn. 19.

SELFWILL, Gen. 49. 6.

SELFWILLED, Tit. 1. 7 a bishop must be not *s.*; 2 Pet. 2. 10 presumptuous are they, *s.*

SELL, Gen. 37. 28 *s.* Joseph to the Ishmaelites; Lev. 25. 42 they shall not be *s.* as bondmen; 1 K. 21. 25 Ahab did *s.* himself to work wickedness; Ps. 44. 12 thou *s.* thy people for nought; Mt. 13. 44 goeth, and *s.* all that he hath, and buyeth, 46; 18. 25 commanded him to be *s.*; 19. 21 go and *s.* all that thou hast, Mk. 10. 21; Lk. 12. 33; 18. 22; Mt. 25. 9 go ye rather to them that *s.*; 26. 9 ointment might have been *s.* for much, Mk. 14. 5; Jn. 12. 5; Ac. 5. 8 ye *s.* the land for so much; Ro. 7. 14 *s.* under sin.

SELLER, Ac. 16. 14.

SELVEDGE, Ex. 26. 4; 36. 11.

SENATE, Ac. 5. 21.

SENATORS, Ps. 105. 22.

SEND, Ex. 3. 10 I will *s.* thee unto Pharaoh, Ac. 7. 34; Nu. 16. 28 ye shall know that the Lord hath *s.* me; Ps. 105. 17 he *s.* a man before them; Is. 6. 8 here am I, *s.* me; 61. 1 he hath *s.* me to bind up the brokenhearted, Lk. 4. 18; Jer. 7. 25 have *s.* unto you all my servants, 26. 5; 35. 15; 44. 4; 23. 21 I have not *s.* these prophets, yet they ran; Mt. 10. 5 these twelve Jesus *s.* forth; 13. 41 shall *s.* forth his angels, 24. 31; Mk. 13. 27; Mt. 15. 24 not *s.* but unto the lost sheep; Lk. 4. 26 unto none of them was Elias *s.*; Jn. 5. 36 bear witness that the Father hath *s.* me, 37; 6. 57; 8. 16, 18; 14. 26 whom the Father will *s.* in my name; 17. 18 even so have I *s.* them, 20. 21; Ro. 8. 3 God *s.* his own Son in the likeness of sinful flesh; 10. 15 how shall they preach, except they be *s.*; 1 Pet. 2. 14 *s.* by him for the punishment of evildoers + Gen. 45. 7; Is. 48. 16; Ez. 13. 6; Lk. 4. 43; 16. 27; Ac. 10. 5.

SENSES, Heb. 5. 14.

SENSUAL, Jas. 3. 15; Jud. 19.

SENTENCE, Ps. 17. 2 let my *s.* come forth from thy presence; Lk. 23. 24 Pilate gave *s.* that it should be; Ac. 15. 19 my *s.* is, that we trouble not them + Dt. 17. 9; Dan. 5. 12; 2 Cor. 1. 9.

SEPARATE (*v.*), Nu. 6. 2 a vow, to *s.* themselves; Is. 59. 2 iniquities have *s.* between you and your God; Mt. 25. 32 he shall *s.* them as a shepherd; Ac. 13. 2 *s.* me Barnabas and Saul; Ro. 1. 1 Paul an apostle, *s.* unto the gospel; Jud. 19 these be they who *s.* themselves, + Ezr. 10. 11; Ac. 19. 9.

SEPARATE (*adj.*), Gen. 49. 26 him that was *s.* from his brethren, Dt. 33. 16; 2 Cor. 6. 17 come out from among them, and be ye *s.*; Heb. 7. 26 *s.* from sinners + Ez. 41. 12.

SEPARATION, Lev. 12. 2 the days of the *s.*; Nu. 6. 4 days of his *s.* shall he eat nothing of the vine + Nu. 19. 9.

SEPULCHRE, Gen. 23. 6 in the choice of our *s.* bury thy dead; Dt. 34. 6 no man knoweth of his *s.* unto this day; 2 K. 13. 21 they cast the man into the *s.* of Elisha; 23. 17 they said, It is the *s.* of the man of God; Mt. 27. 64 command that the *s.* be made sure, 66; 28. 1 and the other Mary came to see the *s.*, Mk. 16. 2; Lk. 24. 1; Jn. 20. 1; Mk. 15. 46 Joseph wrapped him in the linen, and laid him in a *s.*, Lk. 23. 53; Jn. 19. 42; Ac. 13. 29; Lk. 11. 47 ye build the *s.* of the prophets, 48; Ac. 2. 29 and his *s.* is with us unto this day + 1 S. 10. 2; Is. 22. 16; Ac. 7. 16.

SERAPHIMS, Is. 6. 2, 6.

SERJEANTS, Ac. 16. 35, 38.

SERPENT, Gen. 3. 1 the *s.* was more subtil than any beast; Ex. 4. 3 the rod became a *s.*, 7. 9, 10, 15; Nu. 21. 8 make thee a fiery *s.*; 2 K. 18. 4 brake in pieces the brasen *s.*; Is. 30. 6 the viper and fiery flying *s.*; Mt. 7. 10 will he give him a *s.*, Lk. 11. 11; Mt. 23. 33 ye *s.*; Jn. 3. 14 as Moses lifted up the *s.*; 1 Cor. 10. 9 were destroyed of *s.*; Rev. 12. 9 that old *s.* called the Devil, 20. 2 + Is. 65. 25; Am. 5. 19; Mk. 16. 18.

SERVANT, Gen. 9. 25 cursed be Canaan, a *s.* of *s.* shall he be; 1 K. 12. 7 if thou wilt be a *s.* unto this people; Ps. 123. 2 as the eyes of *s.* look unto the hand of their masters; 136. 22 even an heritage unto Israel his *s.*; Is. 24. 2 as with the *s.*, so with his master; 41. 8 thou, Israel, art my *s.*, 9; 42. 1 behold my *s.*, whom I uphold, Mt. 12. 18; Dan. 3. 26 ye *s.* of the most high God, come forth; Mt. 8. 9 and to my *s.*, Do this, and he doeth it, Lk. 7. 8; Mt. 10. 24 nor is the *s.* above his lord, Jn. 13. 16; 15. 20; Mt. 18. 32 thou wicked *s.*, I forgave thee; 24. 46 blessed is that *s.* whom his lord, Lk. 12. 37, 43; Mt. 26. 51 Peter struck a *s.* of the high priest's, Mk. 14. 47; Jn. 18. 10; Lk. 17. 9 doth he thank that *s.*; Jn. 8. 34 whosoever committeth sin is the *s.* of sin; 15. 15 henceforth I call you not *s.*; Ro. 6. 22 being made free from sin, and become *s.* to God; 1 Cor. 7. 21 art thou called being a *s.*; 9. 19 I have made myself *s.* unto all; Gal. 4. 1 differeth nothing from a *s.*; Eph. 6. 5 *s.*, be obedient to your masters, Col. 3. 22; Tit. 2. 9; 1 Pet. 2. 18; Ph. 2. 7 took upon him the form of a *s.*; Col. 4. 1 give unto your *s.* that which is just; Rev. 22. 3 his *s.* shall serve him + Gen. 49. 15; Jos. 9. 8; 1 K. 18. 36; 2 K. 6. 15; Is. 49. 6; Jn. 8. 35; 1 Cor. 7. 23; Heb. 3. 5.

SERVE, Gen. 15. 13 shall *s.* them four hundred years; 25. 23 the elder shall *s.* the younger, Ro. 9. 12; Ex. 14. 12 better for us to *s.* the Egyptians; Jos. 24. 19 ye cannot *s.* the Lord; Ps. 22. 30 a seed shall *s.* him; Is. 60. 12 the nation that will not *s.* thee shall perish; Dan. 3. 28 they might not *s.* any god, except their own God; Mt. 4. 10 him only shalt thou *s.*, Lk. 4. 8; Jn. 12. 26 if any man *s.* me, let him follow me; Ac. 7. 7 shall they come forth, and *s.* me in this place; Gal. 5. 13 by love *s.* one another; 1 Thes. 1. 9 turned from idols to *s.* the living God, Heb. 9. 14; 12. 28 whereby we may *s.* God acceptably; Rev. 7. 15 they *s.* him day and night + 1 S. 11. 1; 2 K. 10. 18; Dan. 7. 27; Mal. 3. 18; Ac. 27. 23; 2 Tim. 1. 3.

SERVICE, Ex. 12. 25 ye shall keep this *s.*, 13. 5; Nu. 3. 7 tribe of Levi to do the *s.* of the tabernacle; Ps. 104. 14 and herb for the *s.* of man; Ro. 9. 4 to whom pertaineth the *s.* of God; 2 Cor. 9. 12 for the administration of this *s.* + Ez. 44. 14; 1 Tim. 6. 2.

SERVILE, Lev. 23. 7, 8, 21, 25, 35, 36; Nu. 28. 18, 25, 26; 29. 1, 12, 35.

SERVITOR, 2 K. 4. 43.

SERVITUDE, 2 Ch. 10. 4; Lam. 1. 3.

SET, Gen. 41. 41 I have *s.* thee over all the land of Egypt; 1 S. 13. 8 the *s.* time Samuel appointed; 1 Ch. 22. 19 *s.* your heart to seek the Lord; Ps. 8. 1 hast *s.* thy glory above the heavens; 16. 8 I have *s.* the Lord always before me; 90. 8 thou hast *s.* our iniquities before thee; 91. 14 he hath *s.* his love upon me; Pro. 8. 23 I was *s.* up from everlasting; Jer. 24. 6 I will *s.* mine eyes upon them for good; Mt. 5. 14 a city *s.* on an hill cannot be hid; Mk. 1. 32 when the sun did *s.* they brought, Lk. 4. 40; 1 Cor. 12. 28 God hath *s.* some in the church, first apostles; Gal. 3. 1 evidently *s.* forth crucified; Heb. 2. 7 thou didst *s.* him over the works of thy hands; Rev. 3. 21 am *s.* down with my Father + Ex. 9. 5; Ps. 27. 5; 89. 42; 102. 13; Dan. 5. 19; Hos. 4. 8; Ac. 18. 10.

SETTER, Ac. 17. 18.

SETTLE (*v.*), Lk. 21. 14 *s.* it in your hearts, not to meditate; 1 Pet. 5. 10 stablish, strengthen, *s.* you + Ps. 119. 89.

SEVEN, Lev. 23. 15 *s.* sabbaths shall be complete; Dt. 16. 9 *s.* weeks thou shalt number; Jos. 18. 5 divide it into *s.* parts, 6; Mic. 5. 5 raise against him *s.* shepherds; Mt. 12. 45 *s.* other spirits more wicked, Lk. 11. 26; Mt. 15. 34 they said, *S.* loaves, 36; Mk. 8. 5; Mt. 15. 37 they took up *s.* baskets full, Mk. 8. 8; Mt. 22. 25 there were with us *s.* brethren, Mk. 12. 20; Lk. 20. 29; Mk. 16. 9 out of whom he cast *s.* devils, Lk. 8. 2; Ac. 6. 3 *s.* men of honest report; 13. 19 destroyed *s.* nations in Canaan; Rev. 1. 4 *s.* spirits before his throne; 15. 1 I saw *s.* angels having the *s.* last plagues, 6 + Jos. 6. 4; 1 K. 18. 43; Ps. 119. 164; Rev. 17. 9.

SEVENFOLD, Ps. 79. 12; Pro. 6. 31.

SEVENTY, 2 K. 10. 1 Ahab had *s.* sons in Samaria, 6; Jer. 25. 11 shall serve the king of Babylon *s.* years; Mt. 18. 22 until *s.* times seven; Lk. 10. 1 the Lord appointed other *s.* also + Dan. 9. 24.

SEVER, Mt. 13. 49 *s.* the wicked from among the just + Lev. 20. 26; Dt. 4. 41.

SEVERITY, Ro. 11. 22.

SEW, Gen. 3. 7; Ecc. 3. 7; Ez. 13. 18.

SHADE, Ps. 121. 5.

SHADOW, 2 K. 20. 9 shall the *s.* go forward ten degrees; 1 Ch. 29. 15 our days on earth are as a *s.*, Job 8. 9; Ps. 102. 11; 109. 23; 144. 4; Job 14. 2 he fleeth also as a *s.*; Ps. 17. 8 under the *s.* of thy wings, 36. 7; 63. 7; 91. 1 shall abide under the *s.* of the Almighty; Is. 4. 6 a *s.* in the daytime from the heat, 25. 4; Ac. 5. 15 the *s.* of Peter might overshadow; Col. 2. 17 which are a *s.* of things to come, Heb. 8. 5; 10. 1; Jas. 1. 17 with whom is no *s.* of turning + Ju. 9. 15; Jer. 6. 4; Dan. 4. 12.

SHADOWING, Heb. 9. 5 cherubims of glory *s.* the mercyseat + Is. 18. 1; Ez. 31. 3.

SHADY, Job 40. 21, 22.

SHAFT, Ex. 25. 31; Nu. 8. 4; Is. 49. 2.

SHAKE, Is. 13. 13 I will *s.* the heavens, Joel 3. 16; Hag. 2. 6, 21; Heb. 12. 26; Hag. 2. 7 I will *s.* all nations; Ac. 4. 31 when they had prayed, the place was *s.*; 2 Thes. 2. 2 ye be not soon *s.* in mind + Ps. 29. 8; Is. 2. 19.

SHAMBLES, 1 Cor. 10. 25.

SHAME (*n.*), Ps. 40. 15 let them be desolate for a reward of their *s.*; 89. 45 thou hast covered him with *s.*; 132. 18 his enemies will I clothe with *s.*; Is. 54. 4 fear not, thou shalt not be put to *s.*; Ez. 34. 29 neither bear the *s.* of the heathen any more; Dan. 12. 2 shall awake, some to *s.*; Ac. 5. 41 counted worthy to suffer *s.*; 1 Cor. 6. 5 I speak to your *s.*, 15. 34; Heb. 6. 6 put him to an open *s.* + Ps. 4. 2; 69. 19; Hos. 4. 7.

SHAME (*v.*), 1 Cor. 4. 14 I write not these things to *s.* you + Ps. 14. 6; 1 Cor. 11. 22.

SHAMEFUL, Jer. 11. 13; Hab. 2. 16.

SHAMEFULLY, Mk. 12. 4 sent him away *s.* handled, Lk. 20. 11; 1 Thes. 2. 2 were *s.* entreated + Hos. 2. 5.

SHAPE, Jn. 5. 37 nor seen his *s.* + Lk. 3. 22; Rev. 9. 7.

SHAPEN, Ps. 51. 5.

SHARE, 1 S. 13. 20 to sharpen every man his *s.*

SHARP, Heb. 4. 12 the word of God is *s.* than any sword + Jos. 5. 2; Is. 5. 28.

SHARPEN, Pro. 27. 17 iron *s.* iron, so a man *s.* his friend + Ps. 140. 3.

SHARPLY, Ju. 8. 1; Tit. 1. 13.

SHARPNESS, 2 Cor. 13. 10.

SHAVE, Nu. 6. 18 the Nazarite shall *s.* the head of his separation; Ju. 16. 17 if I be *s.*, then my strength will go from me; Ac. 21. 24 that they *s.* their heads + Is. 7. 20; 1 Cor. 11. 6.

SHEAF, Gen. 37. 7 my *s.* arose; Lev. 23. 10 bring a *s.* of the firstfruits; Ps. 126. 6 bringing his *s.* with him + Mic. 4. 12.

SHEAR, Gen. 31. 19; 1 S. 25. 4.

SHEARER, Is. 53. 7 as a sheep before her *s.* is dumb, Ac. 8. 32 + 1 S. 25. 7; 2 S. 13. 23.

SHEATH, 1 Ch. 21. 27; Jn. 18. 11.

SHED, Mt. 26. 28 *s.* for many; Ac. 2. 33 hath *s.* forth this which ye now see; Ro. 5. 5 love of God is *s.* abroad in our hearts + Tit. 3. 6.

SHEDDER, Ez. 18. 10.

SHEDDING (*n.*), Heb. 9. 22.

SHEEP, Gen. 4. 2 Abel was a keeper of *s.*; Nu. 27. 17 as *s.* which have no shepherd, 1 K. 22. 17; Mt. 9. 36; Mk. 6. 34; Ps. 44. 22 we are counted as *s.* for the slaughter, Ro. 8. 36; Ps. 95. 7 we are the *s.* of his hand, 100. 3; Mt. 7. 15 false prophets in *s.*'s clothing; 10. 6 the lost *s.* of the house of Israel; 25. 33 he shall set the *s.* on his right hand; Jn. 10. 3 the *s.* hear his voice, 27; 11 the good shepherd giveth his life for the *s.*; Ac. 8. 32 he was led as a *s.* to the slaughter + 2 S. 7. 8; Ps. 8. 7; 119. 176; Ez. 34. 6; Jn. 10. 14.

SHEEPCOTE, 2 S. 7. 8.

SHEEPFOLD, Jn. 10. 1 entereth not by the door into the *s.* + Nu. 32. 16; Ju. 5. 16; Ps. 78. 70.

SHEEP GATE, Neh. 3. 1; 12. 39.

SHEEP MARKET, Jn. 5. 2.

SHEEPSKINS, Heb. 11. 37.

SHEET, Ac. 10. 11 a vessel descending as a great *s.*, 11. 5 + Ju. 14. 12, 13.

SHELTER, Job 24. 8; Ps. 61. 3.

SHEPHERD, Gen. 46. 34 every *s.* is an abomination; Ps. 23. 1 the Lord is my *s.*; 80. 1 give ear, O *S.* of Israel; Ez. 34. 2 prophesy against the *s.* of Israel; Lk. 2. 8 *s.* abiding in the field; Jn. 10. 14 I am the good *s.*; Heb. 13. 20 Jesus, that great *s.* of the sheep; 1 Pet. 2. 25 the *S.* and Bishop of your souls; 5. 4 when the chief *S.* shall appear + Gen. 49. 24; Is. 44. 28; Zec. 10. 3.

SHERIFFS, Dan. 3. 2, 3.

SHEW (*n.*), Gal. 6. 12 desire to make a fair *s.* in the flesh; Col. 2. 15 made a *s.* of them openly; 23 which things have a *s.* of wisdom + Ps. 39. 6.

SHEW (*v.*), Ex. 33. 13 *s.* me now thy way, Ps. 25. 4; 1 K. 18. 1 go, *s.* thyself unto Ahab; Mt. 11. 4 go and *s.* John those things; Lk. 8. 39 *s.* how great things God hath done unto thee; Jn. 5. 20 the Father *s.* the Son all things; 14. 8 *s.* us the Father, 9; 20. 20 he *s.* unto them his hands and his side; Ac. 1. 3; 7. 52 which *s.* before of the coming of the Just One; Jas. 2. 18 *s.* me thy faith without thy works; 1 Pet. 2. 9 *s.* forth the praises of him; Rev. 1. 1 to *s.* unto his servants things which must shortly come to pass, 4. 1; 22. 6 + Dt. 34. 1; 1 S. 20. 2; 2 S. 22. 51; Ps. 94. 1.

SHEWBREAD, Ex. 25. 30 shalt set upon the table *s.*; 1 S. 21. 6 there was no bread, but the *s.*; Mt. 12. 4 did eat the *s.*, Mk. 2. 26; Lk. 6. 4.

SHEWING (*n.*), Lk. 1. 80.

SHIELD, Gen. 15. 1 I am thy *s.*; 2 S. 1. 21 the *s.* of the mighty is vilely cast away; 22. 36 the *s.* of thy salvation, Ps. 18. 35; 5. 12 compass him as with a *s.*; 91. 4 his truth shall be thy *s.* and buckler + Ju. 5. 8; 1 K. 14. 26.

SHILOH, Gen. 49. 10 until *S.* come.

SHINE, Nu. 6. 25 the Lord make his face *s.* upon thee; Mt. 5. 16 let your light so *s.* before men; 13. 43 then shall the righteous *s.* forth as the sun; Lk. 2. 9 the glory of the Lord *s.* round about them; Jn. 1. 5 the light *s.* in darkness; 2 Cor. 4. 6 God hath *s.* in our hearts; Ph. 2. 15 among whom ye *s.* as lights in the world; 2 Pet. 1. 19 a light that *s.* in a dark place + Ps. 50. 2; Jer. 5. 28.

SHINING (*n.*), Joel 2. 10 the stars shall withdraw their *s.*, 3. 15 + Lk. 11. 36.

SHIP, 2 Ch. 9. 21 king's *s.* went to Tarshish every three years; Jon. 1. 3 Jonah found a *s.* going to Tarshish; Jas. 3. 4 the *s.*, though they be so great + Gen. 49. 13; Ju. 5. 17; 1 K. 22. 48.

SHIPPING, Jn. 6. 24.

SHIPWRECK, 2 Cor. 11. 25 thrice I suffered *s.*; 1 Tim. 1. 19 concerning faith have made *s.*

SHOCK, Ju. 15. 5; Job 5. 26.

SHOD, Mk. 6. 9; Eph. 6. 15.

SHOE, Ex. 3. 5 put off thy *s.* from off thy feet, Ac. 7. 33; Dt. 25. 9 his brother's wife shall loose his *s.*; Mt. 3. 11 whose *s.* I am not worthy to bear; 10. 10 provide neither *s.*, Lk. 10. 4 + Rt. 4. 7; Ps. 60. 8; 108. 9.

SHOOT, 1 S. 20. 20 I will *s.* three arrows; 2 K. 13. 17 then Elisha said, *S.* And he *s.* + 2 K. 19. 32.

SHORE, Ex. 14. 30 the Egyptians dead upon the sea *s.*; Mt. 13. 2 the whole multitude stood on the *s.*; 48 which when it was full, they drew to *s.*; Ac. 21. 5 we kneeled down on the *s.* + Jn. 21. 4.

SHORN, Ac. 18. 18; 1 Cor. 11. 6.

SHORT, Nu. 11. 23 is the Lord's hand waxed *s.*; Ps. 89. 47 remember how *s.* my time is; Ro.

3. 23 all have sinned, and come *s.* of the glory of God; 9. 28 a *s.* work will the Lord make; 1 Cor. 7. 29 the time is *s.*+Rev. 12. 12.

SHORTENED, Is. 50. 2 is my hand *s.* at all, that it cannot redeem, 59. 1; Mt. 24. 22 except those days should be *s.*, Mk. 13. 20.

SHORTLY, 1 Tim. 3. 14; 2 Tim. 4. 9.

SHOULDER, Gen. 49. 15 Issachar bowed his *s.* to bear; Dt. 33. 12 and he shall dwell between his *s.*; 1 S. 9. 2 from his *s.* and upward he was higher, 10. 23; Is. 9. 6 the government shall be upon his *s.*; Lk. 15. 5 layeth it on his *s.*, rejoicing+Is. 22. 22; Mt. 23. 4.

SHOUT (*n.*), Nu. 23. 21 and the *s.* of a king is among them; Ps. 47. 5 God is gone up with a *s.*; 1 Thes. 4. 16 the Lord shall descend from heaven with a *s.*+1 S. 4. 5.

SHOUT (*v.*), Jos. 6. 5 all the people shall *s.*; 1 S. 4. 5 all Israel *s.* with a great shout+Is. 12. 6.

SHOUTING (*n.*), Zec. 4. 7 he shall bring forth the headstone with *s.*+Is. 16. 9.

SHOVEL, Ex. 27. 3; 1 K. 7. 40; Is. 30. 24.

SHOWER, Dt. 32. 2 my speech shall distil as the *s.*; Ps. 65. 10 thou makest it soft with *s.*; Lk. 12. 54 there cometh a *s.*+Ps. 72. 6; Mic. 5. 7.

SHRINES, Ac. 19. 24.

SHUN, Ac. 20. 27; 2 Tim. 2. 16.

SHUT, Lev. 13. 4 the priest shall *s.* him up seven days, 5, 21, 26, 31, 33, 50, 54; 1 K. 8. 35 when heaven is *s.* up, 2 Ch. 6. 26; 7. 13; Lk. 4. 25; Ps. 31. 8 not *s.* me up into the hand of the enemy; Is. 44. 18 he hath *s.* their eyes; 60. 11 thy gates shall not be *s.* day nor night, Rev. 21. 25; Dan. 6. 22 my God hath *s.* the lions' mouths; Mt. 23. 13 ye *s.* up the kingdom of heaven against men+1 K. 14. 10; Rev. 11. 6.

SHUTTLE, Job 7. 6.

SICK, 1 K. 17. 17 the son of the woman fell *s.*; 2 K. 20. 1 Hezekiah *s.* unto death, 2 Ch. 32. 24; Is. 38. 1; Mt. 4. 24 they brought unto him all *s.* people; 25. 36 *s.*, and ye visited me; Mk. 6. 5 he laid his hands upon a few *s.* folk; 16. 18 lay hands on the *s.*, and they shall recover; Lk. 7. 2 centurion's servant was *s.*; Jn. 11. 3 he whom thou lovest is *s.*; Ph. 2. 27 he was *s.* nigh unto death; Jas. 5. 14 is any *s.* among you? let him call the elders+2 S. 12. 15; 1 K. 17. 17; 2 Tim. 4. 20.

SICKLE, Dt. 16. 9 as thou beginnest to put the *s.* to the corn; Joel 3. 13 put ye in the *s.*, Rev. 14. 15+Mk. 4. 29.

SICKLY, 1 Cor. 11. 30.

SICKNESS, 1 K. 8. 37 whatsoever *s.* there be, 2 Ch. 6. 28; Mt. 8. 17 himself bare our *s.*; Jn. 11. 4 this *s.* is not unto death+Ps. 41. 3.

SIDE, Nu. 32. 19 our inheritance is on this *s.* Jordan, 32; 34. 15; Ps. 91. 7 a thousand shall fall at thy *s.*; 118. 6 the Lord is on my *s.*, 124. 1; Jon. 1. 5 Jonah was gone down into the *s.* of the ship+Jos. 24. 2; Ez. 4. 9.

SIEGE, Is. 29. 3; Mic. 5. 1.

SIEVE, Is. 30. 28; Am. 9. 9.

SIFT, Is. 30. 28 to *s.* the nations; Am. 9. 9 I will *s.* Israel; Lk. 22. 31 Satan hath desired to *s.* you.

SIGH, Mk. 7. 34 looking up to heaven, he *s.*; 8. 12 *s.* deeply in his spirit+Is. 24. 7.

SIGHING (*n.*), Ps. 79. 11 let the *s.* of the prisoner come before thee+Ps. 31. 10; Is. 21. 2.

SIGHT, Gen. 19. 19 found grace in thy *s.*, 47. 29; Ex. 33. 13, 16; 34. 9; Ju. 6. 17; Ex. 3. 3 I will turn and see this great *s.*; 1 K. 9. 7 this house which I have hallowed for my name will I cast out of my *s.*, 2 Ch. 7. 20; Jer. 7. 15; Is. 5. 21 that are prudent in their own *s.*; 11. 3 he shall not judge after the *s.* of his eyes; Mt. 11. 5 the blind receive their *s.*, 20. 34; Lk. 7. 21; Mk. 10. 51 Lord, that I might receive my *s.*, Lk. 18. 41; 21. 11 shall be fearful *s.*; Jn. 9. 15 asked how he had received his *s.*, 18; Ac. 9. 17 that thou mightest receive thy *s.*, 22. 13+Ps. 79. 10; Ecc. 6. 9; Jer. 15. 1; Lk. 23. 48.

SIGN, Ex. 4. 8 they will believe the voice of the latter *s.*; Ju. 6. 17 a *s.* that thou talkest with me; Is. 7. 11 ask thee a *s.* of the Lord; 55. 13 for an everlasting *s.*; Jer. 44. 29 this shall be a *s.* unto you, Lk. 2. 12; Mt. 12. 38 we would see a *s.* from thee, 16. 1; Mk. 8. 11; Lk. 11. 16; Mt. 24. 3 what shall be the *s.* of thy coming, Mk. 13. 4; Mt. 24. 24 and shall shew great *s.*, Mk. 13. 22; Lk. 21. 25 there shall be *s.* in the sun; Jn. 2. 18 what *s.* shewest thou, 6. 30; 4. 48 except ye see *s.*, ye will not believe; Ac. 2. 19 I will shew *s.* in the earth; Ro. 4. 11 he received the *s.* of circumcision; 15. 19 through mighty *s.* and wonders, 2 Cor. 12. 12; 1 Cor. 1. 22 Jews require a *s.*+Gen. 1. 14; Dt. 13. 2; 34. 11; 1 K. 13. 3; 2 K. 20. 9; Ps. 105. 27.

SIGN (*v.*), Dan. 6. 8, 9, 10, 12.

SIGNIFICATION, 1 Cor. 14. 10.

SIGNIFY, 1 Pet. 1. 11 what the Spirit in them did *s.*+Heb. 9. 8; Rev. 1. 1.

SILENCE, Mt. 22. 34 he had put the Sadducees to *s.*; Ac. 21. 40 there was made a great *s.*, he spake; 1 Tim. 2. 11 let the woman learn in *s.*+Rev. 8. 1.

SILENT, 1 S. 2. 9 the wicked shall be *s.* in darkness+Zec. 2. 13.

SILVER (*n.*), 1 K. 10. 27 the king made *s.* to be as stones; Pro. 3. 14 merchandise thereof is better than of *s.*; Dan. 2. 32 image's breast and arms were of *s.*+Is. 60. 17.

SILVER (*adj.*), Ecc. 12. 6; Mt. 27. 6.

SILVERSMITH, Ac. 19. 24.

SIMILITUDE, Dt. 4. 12 but saw no *s.*, 15; Jas. 3. 9 which are made after the *s.* of God+Ro. 5. 14; Heb. 7. 15.

SIMPLE, Ps. 19. 7 making wise the *s.*; 116. 6 the Lord preserveth the *s.*+Pro. 8. 5.

SIMPLICITY, Pro. 1. 22 how long, ye simple ones, will ye love *s.*; 2 Cor. 1. 12 in *s.* we have had our conversation.

SIN (*n.*), Dt. 24. 16 every man shall be put to death for his own *s.*, 2 K. 14. 6; 2 Ch. 25. 4; Ps. 32. 1 blessed is he whose *s.* is covered, Ro. 4. 7; Ps. 51. 3 my *s.* is ever before me; 109. 7 let his prayer become *s.*; Pro. 10. 12 love covereth all *s.*; Is. 30. 1 that they may add *s.* to *s.*; 38. 17 hast cast all my *s.* behind thy back; Ez. 18. 14 a son that seeth all his father's *s.*; Mic. 7. 19 thou wilt cast all their *s.* into the depths; Mk. 4. 12 converted, and their *s.* should be forgiven them; Jn. 1. 29 taketh away the *s.* of the world; 9. 34 thou wast altogether born in *s.*; 15. 22 if I had not come, they had not had *s.*, 24; Ro. 3. 9 Jews and Gentiles, that they are all under *s.*; 5. 12 by one man *s.* entered into the world; 7. 13 *s.*, that it might appear *s.*; 14. 23 whatsoever is not of faith is *s.*; 1 Cor. 15. 17 ye are yet in your *s.*; 2 Cor. 5. 21 made him to be *s.* for us, who knew no *s.*; Gal. 2. 17 is Christ the minister of *s.*; 2 Thes. 2. 3 that man of *s.* be revealed; Heb. 9. 28 offered to bear the *s.* of many; 12. 1 the *s.* which doth so easily beset us; Jas. 1. 15 *s.*, when it is finished, bringeth forth death; 1 Pet. 2. 22 who did no *s.*; 1 Jn. 3. 5 manifested to take away our *s.*+Nu. 5. 6; 1 S. 2. 17; 1 K. 17. 18; Jn. 16. 9; Ro. 6. 17; Heb. 11. 25; 1 Pet. 4. 1; 1 Jn. 2. 2.

SIN (*v.*), Ex. 9. 27 I have *s.* this time, 10. 16; Nu. 16. 22 shall one man *s.*, and wilt thou be wroth with all; 2 S. 12. 13 I have *s.* against the Lord, 24. 10, 17; 1 Ch. 21. 8, 17; 1 K. 8. 46 there is no man that *s.* not, 2 Ch. 6. 36; Ecc. 7. 20; Job 1. 22 Job *s.* not, nor charged God foolishly; Ps. 51. 4 against thee only have I *s.*; Ez. 18. 4 the soul that *s.*, it shall die; Lk. 15. 18 I have *s.* against heaven, 21; Jn. 5. 14 *s.* no more, 8. 11; 9. 2 who did *s.*, this man, or his parents; Ro. 6. 15 shall we *s.*, because we are not under the law; 1 Jn. 3. 6 whosoever abideth in him *s.* not; 5. 16 *s.* a sin which is not unto death+Dt. 9. 16; 1 S. 2. 25; Ps. 119. 11; 1 Jn. 5. 18.

SINCERE, Ph. 1. 10; 1 Pet. 2. 2.

SINCERELY, Ju. 9. 16; Ph. 1. 16.

SINCERITY, 2 Cor. 2. 17 as of *s.* in the sight of God; 8. 8 to prove the *s.* of your love+Eph. 6. 24; Tit. 2. 7.

SINEW, Gen. 32. 32 he touched Jacob in the *s.*; Ez. 37. 6 I will lay *s.* upon you+Is. 48. 4.

SINFUL, Lk. 5. 8 I am a *s.* man, O Lord; Ro. 7. 13 that sin might become exceeding *s.*+Am. 9. 8.

SING, Ju. 5. 1 then *s.* Deborah; 2 S. 19. 35 can I hear the voice of *s.* men and *s.* women; 2 Ch. 29. 30 Hezekiah commanded the Levites to *s.*; Ps. 68. 32 *s.* unto God, ye kingdoms of the earth; 104. 33 I will *s.* unto the Lord as long as I live; Is. 44. 23 *s.*, O ye heavens; for the Lord hath done it, 49. 13; 1 Cor. 14. 15 I will *s.* with the spirit; Eph. 5. 19 *s.* in your heart, Col. 3. 16 + Ex. 32. 18; Ps. 138. 5; Is. 65. 14.

SINGED, Dan. 3. 27.

SINGER, 1 Ch. 9. 33 these are the *s.*, chief, 15. 16; Ps. 68. 25 the *s.* went before; Ecc. 2. 8 I gat me men *s.* and women *s.* + 1 Ch. 6. 33; 2 Ch. 20. 21; Ezr. 2. 41; Neh. 7. 1.

SINGING (*n.*), Ps. 100. 2 come before his presence with *s.* + Is. 14. 7; 44. 23; 54. 1; 55. 12.

SINGLE, Mt. 6. 22; Lk. 11. 34.

SINGLENESS, Ac. 2. 46 *s.* of heart, Eph. 6. 5; Col. 3. 22.

SINGULAR, Lev. 27. 2.

SINK, Ex. 15. 5 they *s.* into the bottom; Mt. 14. 30 beginning to *s.*, he cried; Lk. 9. 44 let these sayings *s.* down into your ears + Lk. 5. 7.

SINNER, Ps. 1. 1 nor standeth in the way of *s.*; Lk. 6. 32 *s.* also love those that love them; 7. 37 a woman in the city which was a *s.*; 13. 2 *s.* above all, 4; Jn. 9. 31 God heareth not *s.*; 1 Tim. 1. 15 Christ Jesus came to save *s.* + Ps. 25. 8; Jn. 9. 16.

SISTER, Gen. 12. 13 say, I pray thee, thou art my *s.*; Ez. 16. 46 thine elder *s.* is Samaria, thy younger *s.* Sodom; Hos. 2. 1 say ye unto your *s.* Ruhamah; 1 Cor. 9. 5 power to lead about a *s.*, a wife; 1 Tim. 5. 2 younger as *s.*; 2 Jn. 13 the children of thy elect *s.* greet thee + Pro. 7. 4; Mt. 12. 50.

SISTER IN LAW, Rt. 1. 15.

SIT, Ju. 5. 10 ye that *s.* in judgement; 1 K. 8. 25 not fail thee a man to *s.* on the throne of Israel, 2 Ch. 6. 16; Jer. 33. 17; Ps. 99. 1 he *s.* between the cherubims; 110. 1 *s.* thou at my right hand, Mt. 22. 44; Mk. 12. 36; Lk. 20. 42; Heb. 1. 13; Is. 30. 7 their strength is to *s.* still; Mt. 8. 11 many shall *s.* down with Abraham, Lk. 13. 29; Mt. 20. 21 my two sons may *s.*, one on thy right hand, Mk. 10. 37; Mt. 26. 36 *s.* ye here, while I pray yonder, Mk. 14. 32; 16. 19 *s.* on the right hand of God; Lk. 14. 8 *s.* not down in the highest room; 17. 7 go, and *s.* down to meat; Col. 3. 1 where Christ *s.* on the right hand of God; Jas. 2. 3 *s.* thou here in a good place; Rev. 3. 21 will I grant to *s.* with me in my throne + Gen. 31. 34; Ps. 26. 4; Ac. 8. 31; Rev. 4. 3.

SITUATION, 2 K. 2. 19; Ps. 48. 2.

SKILFUL, 2 Ch. 2. 14; Dan. 1. 4.

SKILFULLY, Ps. 33. 3.

SKILFULNESS, Ps. 78. 72.

SKILL (*v.*), 1 K. 5. 6; 2 Ch. 2. 7, 8; 34. 12.

SKILL (*n.*), Ecc. 9. 11; Dan. 1. 17; 9. 22.

SKIN, Gen. 3. 21 did God make coats of *s.*; 27. 16 she put the *s.* upon his hands; Ex. 34. 29 Moses wist not that the *s.* of his face shone, 30, 35; Job 19. 26 after my *s.* worms destroy this body; Jer. 13. 23 can the Ethiopian change his *s.* + Job 2. 4; Ez. 37. 6.

SKIP, Ps. 29. 6 he maketh them also to *s.* like a calf; 114. 4, 6.

SKIRT, 1 S. 24. 4 cut off the *s.* of Saul's robe + 1 S. 15. 27; Ps. 133. 2.

SKULL, Mt. 27. 33 Golgotha, that is to say, a place of a *s.*, Mk. 15. 22; Jn. 19. 17 + Ju. 9. 53; 2 K. 9. 35.

SKY, Dt. 33. 26; Mt. 16. 2.

SLACK (*v.*), Jos. 10. 6; 2 K. 4. 24.

SLACKNESS, 2 Pet. 3. 9.

SLANDER (*n.*), Pro. 10. 18 he that uttereth a *s.* is a fool + Ps. 31. 13.

SLANDER (*v.*), Ps. 101. 5 whoso *s.* his neighbour + 2 S. 19. 27; Ps. 50. 20.

SLANDERERS, 1 Tim. 3. 11.

SLANDEROUSLY, Ro. 3. 8.

SLAUGHTER, Is. 53. 7 as a lamb to the *s.*, Jer. 11. 19; Ac. 8. 32; Heb. 7. 1 Abraham returning from the *s.* of the kings; Jas. 5. 5 nourished your hearts as in a day of *s.* + Zec. 11. 4.

SLAVE, Jer. 2. 14; Rev. 18. 13.

SLAY, Gen. 22. 10 took the knife to *s.* his son; 37. 26 what profit is it, if we *s.* our brother; Nu. 23. 24 drink the blood of the *s.*, Dt. 32. 42; 1 S. 22. 17 *s.* the priests of the Lord; 2 S. 1. 9 stand upon me, and *s.* me; 1 K. 19. 10 have *s.* thy prophets with the sword; Job 13. 15 though he *s.* me, yet will I trust in him; Is. 26. 21 the earth shall no more cover her *s.*; Ez. 13. 19 to *s.* the souls that should not die; Ac. 2. 23 by wicked hands have crucified and *s.*; 5. 30 whom ye *s.* and hanged on a tree; 1 Jn. 3. 12 was of that wicked one, and *s.* his brother; Rev. 5. 9 thou wast *s.* + Gen. 4. 14; 2 S. 1. 22; 2 K. 10. 25; Lk. 9. 22; Heb. 11. 37.

SLAYER, Nu. 35. 11; Dt. 4. 42; 19. 3, 4; Jos. 20. 3.

SLEEP (*n.*), Gen. 2. 21 God caused a deep *s.* to fall upon Adam; Ps. 127. 2 so he giveth his beloved *s.*; 132. 4 I will not give *s.* to mine eyes; Pro. 6. 10 yet a little *s.*, a little slumber, 24. 33; Ecc. 5. 12 the *s.* of a labouring man is sweet; Jn. 11. 11 may awake him out of *s.* + 1 S. 26. 12; Dan. 6. 18; Ac. 20. 9.

SLEEP (*v.*), Gen. 28. 11 Jacob lay down in that place to *s.*; Song 5. 2 I *s.*, but my heart waketh; Mt. 26. 45 *s.* on now, Mk. 14. 41; 13. 36 lest coming suddenly he find you *s.*; Jn. 11. 11 Lazarus *s.*; 1 Cor. 15. 51 we shall not all *s.*; 1 Thes. 4. 14 them also which *s.* in Jesus will God bring; 5. 6 let us not *s.*, as do others + 1 K. 18. 27; Job 7. 21; 1 Cor. 11. 30.

SLEEPER, Jon. 1. 6.

SLIDE, Dt. 32. 35; Ps. 26. 1; Jer. 8. 5.

SLIGHTLY, Jer. 6. 14.

SLING (*v.*), 1 S. 17. 49 a stone, and *s.* it + 1 S. 25. 29; Jer. 10. 18.

SLING (*n.*), 1 S. 17. 40 David had his *s.* in his hand + 2 Ch. 26. 14; Pro. 26. 8.

SLINGERS, 2 K. 3. 25.

SLIP, 2 S. 22. 37 that my feet did not *s.*, Ps. 18. 36; 38. 16 when my foot *s.*; Heb. 2. 1 lest at any time we should let them *s.*

SLIPPERY, Ps. 35. 6; 73. 18.

SLOTHFUL, Ju. 18. 9 be not *s.* to go to possess the land; Heb. 6. 12 be not *s.*, but followers of them + Pro. 24. 30.

SLOTHFULNESS, Pro. 19. 15; Ecc. 10. 18.

SLOW, Ex. 4. 10 I am *s.* of speech; Lk. 24. 25 *s.* of heart to believe; Jas. 1. 19 *s.* to speak, *s.* to wrath.

SLUGGARD, Pro. 6. 6; 13. 4.

SLUMBER (*n.*), Ro. 11. 8.

SLUMBER (*v.*), Ps. 121. 4 he that keepeth Israel shall neither *s.* nor sleep; Mt. 25. 5 they all *s.* and slept + Is. 5. 27; 2 Pet. 2. 3.

SLUMBERINGS, Job 33. 15.

SMALL, Ps. 119. 141 I am *s.*, yet do not I forget thy precepts; Is. 54. 7 for a *s.* moment have I forsaken thee; 1 Cor. 4. 3 a very *s.* thing that I should be judged of you + Am. 7. 2.

SMELL (*n.*), Gen. 27. 27; Dan. 3. 27.

SMELL (*v.*), Gen. 8. 21 the Lord *s.* a sweet savour; Lev. 26. 31 I will not *s.* the savour of your sweet odours, Am. 5. 21 + Ps. 45. 8.

SMELLING (*n.*), 1 Cor. 12. 17.

SMITE, Ex. 7. 20 he *s.* the waters that were in the river; Nu. 20. 11 he *s.* the rock twice, Ps. 78. 20; 1 S. 4. 2 Israel was *s.* before the Philistines; 2 K. 2. 8 *s.* the waters, and they were divided; 6. 21 shall I *s.* them; Ps. 102. 4 my heart is *s.*; 121. 6 the sun shall not *s.* thee by day, Is. 49. 10; Ps. 143. 3 he hath *s.* my life down to the ground; Is. 60. 10 in my wrath I *s.* thee; Hos. 6. 1 he hath *s.*, and he will bind up; Zec. 13. 7 *s.* the shepherd, Mt. 26. 31; Mk. 14. 27; Mt. 24. 49 shall begin to *s.* his fellowservants; 27. 30 and *s.* him on the head, Mk. 15. 19; Lk. 22. 63; Jn. 19. 3; Lk. 22. 49 shall we *s.* with the sword; Ac. 12. 23 the angel of the Lord *s.* him; 2 Cor. 11. 20 if a man *s.* you + 1 K. 20. 35; 2 K. 9. 7; 13. 18; Is. 11. 4; Am. 4. 9; Rev. 19. 15.

SMITERS, Is. 50. 6.

SMITH, 1 S. 13. 19 there was no *s.* found in the land of Israel + 2 K. 24. 14; Is. 44. 12.

SMOKE (*n.*), Gen. 19. 28 lo, the *s.* of the country went up as the *s.* of a furnace; Ps. 102. 3 my days are consumed like *s.*; Is. 51. 6 the heavens shall vanish away like *s.*; Rev. 8. 4 the *s.* of the incense ascended up before God; 15. 8 the temple was filled with *s.* + 2 S. 22. 9; Is. 65. 5; Rev. 18. 18.

SMOKE (*v.*), Ps. 74. 1; 104. 32.

SMOOTH, Gen. 27. 11 I am a *s.* man; Ps. 55. 21 the words of his mouth were *s.* than butter + Pro. 5. 3.

SNARE, Ju. 8. 27 thing became a *s.* unto Gideon; 2 S. 22. 6 the *s.* of death prevented me, Ps. 18. 5; 69. 22 let their table become a *s.*, Ro. 11. 9; Ps. 119. 110 the wicked have laid a *s.* for me, 140. 5; 141. 9; 142. 3; Lk. 21. 35 as a *s.* shall it come on all; 1 Cor. 7. 35 not that I may cast a *s.* upon you + 1 Tim. 3. 7; 2 Tim. 2. 26.

SNARED, Dt. 12. 30; Ps. 9. 16; Pro. 6. 2.

SNATCH, Is. 9. 20.

SNOUT, Pro. 11. 22.

SNOW, Job 38. 22 the treasures of the *s.*; Ps. 147. 16 he giveth *s.* like wool; 148. 8 fire, and hail, *s.* and vapours + Lam. 4. 7.

SNOWY, 1 Ch. 11. 22.

SNUFF, Jer. 2. 24; 14. 6; Mal. 1. 13.

SNUFFDISHES, Ex. 25. 38; 37. 23; Nu. 4. 9.

SNUFFERS, Ex. 37. 23; 2 K. 12. 13.

SOBER, 2 Cor. 5. 13 whether we be *s.*, it is for your cause; 1 Thes. 5. 6 let us watch and be *s.*; 1 Tim. 3. 2 a bishop must be *s.*, Tit. 1. 8; 1 Tim. 3. 11 their wives be *s.*; Tit. 2. 2 aged men be *s.*; 1 Pet. 1. 13 be *s.*, 4. 7; 5. 8.

SOBERLY, Ro. 12. 3; Tit. 2. 12.

SOBER MINDED, Tit. 2. 6.

SOBERNESS, Ac. 26. 25.

SOBRIETY, 1 Tim. 2. 9, 15.

SOCKET, Ex. 26. 19; Nu. 3. 36.

SODERING, Is. 41. 7.

SOFT, Ps. 55. 21 his words were *s.* than oil; Pro. 15. 1 a *s.* answer turneth away wrath + Pro. 25. 15.

SOFTLY, 1 K. 21. 27 Ahab went *s.*; Is. 38. 15 I shall go *s.* all my years + Gen. 33. 14; Ac. 27. 13.

SOIL, Ez. 17. 8.

SOJOURN, Gen. 12. 10 Abram went down into Egypt to *s.*; Ex. 12. 49 one law shall be to him that is homeborn, and to the stranger that *s.* among you; Heb. 11. 9 by faith he *s.* in the land of promise + Is. 52. 4.

SOJOURNER, Lev. 25. 23 ye are strangers and *s.* with me; Ps. 39. 12 a *s.* as all my fathers were + Lev. 25. 35.

SOJOURNING (*n.*), 1 Pet. 1. 17 pass the time of your *s.* here in fear + Ex. 12. 40.

SOLDIER, Mt. 8. 9 having *s.* under me, Lk. 7. 8; 3. 14 *s.* demanded, saying, And what shall we do + Ac. 12. 6; 23. 23.

SOLE, Jos. 1. 3 every place the *s.* of your foot shall tread upon; Is. 1. 6 from the *s.* of the foot unto the head there is no soundness + Dt. 28. 65.

SOLEMN, Nu. 10. 10; Hos. 9. 5.

SOLEMNITY, Dt. 31. 10; Is. 30. 29; 33. 20.

SOLEMNLY, Gen. 43. 3; 1 S. 8. 9.

SOLITARY, Ps. 68. 6 God setteth the *s.* in families; Is. 35. 1 the wilderness and the *s.* place; Mk. 1. 35 Jesus departed into a *s.* place + Ps. 107. 4.

SON, Gen. 6. 2 the *s.* of God saw the daughters of men; Ex. 4. 22 Israel is my *s.*; Ju. 13. 3 conceive, and bear a *s.*, Is. 7. 14; Mt. 1. 21; Lk. 1. 13; 1 S. 3. 13 his *s.* made themselves vile; 2 S. 7. 14 I will be his father, and he shall be my *s.*, Heb. 1. 5; Rev. 21. 7; 1 K. 17. 23 thy *s.* liveth, Jn. 4. 50; Job 1. 6 the *s.* of God came; Ps. 2. 7 thou art my *S.*, this day have I begotten thee, Ac. 13. 33; Heb. 1. 5; 5. 5; Pro. 17. 25 a foolish *s.* is a grief to his father, 19. 13; Is. 9. 6 unto us a *s.* is given; Dan. 7. 13 one like the *S.* of man, Rev. 1. 13; 14. 14; Hos. 1. 10 ye are the *s.* of the living God; Mt. 10. 23 till the *S.* of man be come; 11. 27 no man knoweth the *S.*, but the Father; 12. 32 speaketh against the *S.* of man, Lk. 12. 10; Mt. 14. 33 thou art the *S.* of God, Mk. 3. 11; Jn. 1. 49; Mt. 21. 37 last of all he sent unto them his *s.*, Mk. 12. 6; Lk. 20. 13; Mt. 24. 27 so shall the coming of the *S.* of man be, Lk. 17. 26; Mt. 27. 43 he said, I am the *S.* of God, Jn. 10. 36; Mt. 27. 54 truly this was the *S.* of God, Mk. 15. 39; Lk. 15. 19 no more worthy to be called thy *s.*, 21; Jn. 1. 12 power to become the *s.* of God; 8. 35 the *S.* abideth for ever; Gal. 4. 7 no more a servant, but a *s.*; 1 Tim. 1. 2 my own *s.* in the faith, 2 Tim. 1. 2; Tit. 1. 4; Phn. 10; 1 Jn. 3. 1 that we should be called the *s.* of God; 4. 15 that Jesus is the *S.* of God, 5. 5 + 2 S. 18. 33; Ez. 14. 20; Jn. 14. 13; Ro. 8. 3; 9. 9; Gal. 4. 4; Ph. 2. 15, 22; Heb. 11. 24; 1 Jn. 5. 12.

SONG, Ex. 15. 1 then sang Moses and the children of Israel this *s.*, Nu. 21. 17; Dt. 31. 30 Moses spake the words of this *s.*, 32. 44; 1 K. 4. 32 his *s.* were a thousand and five; 1 Ch. 25. 7 that were instructed in the *s.* of the Lord; Ps. 119. 54 been my *s.* in the house of my pilgrimage; 137. 4 how shall we sing the Lord's *s.* in a strange land; Is. 5. 1 now will I sing a *s.* of my beloved; Eph. 5. 19 in psalms and hymns and spiritual *s.*, Col. 3. 16; Rev. 15. 3 the *s.* of Moses and the *s.* of the Lamb + Ps. 42. 8; Is. 26. 1.

SOP, Jn. 13. 26.

SOPE, Jer. 2. 22; Mal. 3. 2.

SORCERESS, Is. 57. 3.

SORCERY, Ac. 8. 9.

SORE (*n.*), Ps. 77. 2 my *s.* ran in the night; Lk. 16. 20 beggar at his gate full of *s.*, 21 + Lev. 13. 42; Ps. 38. 11.

SORROW, Gen. 3. 16 I will greatly multiply thy *s.*; Ex. 3. 7 I know their *s.*; Neh. 2. 2 this is nothing else but *s.* of heart; Is. 35. 10 and *s.* and sighing shall flee away, 51. 11; 53. 3 a man of *s.*; Lam. 1. 12 if there be any *s.* like unto my *s.*; Mt. 24. 8 these are the beginning of *s.*, Mk. 13. 8; Jn. 16. 20 your *s.* shall be turned into joy; 2 Cor. 7. 10 godly *s.* worketh repentance; Rev. 21. 4 there shall be no more death, neither *s.* + Ps. 55. 10; 2 Cor. 2. 3; Ph. 2. 27.

SORROW (*v.*), 1 Thes. 4. 13 *s.* not as others which have no hope + Ac. 20. 38; 2 Cor. 7. 9.

SORROWFUL, 1 S. 1. 15 I am a woman of a *s.* spirit; Mt. 19. 22 he went away *s.*, Lk. 18. 23, 24; Mt. 26. 37 and he began to be *s.*, and very heavy, Mk. 14. 34; 2 Cor. 6. 10 as *s.*, yet alway rejoicing + Ps. 69. 29; Mt. 26. 22; Ph. 2. 28.

SORRY, Mt. 14. 9; 2 Cor. 2. 2; 7. 8.

SOUL, Gen. 2. 7 man became a living *s.*; Dt. 6. 5 love the Lord thy God with all thy *s.*, 30. 6; Mt. 22. 37; Mk. 12. 30; Lk. 10. 27; 1 K. 17. 21 let this child's *s.* come into him again; Ps. 22. 29 none can keep alive his own *s.*; 34. 2 my *s.* shall make her boast in the Lord, 35. 9; 42. 5 why art thou cast down, O my *s.*, 11; 43. 5; 66. 16 what God hath done for my *s.*; Is. 55. 3 hear, and your *s.* shall live; Ez. 14. 14 deliver but their own *s.*; 18. 4 all *s.* are mine; Mt. 10. 28 are not able to kill the *s.*; 16. 26 and lose his own *s.*, Mk. 8. 37; Mt. 26. 38 my *s.* is exceeding sorrowful, Mk. 14. 34; Lk. 12. 20 this night thy *s.* shall be required; Ac. 4. 32 that believed were of one heart and one *s.*; 1 Thes. 2. 8 to have imparted unto you our own *s.*; Heb. 13. 17 they watch for your *s.* + Nu. 30. 9; 2 Ch. 15. 12; Ps. 34. 22; 107. 26; 116. 8; Mk. 12. 33; Ac. 14. 22.

SOUND (*n.*), Ps. 89. 15 that know the joyful *s.*; Jn. 3. 8 hearest the *s.*, but canst not tell whence it cometh; Ro. 10. 18 their *s.* went into all the earth + Mt. 24. 31.

SOUND (*adj.*), Ps. 119. 80 let my heart be *s.* in thy statutes; 1 Tim. 1. 10 *s.* doctrine, 2 Tim. 4. 3; Tit. 1. 9; 2. 1; 2 Tim. 1. 13 hold fast the form of *s.* words; Tit. 1. 13 *s.* in the faith, 2. 2; 2. 8 *s.* speech that cannot be condemned + 2 Tim. 1. 7.

SOUND (*v.*), Mt. 6. 2 do not *s.* a trumpet before thee; Ac. 27. 28 they *s.*, and found it twenty fathoms; 1 Cor. 15. 52 the trumpet shall *s.*; 1 Thes. 1. 8 from you *s.* out the word of the Lord + 1 Ch. 15. 19.

SOUNDNESS, Is. 1. 6; Ac. 3. 16.

SOUR, Jer. 31. 29 the fathers have eaten a *s.* grape, Ez. 18. 2.

SOUTH, Gen. 12. 9 Abram journeyed toward the *s.*, 20. 1; Ps. 126. 4 turn our captivity as the streams in the *s.*; Lk. 12. 55 when ye see the *s.* wind blow; Ac. 8. 26 arise, and go toward the *s.*; 27. 13 the *s.* wind blew softly + Ez. 20. 46.

SOW (*n.*), 2 Pet. 2. 22.

SOW (*v.*), Ecc. 11. 6 in the morning *s.* thy seed; Hos. 2. 23 and I will *s.* her unto me in the earth; Mt. 6. 26 they *s.* not, neither do they reap, Lk. 12. 24; Mt. 13. 27 didst not thou *s.* good seed in thy field; Mk. 4. 14 the sower *s.* the word; Jn. 4. 36 he that *s.* and he that reapeth may rejoice; 1 Cor. 9. 11 if we have *s.* unto you spiritual things; 15. 37 thou *s.* not that body that shall be; Gal. 6. 7 for whatsoever a man *s.*, that shall he reap + Is. 32. 20; Jer. 31. 27; Zec. 10. 9.

SOWER, Mt. 13. 3; Mk. 4. 3; Lk. 8. 5.

SPAN, Ex. 28. 16; Is. 40. 12.

SPANNED, Is. 48. 13.

SPARE, Gen. 18. 24 not *s.* the place for the fifty righteous; 1 S. 15. 9 Saul and the people *s.* Agag; Ps. 39. 13 O *s.* me, that I may recover strength; Joel 2. 17 *s.* thy people, O Lord; Ro. 8. 32 he that *s.* not his own Son; 2 Cor. 1. 23 to *s.* you I came not as yet; 13. 2 if I come again, I will not *s.*; 2 Pet. 2. 5 and *s.* not the old world + Pro. 19. 18; Is. 58. 1; Mal. 3. 17.

SPARINGLY, 2 Cor. 9. 6.

SPARK, Job 5. 7; Is. 1. 31.

SPARKLED, Ez. 1. 7.

SPEAK, Gen. 18. 27 I have taken upon me to *s.* unto the Lord; Nu. 23. 19 hath he *s.*, and shall he not make it good; 24. 13 what the Lord saith, that will I *s.*, 1 K. 22. 14; 2 Ch. 18. 13; Dt. 5. 28 they have well said all that they have *s.*; 1 S. 3. 9 *s.* Lord, for thy servant heareth; Ps. 33. 9 he *s.*, and it was done; Is. 58. 13 nor *s.* thine own words; 63. 1 I that *s.* in righteousness; 65. 24 while they are yet *s.*, I will hear; Ez. 13. 8 ye have *s.* vanity; 22. 28 when the Lord hath not *s.*; Hab. 2. 3 at the end it shall *s.*; Mt. 10. 20 it is not ye that *s.*, but the Spirit, Mk. 13. 11; Mt. 12. 34 how can ye, being evil, *s.* good things; Lk. 1. 70 as he *s.* by the mouth of his holy prophets; 2. 34 a sign which shall be *s.* against; 6. 26 woe unto you, when all men shall *s.* well of you; Jn. 4. 26 I that *s.* unto thee am he; 7. 46 never man *s.* like this man; 10. 41 all things that John *s.* of this man were true; Ac. 19. 36 that these things cannot be *s.* against; 26. 1 thou art permitted to *s.* for thyself; Ro. 1. 8 your faith is *s.* of throughout all the world; 6. 19 I *s.* after the manner of men, Gal. 3. 15; Ro. 15. 21 to whom he was not *s.* of, they shall see; 1 Cor. 14. 2 *s.* not unto men, but unto God; Heb. 1. 2 hath in these last days *s.* unto us by his Son; Jas. 4. 11 *s.* not evil one of another + Dt. 1. 43; Ju. 6. 39; Ps. 50. 20; Ecc. 3. 7; Jer. 26. 15; Jn. 1. 15; 12. 49; Ac. 21. 39; Jud. 10.

SPEAKING (*n.*), Mt. 6. 7 heard for much *s.*; Eph. 4. 31 let all evil *s.* be put away from you; 1 Pet. 2. 1 laying aside all evil *s.*

SPEAR, 1 S. 26. 7 Saul's *s.* stuck at his bolster, 11; Neh. 4. 16 the other half of them held the *s.*, 21 + 2 S. 1. 6.

SPEARMEN, Ps. 68. 30; Ac. 23. 23.

SPECIAL, Dt. 7. 6; Ac. 19. 11.

SPECIALLY. See *Especially*.

SPECKLED, Gen. 30. 32; Zec. 1. 8.

SPECTACLE, 1 Cor. 4. 9.

SPEECH, Gen. 11. 1 the whole earth was of one *s.*; Ps. 19. 2 day unto day uttereth *s.*; Mt. 26. 73 thy *s.* bewrayeth thee, Mk 14. 70; Ro. 16. 18 by fair *s.* deceive; Col. 4. 6 *s.* be always with grace + Jn. 8. 43; Ac. 14. 11.

SPEECHLESS, Mt. 22. 12 he was *s.*, Lk. 1. 22; Ac. 9. 7.

SPEEDILY, Ps. 31. 2; Lk. 18. 8.

SPEND, Is. 49. 4 I have *s.* my strength for nought; Mk. 5. 26 had *s.* all that she had, Lk. 8. 43; 10. 35 whatsoever thou *s.* more, I will repay; 15. 14 when he had *s.* all; 2 Cor. 12. 15 I will very gladly *s.* and be *s.* for you + Gen. 21. 15.

SPEWING (*n.*), Hab. 2. 16.

SPICE, Song 4. 16 that the *s.* may flow out; Mk. 16. 1 Mary had bought sweet *s.*, Lk. 24. 1 + 1 K. 10. 15, 25.

SPIDER, Job 8. 14; Pro. 30. 28.

SPILLED, Mk. 2. 22 burst the bottles, and the wine is *s.*, Lk. 5. 37 + 2 S. 14. 14.

SPIN, Mt. 6. 28 they toil not, neither do they *s.*, Lk. 12. 27 + Ex. 35. 25.

SPINDLE, Pro. 31. 19.

SPIRIT, Gen. 1. 2 the *S.* of God moved upon the face of the waters; Nu. 16. 22 God of the *s.* of all flesh, 27. 16; Dt. 34. 9 Joshua was full of the *s.* of wisdom; 1 S. 10. 6 the *S.* of the Lord will come upon thee; 2 K. 2. 15 the *s.* of Elijah doth rest on Elisha; Job 4. 15 a *s.* passed before my face; 32. 8 there is a *s.* in man; Ps. 104. 4 maketh his angels *s.*, Heb. 1. 7; Ps. 139. 7 whither shall I go from thy *s.*; Ecc. 12. 7 the *s.* shall return unto God who gave it; Is. 11. 2 the *s.* of the Lord shall rest upon him; 32. 15 until the *s.* be poured upon us from on high; 42. 1 I have put my *s.* upon him, Mt. 12. 18; Is. 61. 1 the *S.* of the Lord God is upon me, Lk. 4. 18; Joel 2. 28 I will pour out my *s.* upon all flesh, 29; Ac. 2. 17, 18; Mt. 3. 16 the *S.* of God descending, Mk. 1. 10; Jn. 1. 32; Mt. 12. 28 if I cast out devils by the *S.* of God; 26. 41 the *s.* is willing, Mk. 14. 38; Lk. 10. 20 rejoice not that the *s.* are subject; 24. 37 supposed that they had seen a *s.*; Jn. 1. 33 upon whom thou shalt see the *S.*; 3. 6 that which is born of the *S.* is *s.*; Ac. 20. 22 now, behold, I go bound in the *s.*; Ro. 8. 9 ye are not in the flesh, but in the *S.*; 16 the *S.* itself beareth witness with our *s.*, 1 Jn. 5. 6; Ro. 8. 23 the firstfruits of the *S.*; 1 Cor. 5. 4 and my *s.* with the power of our Lord; 2 Cor. 11. 4 if ye receive another *s.*; Gal. 3. 3 having begun in the *S.*; 4. 6 God hath sent forth the *S.* of his Son; 5. 16 walk in the *S.*; 6. 8 he that soweth to the *S.*; Eph. 5. 18 be filled with the *S.*; Heb. 9. 14 through the eternal *S.* offered himself; 1 Pet. 1. 11 the *S.* of Christ which was in them; 4. 14 the *s.* of glory and of God; 1 Jn. 4. 3 that *s.* of antichrist; Rev. 1. 10 I was in the *S.* on the Lord's day + Nu. 14. 24; 1 K. 10. 5; 22. 24; Neh. 9. 20; Ecc. 11. 5; Is. 38. 16; Ez. 1. 12; Dan. 4. 8; Ro. 8. 9; 1 Cor. 2. 11; 5. 5; Ph. 1. 27.

SPIRITUAL, Ro. 1. 11 that I may impart unto you some *s.* gift; 1 Cor. 2. 13 comparing *s.* things with *s.*; 3. 1 I could not speak unto you as unto *s.*; 12. 1 now concerning *s.* gifts; 15. 44 it is raised a *s.* body; Eph. 6. 12 *s.* wickedness in high places + Ro. 7. 14; Gal. 6. 1; Col. 1. 9.

SPIRITUALLY, Ro. 8. 6 to be *s.* minded is life and peace + 1 Cor. 2. 14.

SPIT, Dt. 25. 9 she shall *s.* in his face; Mt. 26. 67 they did *s.* in his face, 27. 30; Mk. 14. 65; 15. 19; 8. 23 when he had *s.* on his eyes; Jn. 9. 6 he *s.* on the ground + Mk. 7. 33; Lk. 18. 32.

SPITEFULLY, Mt. 22. 6; Lk. 18. 32.

SPITTING (*n.*), Is. 50. 6.

SPITTLE, 1 S. 21. 13; Jn. 9. 6.

SPOIL (*n.*), Jos. 7. 21 I saw among the *s.* a goodly garment; 1 S. 15. 19 but didst fly upon the *s.*; Is. 9. 3 as men rejoice when they divide the *s.*; Lk. 11. 22 he taketh his armour, and divideth his *s.* + Gen. 49. 27; Ex. 15. 9.

SPOIL (*v.*), Ex. 3. 22 ye shall *s.* the Egyptians, 12. 36; Ps. 89. 41 all that pass by the way *s.* him; Mt. 12. 29 enter into a strong man's house, and *s.* his goods, Mk. 3. 27 + Ez. 18. 7; Col. 2. 8.

SPOILER, 1 S. 13. 17 the *s.* came out of the camp + Ju. 2. 14.

SPOILING (*n.*), Heb. 10. 34 ye took joyfully the *s.* of your goods + Is. 22. 4.

SPOKES, 1 K. 7. 33.

SPOKESMAN, Ex. 4. 16.

SPOON, Ex. 25. 29; 1 K. 7. 50.

SPORT (*n.*), Ju. 16. 25 that Samson may make *s.* + Pro. 10. 23; 26. 19.

SPORT (*v.*), 2 Pet. 2. 13 *s.* themselves with their own deceivings + Is. 57. 4.

SPOT, Jer. 13. 23 can the leopard change his *s.*; Eph. 5. 27 a glorious church, not having *s.*; Heb. 9. 14 offered himself without *s.*; 1 Pet. 1. 19 as of a lamb without blemish and without *s.*; 2 Pet. 2. 13 *s.* they are and blemishes, Jud. 12 + 1 Tim. 6. 14; 2 Pet. 3. 14.

SPOTTED, Gen. 30. 32; Jud. 23.

SPOUSE, Song 4. 8; Hos. 4. 13.

SPREAD, Ex. 9. 33 Moses *s.* abroad his hands unto the Lord; 1 K. 8. 22 Solomon *s.* forth his hands, 2 Ch. 6. 12, 13; 2 K. 19. 14 *s.* the letter before the Lord, Is. 37. 14; 65. 2 have *s.* out my hands to a rebellious people; Mt. 9. 31 *s.* abroad his fame in all that country, Mk. 1. 28; 6. 14; Ac. 4. 17 that it *s.* no further; 1 Thes. 1. 8 your faith to God-ward is *s.* abroad + Nu. 24. 6; Is. 1. 15; 44. 24.

SPRING (*n.*), Jos. 15. 19 gave her the upper *s.*, Ju. 1. 15; Ps. 87. 7 all my *s.* are in thee; 107. 33 he turneth the water *s.* into dry ground + Jos. 10. 40; 1 S. 9. 26; Pro. 25. 26.

SPRING (*v.*), Is. 42. 9 before they *s.* forth, I tell you of them; Mt. 4. 16 light is *s.* up; 13. 5 forthwith they *s.* up, Lk. 8. 6; Mk. 4. 27 seed should *s.*, he knoweth not how + Joel 2. 22.

SPRINKLE, Lev. 16. 14 he shall *s.* it upon the mercy seat, 15; Heb. 9. 19; Is. 52. 15 so shall he *s.* many nations; Heb. 10. 22 our hearts *s.* from an evil conscience + Ez. 36. 25.

SPRINKLING (*n.*), Heb. 11. 28; 1 Pet. 1. 2.

SPUE, Rev. 3. 16.

SPUNGE, Mt. 27. 48 one of them took a *s.*, Mk. 15. 36; Jn. 19. 29.

SPIES, Gen. 42. 9 ye are *s.*, 14, 16; Heb. 11. 31 when Rahab had received the *s.* with peace + Lk. 20. 20.

SPY (*v.*), Nu. 13. 16 which Moses sent to *s.* out the land, 17; Jos. 2. 1 Joshua sent two men to *s.* secretly, 6. 22, 25; Gal. 2. 4 came in privily to *s.* out our liberty + Ju. 18. 2; 2 S. 10. 3.

SQUARE, 1 K. 7. 5; Ez. 45. 2.

SQUARES, Ez. 43. 16, 17.

STABILITY, Is. 33. 6.

STABLE (*n.*), Ez. 25. 5.

STABLISH. See *Establish*.

STACKS, Ex. 22. 6.

STAFF, Gen. 32. 10 with my *s.* I passed over this Jordan; Nu. 13. 23 they bare it between two upon a *s.*; 2 K. 4. 29 lay my *s.* upon the face of the child; Is. 30. 32 where the grounded *s.* shall pass; Zec. 11. 7 I took unto me two *s.*; Mt. 10. 10 neither shoes, nor yet *s.*, Mk. 6. 8; Lk. 9.

3; Heb. 11. 21 worshipped, leaning upon the top of his *s.* + 2 K. 18. 21; Mt. 26. 47.

STAIN, Job 3. 5; Is. 63. 3.

STAIRS, Ac. 21. 40 Paul stood on the *s.* + 1 K. 6. 8; 2 K. 9. 13.

STAKES, Is. 33. 20; 54. 2.

STALK, Gen. 41. 5; Hos. 8. 7.

STALL, Hab. 3. 17 although there shall be no herd in the *s.* + Mal. 4. 2; Lk. 13. 15.

STAMMERERS, Is. 32. 4.

STAMMERING, Is. 28. 11 with *s.* lips and another tongue will I speak + Is. 33. 19.

STAMP, 2 S. 22. 43 I did *s.* them as the mire of the street + Dt. 9. 21; 2 K. 23. 15.

STANCHED, Lk. 8. 44.

STAND, Dt. 7. 24 there shall no man be able to *s.* before thee, 11. 25; Jos. 1. 5; 10. 8; 23. 9; 11. 13 as for the cities that *s.* still in their strength; 1 S. 6. 20 who is able to *s.* before this holy Lord; Job 19. 25 he shall *s.* at the latter day upon the earth; Ps. 24. 3 who shall *s.* in his holy place; 76. 7 who may *s.* in thy sight when once thou art angry; Is. 65. 5 *s.* by thyself, come not near me; Jer. 35. 19 Jonadab shall not want a man to *s.* before me; Mt. 6. 5 love to pray *s.* in the synagogues; Mk. 3. 3 saith unto the man which had the withered hand, *S.* forth, Lk. 6. 8; 17. 12 ten men that were lepers, which *s.* afar off; 24. 36 Jesus himself *s.* in the midst, Jn. 20. 19, 26; Ac. 7. 55 Jesus *s.* on the right hand of God, 56; 23. 11 the night following the Lord *s.* by him; Ro. 11. 20 thou *s.* by faith; 14. 4 for God is able to make him *s.*; 1 Cor. 10. 12 let him that thinketh he *s.* take heed; 16. 13 *s.* fast in the faith; Gal. 5. 1 *s.* fast in the liberty; Ph. 1. 27 *s.* fast in one spirit; 2 Tim. 2. 19 the foundation of God *s.* sure; Rev. 6. 17 who shall be able to *s.* + Dt. 4. 10; Ps. 1. 5; 89. 28; Is. 50. 8; Hab. 3. 11; Lk. 23. 49; Jn. 11. 42; Rev. 7. 9.

STANDARD, Nu. 1. 52; Is. 49. 22; 59. 19.

STANDARDBEARER, Is. 10. 18.

STAR, Gen. 37. 9 eleven *s.* made obeisance; Nu. 24. 17 there shall come a *S.* out of Jacob; Ju. 5. 20 the *s.* in their courses fought against Sisera; Dan. 12. 3 they shall shine as the *s.* for ever and ever; Am. 5. 26 ye have borne the *s.* of your god, Ac. 7. 43; 1 Cor. 15. 41 and another glory of the *s.*; Rev. 22. 16 I am the bright and morning *s.* + Job 25. 5; Ps. 148. 3; Rev. 2. 28.

STARGAZERS, Is. 47. 13.

STATE. See *Estate*.

STATION, Is. 22. 19.

STATURE, 1 S. 16. 7 look not on the height of his *s.*; Mt. 6. 27 can add one cubit unto his *s.*, Lk. 12. 25; 2. 52 Jesus increased in wisdom and *s.*; 19. 3 Zacchæus, little of *s.*; Eph. 4. 13 the *s.* of the fulness of Christ + 2 S. 21. 20.

STATUTE, Ex. 15. 26 if thou wilt keep all his *s.*, Dt. 6. 17; 10. 13; 11. 1; 16. 12 thou shalt observe and do these *s.*; Ps. 89. 31 if they break my *s.*; 119. 12 teach me thy *s.*, 26, 33, 64, 68, 124, 135 + Ps. 105. 45.

STAY (*n.*), 2 S. 22. 19 but the Lord was my *s.*, Ps. 18. 18 + 1 K. 10. 19.

STAY (*v.*), 2 S. 24. 16 *s.* now thine hand, 1 Ch. 21. 15; Is. 26. 3 whose mind is *s.* on thee; Dan. 4. 35 none can *s.* his hand + Hag. 1. 10.

STEAD, Gen. 30. 2 am I in God's *s.*; 2 Cor. 5. 20 we pray you in Christ's *s.*

STEADY, Ex. 17. 12.

STEAL, Gen. 31. 27 wherefore didst thou *s.* away from me; Ex. 20. 15 thou shalt not *s.*, Lev. 19. 11; Dt. 5. 19; Mt. 19. 18; Mk. 10. 19; Lk. 18. 20; Ro. 13. 9; 2 S. 19. 3 as people *s.* away when they flee in battle; Pro. 9. 17 *s.* waters are sweet; Mt. 27. 64 lest his disciples come, and *s.* him away, 28. 13; Eph. 4. 28 let him that *s.* *s.* no more + Gen. 40. 15; 2 S. 19. 41; Jn. 10. 10.

STEALTH, 2 S. 19. 3.

STEDFAST, Dan. 6. 26 he is the living God, and *s.* for ever; 1 Cor. 15. 58 therefore, my beloved brethren, be ye *s.*; Heb. 3. 14 if we hold our confidence *s.* unto the end + 2 Cor. 1. 7; 1 Pet. 5. 9.

STEDFASTLY, Lk. 9. 51 he *s.* set his face to go to Jerusalem; Ac. 2. 42 they continued *s.* in the apostles' doctrine; 7. 55 Stephen looked up *s.* into heaven + Ac. 6. 15.

STEDFASTNESS, Col. 2. 5 beholding the *s.* of your faith + 2 Pet. 3. 17.

STEEL, 2 S. 22. 35; Job 20. 24; Ps. 18. 34.

STEEP, Mt. 8. 32 the swine ran violently down a *s.* place, Mk. 5. 13; Lk. 8. 33 + Mic. 1. 4.

STEM, Is. 11. 1.

STEP (*n.*), Ex. 20. 26 neither go up by *s.* unto mine altar; Ps. 37. 31 none of his *s.* shall slide; Ro. 4. 12 but walk in the *s.* of that faith of Abraham + 1 S. 20. 3.

STEP (*v.*), Jn. 5. 4.

STERN, Ac. 27. 29.

STEWARD, Gen. 15. 2 the *s.* of my house is this Eliezer; Lk. 16. 1 there was a certain rich man which had a *s.*; 1 Cor. 4. 1 as ministers and *s.* of the mysteries of God; Tit. 1. 7 a bishop must be blameless as the *s.* of God; 1 Pet. 4. 10 as good *s.* of the manifold grace of God + Mt. 20. 8.

STEWARDSHIP, Lk. 16. 2.

STICK (*v.*), Ps. 119. 31 I have *s.* unto thy testimonies; Pro. 18. 24 a friend that *s.* closer than a brother + Ps. 38. 2.

STICK (*n.*), Nu. 15. 32 a man that gathered *s.* upon the sabbath; 1 K. 17. 12 I am gathering two *s.* that we may eat it + Ez. 37. 16.

STIFF, Ps. 75. 5 speak not with a *s.* neck + Dt. 31. 27; Jer. 17. 23.

STIFFENED, 2 Ch. 36. 13.

STIFFHEARTED, Ez. 2. 4.

STIFFNECKED, Ex. 32. 9 this people is a *s.* people; Ac. 7. 51 ye *s.*, ye always resist the Holy Ghost + 2 Ch. 30. 8.

STILL (*adj.*), 1 K. 19. 12 after the fire, a *s.* small voice; Ps. 46. 10 be *s.*, and know that I am God; Mk. 4. 39 peace, be *s.* + Ps. 107. 29.

STILL (*v.*), Nu. 13. 30 Caleb *s.* the people before Moses; Ps. 65. 7 which *s.* the noise of the seas, 89. 9 + Neh. 8. 11.

STING, 1 Cor. 15. 55; Rev. 9. 10.

STINGETH, Pro. 23. 32.

STINK, Gen. 34. 30; Ps. 38. 5; Jn. 11. 39.

STIR (*n.*), Ac. 12. 18; 19. 23.

STIR (*v.*), 2 Ch. 36. 22 the Lord *s.* up the spirit of Cyrus, Ezr. 1. 1; Ps. 80. 2 *s.* up thy strength; Ac. 6. 12 they *s.* up the people, 13. 50; 14. 2; 17. 13; 21. 27; 17. 16 Paul, his spirit was *s.* in him; 2 Tim. 1. 6 that thou *s.* up the gift of God; 2 Pet. 1. 13 I think it meet to *s.* you up, 3. 1 + Ex. 35. 21; Is. 14. 9.

STOCK, Is. 44. 19 shall I fall down to the *s.* of a tree + Hos. 4. 12.

STOCKS, Ac. 16. 24 made their feet fast in the *s.* + Jer. 20. 2.

STOICKS, Ac. 17. 18.

STOMACH, 1 Tim. 5. 23.

STONE, Gen. 49. 24 the shepherd, the *s.* of Israel; Ex. 24. 12 tables of *s.*, 34. 1; Dt. 9. 10; 10. 3; 2 Cor. 3. 3; Dt. 27. 6 build the altar of whole *s.*, Jos. 8. 31; 4. 3 take you hence twelve *s.*; 1 S. 7. 12 Samuel set up a *s.*, and called it Eben-ezer; Ps. 118. 22 the *s.* which the builders refused, Mt. 21. 42; Mk. 12. 10; Lk. 20. 17; Dan. 2. 34 a *s.* was cut out without hands, 45; Mt. 3. 9 of these *s.* to raise up children unto Abraham, Lk. 3. 8; Mt. 4. 3 that these *s.* be made bread, Lk. 4. 3; Mt. 24. 2 there shall not be left here one *s.* upon another, Mk. 13. 2; Lk. 19. 44; 21. 6; 19. 40 the *s.* would immediately cry out; Jn. 8. 7 let him first cast a *s.* at her; 1 Cor. 3. 12 build upon this foundation precious *s.*; 1 Pet. 2. 4 as unto a living *s.*, chosen of God + Ex. 17. 12; 1 S. 20. 19; 1 K. 18. 31; Is. 5. 2.

STONE (*v.*), Ex. 19. 13 there shall not an hand touch it, but he shall surely be *s.*, Heb. 12. 20; Jos. 7. 25 all Israel *s.* Achan with stones; 1 K. 21. 13 they *s.* Naboth with stones, 14, 15; Mt. 23. 37 *s.* them which are sent unto thee, Lk. 13. 34; Jn. 11. 8 Master, the Jews of late sought to *s.* thee; Ac. 7. 58 they *s.* Stephen, 59; 14. 19 having *s.* Paul, drew him out of the city; 2 Cor. 11. 25 once was I *s.* + Ex. 17. 4; Heb. 11. 37.

STONY, Mt. 13. 5 some fell upon *s.* places, 20; Mk. 4. 5, 16 + Ez. 11. 19.

STOOL, 2 K. 4. 10.

STOOP, Lk. 24. 12 *s.* down, he beheld the linen clothes, Jn. 20. 5 + 2 Ch. 36. 17; Jn. 8. 6.

STOP, 1 K. 18. 44 that the rain *s.* thee not; Ac. 7. 57 they *s.* their ears, and ran upon him; Tit. 1. 11 whose mouths must be *s.* + Ps. 35. 3; Pro. 21. 13.

STORE (*v.*), Am. 3. 10.

STORE (*n.*), Lev. 25. 22 ye shall eat of the old *s.*, 26. 10; 1 Cor. 16. 2 let every one of you lay by him in *s.*; 1 Tim. 6. 19 laying up in *s.* a good foundation; 2 Pet. 3. 7 by the same word are kept in *s.* + 1 Ch. 29. 16.

STORE CITIES, 1 K. 9. 19; 2 Ch. 8. 4.

STOREHOUSE, Lk. 12. 24 the ravens have neither *s.* nor barn + 1 Ch. 27. 25; Mal. 3. 10.

STORM, Mk. 4. 37 and there arose a great *s.*, Lk. 8. 23 + Ps. 55. 8; 83. 15.

STORMY, Ps. 107. 25; 148. 8.

STORY, Gen. 6. 16; 2 Ch. 13. 22; 24. 27; Ez. 41. 16.

STOUTHEARTED, Ps. 76. 5; Is. 46. 12.

STRAIGHT, Pro. 4. 25 let thine eyelids look *s.* before thee; Is. 40. 3 make *s.* in the desert a highway for our God, Mk. 1. 3; Lk. 3. 4; Jn. 1. 23; Lk. 13. 13 she was made *s.*; Heb. 12. 13 and make *s.* paths for your feet + Ps. 5. 8.

STRAIN, Mt. 23. 24.

STRAIT (*n.*), 2 S. 24. 14 I am in a great *s.*, 1 Ch. 21. 13; Ph. 1. 23 I am in a *s.* betwixt two + 1 S. 13. 6.

STRAIT (*adj.*), Mt. 7. 13 enter ye in at the *s.* gate; Ac. 26. 5 after the most *s.* sect + 2 K. 6. 1.

STRAITEN, Lk. 12. 50 how am I *s.* till it be accomplished; 2 Cor. 6. 12 ye are not *s.* in us + Mic. 2. 7.

STRANGE, Gen. 42. 7 made himself *s.* unto them; 2 K. 19. 24 I have digged and drunk *s.* waters; Lk. 5. 26 we have seen *s.* things to day; Ac. 17. 20 thou bringest certain *s.* things to our ears; Heb. 11. 9 he sojourned as in a *s.* country; 13. 9 be not carried about with *s.* doctrines; 1 Pet. 4. 4 they think it *s.* that ye run not with them + Ezr. 10. 2; Neh. 13. 27; Ez. 3. 5.

STRANGER, Gen. 15. 13 thy seed shall be a *s.* in a land; 23. 4 I am a *s.* with you, Ps. 39. 12; 119. 19; Ex. 20. 10 thy *s.* that is within thy gates, Dt. 5. 14; Lev. 19. 34 the *s.* shall be as one born among you, Nu. 15. 15; 16. 40 that no *s.* come near to offer incense; Dt. 10. 19 love therefore the *s.*, for ye were *s.*; Ps. 69. 8 I am become a *s.* unto my brethren; 146. 9 the Lord preserveth the *s.*; Mt. 25. 35 I was a *s.*, and ye took me in, 43; Lk. 17. 18 not found that returned, save this *s.*; 24. 18 art thou only a *s.* in Jerusalem; Jn. 10. 5 a *s.* will they not follow; Eph. 2. 19 ye are no more *s.*, but fellow-citizens; Heb. 11. 13 *s.* and pilgrims on the earth + Ex. 22. 21; 2 S. 22. 45; 2 Ch. 2. 17; Mal. 3. 5; 1 Pet. 2. 11.

STRANGLED, Ac. 15. 20 that they abstain from things *s.*, 29; 21. 25 + Na. 2. 12.

STRAW, Ex. 5. 7 ye shall no more give *s.*, 10, 16, 18 + Is. 11. 7.

STRAWED, Mt. 21. 8 cut down branches, and *s.* them, Mk. 11. 8 + Ex. 32. 20; 2 Ch. 34. 4.

STREAM, Ps. 124. 4 the *s.* had gone over our soul; 126. 4 turn again our captivity as the *s.* in the south; Is. 35. 6 and *s.* in the desert; Am. 5. 24 righteousness as a mighty *s.* + Nu. 21. 15.

STREET, Is. 42. 2 his voice to be heard in the *s.*, Mt. 12. 19; Lk. 14. 21 go out quickly into the *s.* and lanes of the city; Ac. 9. 11 go into the *s.* called Straight + Ac. 12. 10.

STRENGTH, Gen. 49. 3 Reuben, thou art the beginning of my *s.*; Ex. 15. 2 the Lord is my *s.* and song, 2 S. 22. 33; Ps. 18. 2; 28. 7; 118. 14; Is. 12. 2; Dt. 33. 25 as thy days, so shall thy *s.* be; 1 S. 2. 9 by *s.* shall no man prevail; 15. 29 the *S.* of Israel will not lie; Ps. 29. 11 the Lord will give *s.* unto his people; 71. 16 I will go in the *s.* of the Lord God; 73. 26 God is the *s.* of my heart; 84. 7 they go from *s.* to *s.*; Is. 26. 4 in the Lord Jehovah is everlasting *s.*; 51. 9 put on *s.*, O arm of the Lord, 52. 1; Mk. 12. 30 thou shalt love the Lord thy God with all thy *s.*, 33; Lk. 10. 27; 1 Cor. 15. 56 the *s.* of sin is the law; 2 Cor. 12. 9 my *s.* is made perfect in weakness; Rev. 3. 8 for thou hast a little *s.* + Ps. 20. 6; 43. 2; 68. 34.

STRENGTHEN, Lk. 22. 43 there appeared an angel *s.* him; Eph. 3. 16 to be *s.* with might, Col. 1. 11; Ph. 4. 13 I can do all things through Christ which *s.* me; 1 Pet. 5. 10 stablish, *s.* you; Rev. 3. 2 be watchful, and *s.* the things which remain + Ac. 9. 19; 2 Tim. 4. 17.

STRETCH, Ex. 7. 19 *s.* out thine hand upon the waters; 1 K. 17. 21 he *s.* himself upon the child, 2 K. 4. 34, 35; Pro. 1. 24 because I have *s.* out my hand; Is. 5. 25 his hand is *s.* out still, 9. 12, 17, 21; 10. 4; 42. 5 that created the heavens and *s.* them out, 44. 24; 45. 12; 51. 13; Jer. 10. 12; 51. 15; Zec. 12. 1; Mt. 12. 13 *s.* forth thine hand, Mk. 3. 5; Lk. 6. 10; Jn. 21. 18 thou shalt *s.* forth thy hands; Ro. 10. 21 all day long I have *s.* forth my hands + Ps. 68. 31; Ac. 12. 1.

STRIFE, Ps. 31. 20 keep them from the *s.* of tongues; 106. 32 they angered him at the waters of *s.*; Pro. 17. 14 the beginning of *s.* is as when one letteth out water; Ro. 13. 13 *s.* and envying, 1 Cor. 3. 3; Ph. 2. 3 let nothing be done through *s.*; Jas. 3. 16 where *s.* is, there is confusion + Gal. 5. 20; 1 Tim. 6. 4; 2 Tim. 2. 23.

STRIKE, Gen. 18. 11 Abram and Sarah were well *s.* in age, 24. 1; 2 S. 12. 15 the Lord *s.* the child; Is. 1. 5 why should ye be *s.* any more; Lk. 1. 7 they both were well *s.* in years, 18; Ac. 27. 17 they *s.* sail + 2 K. 5. 11.

STRIKER, 1 Tim. 3. 3; Tit. 1. 7.

STRING, Ps. 33. 2; 92. 3; 144. 9; Mk. 7. 35.

STRINGED, Ps. 150. 4; Is. 38. 20; Hab. 3. 19.

STRIP, Nu. 20. 28; Lk. 10. 30.

STRIPE, Ex. 21. 25 *s.* for *s.*; Dt. 25. 3 forty *s.* he may give him, and not exceed, 2 Cor. 11. 24; Is. 53. 5 with his *s.* we are healed, 1 Pet. 2. 24; Lk. 12. 47 be beaten with many *s.*; 2 Cor. 11. 23 in *s.* above measure + Pro. 19. 29.

STRIVE, Gen. 6. 3 my spirit shall not always *s.* with man; Nu. 20. 13 the children of Israel *s.* with the Lord; Dt. 33. 8 with whom thou didst *s.* at Meribah; Is. 45. 9 woe unto him that *s.* with his Maker; Mt. 12. 19 he shall not *s.*, nor cry; Ro. 15. 30 *s.* with me in your prayers; 2 Tim. 2. 24 the servant of the Lord must not *s.* + Ac. 7. 26; Heb. 12. 4.

STRIVINGS, 2 S. 22. 44; Ps. 18. 43; Tit. 3. 9.

STROKE, Ps. 39. 10 remove thy *s.* away from me; Is. 30. 26 healeth the *s.* of their wound.

STRONG, Gen. 49. 24 the arms of his hands were made *s.*; Ju. 14. 14 out of the *s.* came forth sweetness; 1 S. 4. 9 be *s.*, and quit yourselves like men, 1 K. 2. 2; 1 Cor. 16. 13; Ps. 19. 5 and rejoiceth as a *s.* man to run a race; Is. 26. 1 we have a *s.* city; Hag. 2. 4 be *s.*, O Zerubbabel, be *s.*, O Joshua; Mt. 12. 29 how can one enter into a *s.* man's house, Mk. 3. 27; Lk. 11. 22 a *s.* than he shall come; Ro. 4. 20 *s.* in faith; 15. 1 we that are *s.* ought to bear; Eph. 6. 10 be *s.* in the Lord; Heb. 5. 12 have need of milk, and not of *s.* meat; 1 Jn. 2. 14 ye are *s.*, and the word of God abideth in you + Is. 40. 26; Jer. 50. 34; Joel 2. 11; 2 Tim. 2. 1.

STRONG HOLD, 1 S. 23. 29 David dwelt in *s. h.* at En-gedi; Zec. 9. 12 turn you to the *s. h.*, ye prisoners of hope; 2 Cor. 10. 4 but mighty through God to the pulling down of *s. h.* + Na. 1. 7.

STUBBLE, Ex. 5. 12 gather *s.* instead of straw; 1 Cor. 3. 12 wood, hay, *s.* + Ps. 83. 13; Mal. 4. 1.

STUBBORN, Dt. 21. 18 if a man have a *s.* and rebellious son; Ps. 78. 8 might not be as their fathers, a *s.* generation.

STUBBORNNESS, Dt. 9. 27; 1 S. 15. 23.

STUDY (*n.*), Ecc. 12. 12.

STUDY (*v.*), Pro. 15. 28; 1 Thes. 4. 11; 2 Tim. 2. 15.

STUFF, Jos. 7. 11; Lk. 17. 31.

STUMBLE, 1 S. 2. 4 they that *s.* are girded with strength; Ro. 11. 11 have they *s.* that they should fall; 14. 21 whereby thy brother *s.* + Is. 5. 27; Mal. 2. 8.

STUMBLING (*n.*), Is. 8. 14 a stone of *s.*, 1 Pet. 2. 8 + 1 Jn. 2. 10.

STUMBLINGBLOCK, Ro. 14. 13 that no man put a *s.* in his brother's way; 1 Cor. 1. 23 Christ crucified, unto the Jews a *s.* + Is. 57. 14; Ez. 14. 3.

STUMBLINGSTONE, Ro. 9. 33.

STUMP, 1 S. 5. 4; Dan. 4. 15.

SUBDUE, Gen. 1. 28 replenish the earth, and *s.* it; 1 Cor. 15. 28 when all things shall be *s.* unto him; Ph. 3. 21 to *s.* all things unto himself + Ps. 18. 47; 81. 14.

SUBJECT, Lk. 2. 51 Jesus went down, and was *s.* unto them; 1 Cor. 14. 32 the spirits of the prophets are *s.* to the prophets; 1 Pet. 5. 5 all of you be *s.* one to another + Ro. 8. 7.

SUBJECTED, Ro. 8. 20.

SUBJECTION, Heb. 2. 8 thou hast put all things in *s.* under his feet; 12. 9 be in *s.* unto the Father of spirits + 2 Cor. 9. 13.

SUBMIT, Eph. 5. 21 *s.* yourselves one to another; Jas. 4. 7 *s.* yourselves therefore to God; 1 Pet. 2. 13 *s.* yourselves to every ordinance of man + Gen. 16. 9.

SUBORNED, Ac. 6. 11.

SUBSCRIBE, Is. 44. 5; Jer. 32. 44.

SUBSTANCE, Ps. 17. 14 they leave their *s.* to their babes; Lk. 8. 3 ministered unto him of their *s.*; Heb. 10. 34 knowing that ye have in heaven a better *s.* + Ps. 105. 21; 139. 16.

SUBTIL, Gen. 3. 1; 2 S. 13. 3.

SUBTILLY, 1 S. 23. 22; Ps. 105. 25; Ac. 7. 19.

SUBTILTY, Gen. 27. 35 thy brother came with *s.*; Pro. 1. 4 to give *s.* to the simple; Mt. 26. 4 might take Jesus by *s.* + 2 K. 10. 19; 2 Cor. 11. 3.

SUBURBS, Lev. 25. 34; Nu. 35. 7.

SUBVERT, 2 Tim. 2. 14 to the *s.* of the hearers; Tit. 1. 11 who *s.* whole houses.

SUCCESS, Jos. 1. 8.

SUCCOUR, Heb. 2. 18 he is able to *s.* them that are tempted + 2 S. 21. 17.

SUCCOURER, Ro. 16. 2.

SUCK, Dt. 32. 13 he made him to *s.* honey out of the rock; Is. 11. 8 the *s.* child shall play on the hole of the asp + Is. 60. 16.

SUDDEN, Pro. 3. 25 be not afraid of *s.* fear + Job 22. 10.

SUDDENLY, Nu. 6. 9 if any man die very *s.* by him; Mal. 3. 1 the Lord shall *s.* come to his temple; Lk. 2. 13 *s.* there was with the angel a multitude + Pro. 6. 15.

SUE, Mt. 5. 40.

SUFFER, Mt. 16. 21 that he must *s.* many things, 17. 12; Mk. 8. 31; 9. 12; Lk. 9. 22; 17. 25; Mt. 17. 17 how long shall I *s.* you, Mk. 9. 19; Lk. 9. 41; Ro. 8. 17 if so be that we *s.* with him; 1 Cor. 13. 4 charity *s.* long; Gal. 6. 12 lest they should *s.* persecution for the cross of Christ; 2 Tim. 2. 12 if we *s.*, we shall also reign with him; Heb. 2. 18 in that he himself hath *s.*; 1 Pet. 2. 20 when ye do well, and *s.* for it, 3. 17; 4. 1 he that hath *s.* in the flesh hath ceased from sin; 5. 10 after ye have *s.* a while + Mt. 3. 15; Ac. 9. 16; Gal. 5. 11; 2 Tim. 1. 12.

SUFFERING (*n.*), Ro. 8. 18 the *s.* of this present time; Ph. 3. 10 the fellowship of his *s.*; Heb. 2. 9 for the *s.* of death, crowned with glory; 1 Pet. 4. 13 ye are partakers of Christ's *s.* + 1 Pet. 1. 11.

SUFFICIENT, Mt. 6. 34 *s.* unto the day is the evil thereof; 2 Cor. 2. 16 who is *s.* for these things + 2 Cor. 2. 6.

SUIT, 2 S. 15. 4; Job 11. 19.

SUM (*n.*), Nu. 1. 2 take the *s.* of all the congregation, 26. 2 + 2 S. 24. 9.

SUMMER, Jer. 8. 20 the *s.* is ended; Mt. 24. 32 ye know that *s.* is nigh, Mk. 13. 28; Lk. 21. 30.

SUMMER FRUIT, Am. 8. 1 a basket of *s. f.*, 2; Mic. 7. 1 I am as when they have gathered the *s. f.* + 2 S. 16. 1; Is. 16. 9.

SUMPTUOUSLY, Lk. 16. 19.

SUN, Dt. 4. 19 lest when thou seest the *s.* and moon; Jos. 10. 12 *S.*, stand thou still upon Gibeon, Hab. 3. 11; Ps. 84. 11 the Lord God is a *s.* and shield; 148. 3 praise ye him, *s.* and moon; Ecc. 12. 2 while the *s.*, or the stars, be not darkened; Is. 60. 20 thy *s.* shall no more go down; Joel 2. 10 the *s.* and the moon shall be dark, 3. 15; Mt. 24. 29; Mk. 13. 24; Lk. 21. 25; 23. 45; Ac. 2. 20; Mal. 4. 2 shall the *S.* of righteousness arise; Mt. 5. 45 he maketh his *s.* to rise on the evil and on the good; Rev. 7. 16 neither shall the *s.* light on them + Gen. 15. 17; Dt. 33. 14; Ps. 136. 8; Jer. 15. 9.

SUP, Lk. 17. 8 make ready wherewith I may *s.*; Rev. 3. 20 I will *s.* with him + Hab. 1. 9; 1 Cor. 11. 25.

SUPERFLUITY, Jas. 1. 21.

SUPERFLUOUS, Lev. 21. 18; 22. 23; 2 Cor. 9. 1.

SUPERSCRIPTION, Mt. 22. 20 whose is this image and *s.*, Mk. 12. 16; Lk. 20. 24; Mk. 15. 26 the *s.* of his accusation, Lk. 23. 38.

SUPERSTITION, Ac. 25. 19.

SUPERSTITIOUS, Ac. 17. 22.

SUPPER, Mk. 6. 21 Herod made a *s.* to his lords; Lk. 14. 16 a certain man made a great *s.*; 22. 20 likewise also the cup after *s.*; 1 Cor. 11. 20 this is not to eat the Lord's *s.*; Rev. 19. 9 called unto the marriage *s.* + Jn. 12. 2; 13. 2.

SUPPLANT, Gen. 27. 36 he hath *s.* me these two times + Jer. 9. 4.

SUPPLIANTS, Zep. 3. 10.

SUPPLICATION, 1 K. 8. 28 have respect to his *s.*, 2 Ch. 6. 19, 29; Ps. 119. 170 let my *s.* come before thee; Zec. 12. 10 and I will pour the spirit of grace and of *s.*; Ac. 1. 14 prayer and *s.*, Eph. 6. 18; Ph. 4. 6; 1 Tim. 2. 1 *s.* be made for all men; 5. 5 *s.* and prayers, Heb. 5. 7 + Ps. 6. 9; Dan. 6. 11.

SUPPLY (*n.*), Ph. 1. 19 the *s.* of the Spirit of Jesus + 2 Cor. 8. 14.

SUPPLY (*v.*), 2 Cor. 9. 12; Ph. 4. 19.

SUPPORT, Ac. 20. 35 ye ought to *s.* the weak, 1 Thes. 5. 14.

SUPPOSE, Lk. 3. 23; 1 Cor. 7. 26.

SUPREME, 1 Pet. 2. 13.

SURE, 1 S. 2. 35 I will build him a *s.* house, 1 K. 11. 38; Ps. 19. 7 the testimony of the Lord is *s.*, 93. 5; Is. 28. 16 I lay in Zion a *s.* foundation; 55. 3 the *s.* mercies of David, Ac. 13. 34; Mt. 27. 64 that the sepulchre be made *s.*, 66; Ro. 4. 16 to the end the promise might be *s.*; 2 Tim. 2. 19 the foundation of God standeth *s.*; 2 Pet. 1. 19 a more *s.* word of prophecy + 1 S. 25. 28; Dan. 4. 26.

SURETISHIP, Pro. 11. 15.

SURETY, Gen. 43. 9 I will be *s.* for him; Heb. 7. 22 was Jesus made a *s.* of a better testament + Pro. 6. 1; 11. 15.

SURMISINGS, 1 Tim. 6. 4.

SURNAME, Is. 45. 4 I have *s.* thee; Mk. 3. 16 Simon he *s.* Peter; 17 he *s.* them Boanerges + Is. 44. 5.

SURPRISED, Is. 33. 14; Jer. 48. 41; 51. 41.

SUSTAIN, Ps. 3. 5 I awaked, for the Lord *s.* me; Is. 59. 16 his righteousness, it *s.* him + 1 K. 17. 9; Pro. 18. 14.

SUSTENANCE, Ac. 7. 11 our fathers found no *s.* + Ju. 6. 4; 2 S. 19. 32.

SWADDLING, Lk. 2. 7 she wrapped him in *s.* clothes, 12 + Job 38. 9.

SWALLOW (*v.*), Ex. 7. 12 Aaron's rod *s.* up their rods; Nu. 16. 32 the earth opened and *s.* them up, 26. 10; Dt. 11. 6; Ps. 106. 17; 56. 2 mine enemies would daily *s.* me up; Is. 25. 8 he will *s.* up death in victory, 1 Cor. 15. 54 + Rev. 12. 16.

SWARM, Ex. 8. 24; Ju. 14. 8.

SWEAR, Lev. 19. 12 ye shall not *s.* by my name falsely; Nu. 32. 10 he *s.*, saying, None of the men shall see the land, Dt. 1. 34; Ps. 95. 11; Heb. 3. 11; 4. 3; Ps. 15. 4 that *s.* to his hurt, and changeth not; 110. 4 the Lord hath *s.*, and will not repent, Heb. 7. 21; Ps. 132. 2 how he *s.* unto the Lord, and vowed; Dan. 12. 7 *s.* by him that liveth for ever, Rev. 10. 6; Mt. 5. 34 *s.* not at all; Heb. 6. 13 he could *s.* by no greater, he *s.* by himself; Jas. 5. 12 my brethren, *s.* not + Ps. 63. 11; Is. 65. 16.

SWEARERS, Mal. 3. 5.

SWEARING (*n.*), Lev. 5. 1.

SWEAT, Gen. 3. 19 in the *s.* of thy face shalt thou eat bread; Lk. 22. 44 his *s.* was as it were great drops of blood.

SWEEP, Mt. 12. 44 *s.* and garnished, Lk. 11. 25; 15. 8 doth not *s.* the house, and seek diligently.

SWEET, Ex. 15. 25 waters were made *s.*; Ps. 19. 10 *s.* than honey and the honeycomb, 119. 103; Pro. 3. 24 thy sleep shall be *s.*; Rev. 10. 9 it shall be in thy mouth *s.* as honey, 10 + Ecc. 11. 7; Jer. 31. 26.

SWEETNESS, Ju. 9. 11 should I forsake my *s.* + Pro. 16. 21.

SWELLING (*n.*), 2 Cor. 12. 20 I fear lest there be *s.*, tumults + Ps. 46. 3; Jer. 12. 5.

SWERVED, 1 Tim. 1. 6.

SWIFT, 2 S. 1. 23 they were *s.* than eagles; Mal. 3. 5 I will be a *s.* witness against the sorcerers; Jas. 1. 19 let every man be *s.* to hear + Is. 30. 16.

SWIFTLY, Ps. 147. 15; Is. 5. 26.

SWIM, Ps. 6. 6 all the night make I my bed to *s.*; Is. 25. 11 that *s.* spreadeth forth his hands to *s.* + Ac. 27. 42.

SWOON, Lam. 2. 11, 12.

SWORD, Gen. 27. 40 by thy *s.* shalt thou live; Nu. 22. 23 the angel standing, and his *s.* drawn, 31; 1 Ch. 21. 16; Ju. 7. 18 the *s.* of the Lord, and of Gideon, 20; 1 S. 22. 10 he gave him the *s.* of Goliath; 2 S. 12. 10 the *s.* shall never depart from thine house; 1 Ch. 21. 12 or else three days the *s.* of the Lord; Ps. 44. 6 neither shall my *s.* save me; 45. 3 gird thy *s.* upon thy thigh; 59. 7 *s.* are in their lips; Is. 2. 4 nation shall not lift up *s.* against nation, Mic. 4. 3; Ex. 14. 17 and say, *S.*, go through the land; Mt. 26. 52 that take the *s.* shall perish with the *s.*, Rev. 13. 10; Mt. 26. 55 with *s.* and staves to take me, Mk. 14. 48; Lk. 22. 52; 22. 36 he that hath no *s.*, let him buy one; Ro. 13. 4 beareth not the *s.* in vain; Eph. 6. 17 the *s.* of the Spirit + Ps. 78. 64; Hos.

11. 6; Am. 9. 4; Ro. 8. 35; Heb. 11. 37.

SYNAGOGUE, Ps. 74. 8 they have burned up all the *s.* of God; Mt. 4. 23 teaching in their *s.*, 9. 35; 13. 54; Mk. 1. 39; 6. 2; Lk. 4. 15; Jn. 18. 20; Mk. 5. 22 one of the rulers of the *s.*, Lk. 8. 41; 13. 14; Ac. 13. 15; 18. 8, 17; Lk. 7. 5 and hath built us a *s.*; Jn. 9. 22 should be put out of the *s.*, 12. 42; 16. 2; Ac. 6. 9 the *s.* of the Libertines; Rev. 2. 9 the *s.* of Satan, 3. 9+Mk. 13. 9; Lk. 21. 12.

TABERNACLE, Ex. 25. 9 the pattern of the *t.*; Nu. 1. 53 the Levites shall keep the charge of the *t.* of testimony, 3. 7, 25; 18. 3; 31. 30, 47; 17. 7 the *t.* of witness, Ac. 7. 44; Jos. 18. 1 at Shiloh, and set up the *t.* of the congregation; 1 Ch. 21. 29 for the *t.* was in the high place at Gibeon, 2 Ch. 1. 3; Ps. 15. 1 who shall abide in thy *t.*; 19. 4 set a *t.* for the sun; 78. 60 he forsook the *t.* of Shiloh; Ez. 37. 27 my *t.* also shall be with them; Am. 5. 26 ye have borne the *t.* of Moloch, Ac. 7. 43; Am. 9. 11 raise up the *t.* of David, Ac. 15. 16; Mt. 17. 4 let us make three *t.*, Mk. 9. 5; Lk. 9. 33; 2 Cor. 5. 1 if our house of this *t.* were dissolved; Heb. 8. 2 the true *t.* which the Lord pitched; 2 Pet. 1. 14 shortly I must put off my *t.*+Ps. 46. 4; 76. 2; Heb. 11. 9; Rev. 15. 5.

TABLE, Ex. 25. 23 make a *t.* of shittim wood; Dt. 10. 5 put the *t.* in the ark, Heb. 9. 4; Ps. 23. 5 preparest a *t.* before me; 69. 22 let their *t.* become a snare, Ro. 11. 9; Lk. 22. 30 that ye may eat and drink at my *t.* in my kingdom; Ac. 6. 2 leave the word of God, and serve *t.*; 1 Cor. 10. 21 ye cannot be partakers of the Lord's *t.* and of the *t.* of devils +2 K. 4. 10; Mal. 1. 7.

TACKLING, Is. 33. 23; Ac. 27. 19.

TAIL, Is. 9. 15; Rev. 12. 4.

TAKE, Gen. 5. 24 he was not; for God *t.* him; 42. 36 ye will *t.* Benjamin away; Ex. 10. 17 that he may *t.* away from me this death only; Ps. 39. 1 I will *t.* heed to my ways, 119. 9; Jer. 17. 21; 1 Tim. 4. 16; Ps. 40. 12 mine iniquities have *t.* hold upon me; 118. 7 the Lord *t.* my part; Is. 41. 9 thou whom I have *t.* from the ends of the earth; Ez. 3. 12 the spirit *t.* me up; Mt. 1. 20 to *t.* unto thee Mary thy wife; 13. 12 from him shall be *t.* away even that he hath, 25. 29; Mk. 4. 25; Lk. 8. 18; 19. 26; Mt. 20. 14 *t.* that thine is; 24. 40 one shall be *t.*, 41; Lk. 17. 34, 35, 36; Mt. 26. 4 that they might *t.* Jesus, Mk. 14. 1, 44; Mt. 26. 26 *t.*, eat, Mk. 14. 22; 1 Cor. 11. 24; Mk. 4. 15 *t.* away the word, Lk. 8. 12; 10. 35 *t.* care of him; 20. 20 that they might *t.* hold of his words; 22. 17 *t.* this, and divide it among yourselves; Jn. 2. 16 *t.* these things hence; 7. 44 some of them would have *t.* him; 11. 48 will *t.* away our place and nation; 20. 2 they have *t.* away the Lord; Ac. 1. 2 until the day in which he was *t.* up; Ro. 11. 27 when I shall *t.* away their sins; 1 Cor. 11. 21 every one *t.* before other; Heb. 10. 4 that the blood of bulls and of goats should *t.* away sins; Rev. 3. 11 that no man *t.* thy crown; 22. 19 if any man shall *t.* away from the words of the book + 1 S. 19. 14; 2 K. 18. 32; Job 27. 2; 32. 22; Hos. 14. 2; Mk. 14. 49; Ac. 12. 3; 13. 29; 1 Thes. 2. 17; 2 Pet. 1. 19.

TALEBEARER, Lev. 19. 16 shalt not go up and down as a *t.*+Pro. 11. 13; 18. 8.

TALENT, Mt. 18. 24 one which owed him ten thousand *t.*; 25. 15 to one he gave five *t.* +Zec. 5. 7.

TALK (*n.*), Job 11. 2; Pro. 14. 23.

TALK (*v.*), Ex. 20. 22 seen that I have *t.* with you, Dt. 5. 4, 24; Nu. 11. 17 I will come down and *t.* with thee; Ps. 71. 24 my tongue shall *t.* of thy righteousness; Mt. 17. 3 Moses and Elias *t.* with him, Mk. 9. 4; Lk. 9. 30; Jn. 14. 30 I will not *t.* much with you+Ps. 119. 27; Jn. 4. 27.

TALKERS, Ez. 36. 3; Tit. 1. 10.

TALKING (*n.*), Eph. 5. 4.

TALL, Dt. 1. 28; 2. 10; 2 K. 19. 23.

TAME, Mk. 5. 4; Jas. 3. 8.

TANNER, Ac. 9. 43; 10. 6.

TARES, Mt. 13. 25.

TARRY, Ju. 5. 28 why *t.* the wheels of his chariots; 2 K. 2. 2 *t.* here, for the Lord hath sent me, 4, 6; Is. 46. 13 and my salvation shall not *t.*; Mic. 5. 7 that *t.* not for man; Hab. 2. 3 though it *t.*, wait for it; Mt. 26. 38 *t.* ye here, and watch, Mk. 14. 34; Lk. 1. 21 marvelled that he *t.* so long; 2. 43 the child Jesus *t.* behind; 1 Cor. 11. 33 *t.* one for another + Rt. 1. 13; Ac. 22. 16; 1 Tim. 3. 15.

TARRYING (*n.*), Ps. 40. 17; 70. 5.

TASK, Ex. 5. 13.

TASKMASTERS, Ex. 1. 11; 3. 7; 5. 6.

TASTE (*n.*), Ex. 16. 31; Nu. 11. 8; Job 6. 30.

TASTE (*v.*), Ps. 34. 8 O *t.*, and see that the Lord is good; Mt. 16. 28 there be some standing here which shall not *t.* of death, Mk. 9. 1; Lk. 9. 27; Mt. 27. 34 when he had *t.* thereof, he would not drink; Lk. 14. 24 none bidden shall *t.* of my supper; Heb. 2. 9 should *t.* death for every man + Jn. 2. 9.

TATLERS, 1 Tim. 5. 13.

TAUNT, Jer. 24. 9; Ez. 5. 15.

TAUNTING, Hab. 2. 6.

TAXATION, 2 K. 23. 35.

TAXED, Lk. 2. 1 that all the world should be *t.* +2 K. 23. 35.

TAXES, Dan. 11. 20.

TAXING, Ac. 5. 37 in the days of the *t.* +Lk. 2. 2.

TEACH, Dt. 33. 10 shall *t.* Jacob thy judgements; Ps. 25. 4 *t.* me thy paths; 32. 8 I will *t.* thee in the way thou shalt go; 34. 11 I will *t.* you the fear of the Lord; Is. 2. 3 he will *t.* us of his ways, Mic. 4. 2; Is. 54. 13 all thy children shall be *t.* of the Lord, Jn. 6. 45; Mt. 28. 19 *t.* all nations; Mt. 26. 55 sat *t.* in the temple, Mk. 12. 35; Lk. 19. 47; 20. 1; Jn. 7. 14; Lk. 13. 26 and thou hast *t.* in our streets; Jn. 14. 26 the Holy Ghost shall *t.* you all things; Ac. 5. 21 they entered into the temple early and *t.*, 25; 16. 21 *t.* customs which are not lawful; Ro. 2. 21 thou which *t.* another, *t.* thou not thyself; 12. 7 he that *t.*, on teaching; 1 Cor. 4. 17 as I *t.* every where; Gal. 1. 12 neither was I *t.* it; 6. 6 let him that is *t.* in the word communicate; 1 Tim. 3. 2 a bishop must be apt to *t.*, 2 Tim. 2. 24; 2. 2 faithful men who shall be able to *t.* others; Tit. 1. 11 *t.* things which they ought not; 1 Jn. 2. 27 need not that any man *t.* you + Ps. 94. 12; Is. 28. 9; Jn. 9. 34; 1 Cor. 14. 19; 1 Tim. 6. 3; 1 Jn. 2. 27.

TEACHER, Jn. 3. 2 thou art a *t.* come from God; 1 Tim. 1. 7 desiring to be *t.* of the law; Heb. 5. 12 when for the time ye ought to be *t.*; 2 Pet. 2. 1 as there shall be false *t.* among you + 1 Cor. 12. 28; Eph. 4. 11.

TEAR, Ps. 7. 2 lest he *t.* my soul like a lion; Hos. 6. 1 he hath *t.*, and he will heal; Mk. 1. 26 when the unclean spirit had *t.* him; 9. 18 he *t.* him, and he foameth, Lk. 9. 39+Ex. 22. 13; Am. 1. 11.

TEARS, Ps. 80. 5 thou feedest them with the bread of *t.*; 126. 5 they that sow in *t.* shall reap in joy; Is. 25. 8 the Lord God will wipe away *t.* from off all faces, Rev. 7. 17; 21. 4; Lk. 7. 38 began to wash his feet with her *t.*; Ac. 20. 31 I ceased not to warn every one with *t.*; 2 Cor. 2. 4 I wrote unto you with many *t.* +2 K. 20. 5.

TEDIOUS, Ac. 24. 4.

TEETH, Ps. 57. 4; Mt. 27. 44.

TELL, 2 S. 1. 20 *t.* it not in Gath; 1 K. 18. 8 go, *t.* thy lord, Elijah is here, 11, 14; Ps. 22. 17 I may *t.* all my bones; 44. 1 our fathers have *t.* us what work thou didst; 48. 13 that ye may *t.* the generation following; Is. 52. 15 which had not been *t.* them shall they see; Mt. 8. 4 see thou *t.* no man, 16. 20; Mk. 7. 36; 8. 26, 30; 9. 9; Lk. 5. 14; 8. 56; 9. 21; Ac. 23. 22; Mt. 8. 33 went into the city, and *t.* every thing; 18. 15 *t.* him his fault; Jn. 4. 25 when he is come, he will *t.* us all things; 4. 29 which *t.* me all things that ever I did; 13. 19 I *t.* you before it come; 14. 2 if it were not so, I would have *t.* you + Gen. 3. 11; Is. 40. 21; Jon. 3. 9; Gal. 5. 21.

TEMPERANCE, Ac. 24. 25 as he reasoned of *t.*; 2 Pet. 1. 6 and to knowledge *t.* + Gal. 5. 23.

TEMPERATE, 1 Cor. 9. 25; Tit. 1. 8.

TEMPEST, Ps. 83. 15 so persecute them with thy *t.*; Mt. 8. 24 there arose a great *t.* + Ac. 27. 18; Heb. 12. 18.

TEMPESTUOUS, Ps. 50. 3; Jon. 1. 11; Ac. 27. 14.

TEMPLE, 1 K. 6. 17 the *t.* before it was forty cubits long; Mal. 3. 1 the Lord shall suddenly come to his *t.*; Mt. 12. 6 in this place is one greater than the *t.*; 23. 16 whosoever shall swear by the *t.*, 21; Lk. 2. 46 they found him in the *t.*: Mt. 26. 61 destroy this *t.*, 27. 40; Mk. 14. 58; 15. 29; Jn.

2. 19; Ac. 7. 48 the most High dwelleth not in *t.* made with hands, 17. 24; 1 Cor. 3. 16 ye are the *t.* of God; 17 *t.* of God is holy, which *t.* ye are; 8. 10 see thee sit at meat in the idol's *t.*; 9. 13 they which minister live of the things of the *t.*; 2 Cor. 6. 16 what agreement hath the *t.* of God with idols; Rev. 11. 19 the *t.* of God was opened in heaven, 15. 5; 21. 22 and I saw no *t.* therein + 2 S. 22. 7; Is. 44. 28; Mt. 24. 1; Ac. 2. 46; 19. 27.

TEMPLES, Ju. 4. 21.

TEMPORAL, 2 Cor. 4. 18.

TEMPT, Gen. 22. 1 God did *t.* Abraham; Nu. 14. 22 have *t.* me now these ten times; Dt. 6. 16 ye shall not *t.* the Lord your God, Mt. 4. 7; Lk. 4. 12; Mt. 4. 1 to be *t.* of the devil, Mk. 1. 13; Lk. 4. 2; Mt. 22. 18 why *t.* ye me, Mk. 12. 15; Lk. 20. 23; Ac. 5. 9 ye have agreed together to *t.* the Spirit; 1 Cor. 10. 9 neither let us *t.* Christ; Heb. 4. 15 was in all points *t.* like as we are; Jas. 1. 13 God cannot be *t.* with evil + Mt. 22. 35; Lk. 10. 25; Ac. 15. 10.

TEMPTATION, Ps. 95. 8 as in the day of *t.* in the wilderness, Heb. 3. 8; Mt. 6. 13 lead us not into *t.*, Lk. 11. 4; 8. 13 in time of *t.* fall away; Gal. 4. 14 my *t.* in my flesh ye despised not; Jas. 1. 2 count it all joy when ye fall into divers *t.*, 12; Rev. 3. 10 I also will keep thee from the hour of *t.* + Ac. 20. 19; 1 Pet. 1. 6.

TEMPTER, Mt. 4. 3; 1 Thes. 3. 5.

TENDER, 2 K. 22. 19 thine heart was *t.*, 2 Ch. 34. 27; Is. 53. 2.

TENDER EYED, Gen. 29. 17.

TENDERHEARTED, Eph. 4. 32 be kind, *t.* + 2 Ch. 13. 7.

TENDERNESS, Dt. 28. 56.

TENONS, Ex. 26. 17.

TENT, Gen. 4. 20 the father of such as dwell in *t.*; 2 S. 7. 6 I have walked in a *t.*, 1 Ch. 17. 5; 15. 1 ark of God, and pitched for it a *t.*; Ps. 78. 60 the *t.* which he placed among men; 120. 5 woe is me, that I dwell in the *t.* of Kedar; Jer. 35. 7 all your days ye shall dwell in *t.* + Ex. 35. 11; 2 S. 20. 1.

TENTH, Gen. 28. 22 I will surely give the *t.* unto thee; Lev. 27. 32 the *t.* shall be holy unto the Lord; Nu. 18. 21 I have given the children of Levi the *t.*

TENTMAKERS, Ac. 18. 3.

TERRACES, 2 Ch. 9. 11.

TERRESTRIAL, 1 Cor. 15. 40.

TERRIBLE, Dt. 7. 21 the Lord thy God is a mighty God and *t.*, 10. 17; Neh. 1. 5; Ps. 66. 3 how *t.* art thou in thy works; Heb. 12. 21 so *t.* was the sight + Ps. 45. 4.

TERRIBLY, Is. 2. 19, 21; Na. 2. 3.

TERRIFY, Lk. 21. 9; 24. 37; 2 Cor. 10. 9; Ph. 1. 28.

TERROR, Dt. 34. 12 in all the great *t.* which Moses shewed; Job 18. 14 the king of *t.*; Ps. 91. 5 shalt not be afraid for the *t.* by night; 2 Cor. 5. 11 knowing therefore the *t.* of the Lord; 1 Pet. 3. 14 be not afraid of their *t.*, neither be troubled + Dt. 4. 34; Jos. 2. 9.

TESTAMENT, Mt. 26. 28 my blood of the new *t.*, Mk. 14. 24; Lk. 22. 20 this cup is the new *t.*, 1 Cor. 11. 25; 2 Cor. 3. 14 the same vail, in the reading of the old *t.*; Heb. 9. 15 he is the mediator of the new *t.* + Rev. 11. 19.

TESTATOR, Heb. 9. 16, 17.

TESTIFY, Jn. 2. 25 needed not that any should *t.* of man; 15. 26 he shall *t.* of me; Ac. 23. 11 for as thou hast *t.* of me in Jerusalem; 1 Jn. 4. 14 and we have seen, and do *t.*; Rev. 22. 16 I Jesus have sent mine angel to *t.* + 2 S. 1. 16.

TESTIMONY, Ex. 16. 34 laid the pot of manna before the *T.*; 25. 16 thou shalt put into the ark the *t.*, 21; 31. 18 he gave unto Moses two tables of *t.*; Ps. 119. 2 blessed are they that keep his *t.*; 122. 4 the tribes go up unto the *t.* of Israel; Is. 8. 16 bind up the *t.*; Mt. 8. 4 offer the gift that Moses commanded for a *t.*, Mk. 1. 44; Lk. 5. 14; Jn. 3. 32 no man receiveth his *t.*; Rev. 11. 7 shall have finished their *t.*; 19. 10 the *t.* of Jesus is the spirit of prophecy + Ps. 78. 56; Rev. 1. 9.

THANK (*n.*), Lk. 6. 32, 33, 34.

THANK (*v.*), 1 Ch. 23. 30 to stand every morning to *t.* the Lord; Ro. 1. 8 I *t.* my God through Jesus Christ, 7. 25; 1 Cor. 1. 4 + Ac. 28. 15.

THANKFUL, Ps. 100. 4 be *t.* unto him, and bless his name, Col. 3. 15; Ro. 1. 21 neither were *t.*

THANKFULNESS, Ac. 24. 3.

THANKS, Mt. 26. 27 he took the cup, and gave *t.*, Mk. 14. 23; Lk. 22. 17, 19; 1 Cor. 11. 24; Mk. 8. 6 he took the seven loaves, and gave *t.*, Jn. 6. 11; Ro. 14. 6 he eateth not, and giveth God *t.*; Eph. 5. 20 giving *t.* always for all things + 1 Cor. 14. 17; 1 Thes. 3. 9.

THANKSGIVING, Lev. 7. 12 if he offer it for a *t.*, 13, 15; 22. 29; Ps. 50. 14 offer unto God *t.*; 100. 4 enter into his gates with *t.*; 2 Cor. 9. 12 abundant by many *t.* unto God; Ph. 4. 6 with *t.* let your requests be made known; Col. 2. 7 abounding therein with *t.* + Ps. 95. 2; 1 Tim. 4. 4.

THANKWORTHY, 1 Pet. 2. 19.

THEFT, Mt. 15. 19 out of the heart proceed *t.*, Mk. 7. 22 + Ex. 22. 3; Rev. 9. 21.

THICK, Ps. 74. 5 lifted up axes upon the *t.* trees + Lk. 11. 29.

THICKET, Gen. 22. 13; 1 S. 13. 6; Is. 10. 34.

THIEF, Dt. 24. 7 be found stealing, then that *t.* shall die; Mt. 6. 19 where *t.* break through; 24. 43 what watch the *t.* would come, Lk. 12. 39; Mt. 26. 55 are ye come as against a *t.*, Mk. 14. 48; Lk. 22. 52; Mt. 27. 38 two *t.* crucified with him, Mk. 15. 27; Jn. 10. 8 all that ever came before me are *t.*; 12. 6 because he was a *t.*, and had the bag; 1 Thes. 5. 2 the day of the Lord cometh as a *t.*, 2 Pet. 3. 10; Rev. 3. 3; 16. 15 + Ex. 22. 2; 1 Cor. 6. 10.

THIGH, Gen. 24. 2 put thy hand under my *t.*, 9; 47. 29; Rev. 19. 16 he hath on his *t.* a name written + Dan. 2. 32.

THIN, Gen. 41. 6 and behold seven *t.* ears, 7, 23, 24 + Is. 17. 4.

THING, Ro. 4. 17 calleth those *t.* which be not, as though they were; 1 Cor. 9. 22 I am made all *t.* to all men; 11. 12 but all *t.* of God, 2 Cor. 5. 18; 5. 10 may receive the *t.* done in his body; Ph. 2. 4 look not every man on his own *t.*; 4. 13 I can do all *t.* through Christ; Jas. 3. 10 these *t.* ought not so to be; Rev. 1. 19 the *t.* which are, and the *t.* which shall be hereafter; 2. 14 I have a few *t.* against thee + Ex. 2. 14; Dt. 4. 32; Ac. 7. 1; Ph. 2. 10.

THINK, Gen. 40. 14 *t.* on me, when it shall be well with thee; Neh. 5. 19 *t.* upon me, my God, for good; Ps. 119. 59 I *t.* on my ways; Mt. 24. 44 in such an hour as ye *t.* not, Lk. 12. 40; Mk. 14. 72 when he *t.* thereon he wept; Ac. 13. 25 whom *t.* ye that I am; 2 Cor. 3. 5 to *t.* any thing as of ourselves; 10. 7 that he is Christ's, let him *t.* this again, 11; 12. 6 lest any *t.* of me above that which he seeth; Gal. 6. 3 if a man *t.* himself to be something + Jon. 1. 6; Mt. 1. 20; Ac. 10. 19.

THIRD, Jn. 21. 17 Peter was grieved because he said unto him the *t.* time; 2 Cor. 12. 14 the *t.* time I am ready to come, 13. 1.

THIRST (*n.*), Ex. 17. 3 to kill us and our children with *t.*; Is. 5. 13 and their multitude dried up with *t.*

THIRST (*v.*), Ps. 42. 2 my soul *t.* for God, 63. 1; 143. 6; Is. 55. 1 ho, every one that *t.*, come ye to the waters; Jn. 7. 37 if any man *t.*, let him come unto me and drink + Ex. 17. 3.

THIRSTY, Is. 35. 7 the *t.* land shall become springs of water; Mt. 25. 35 I was *t.*, and ye gave me drink + Ps. 63. 1.

THIRTY, Mt. 26. 15 they covenanted with him for *t.* pieces.

THIRTYFOLD, Mt. 13. 8 brought some *t.*, 23; Mk. 4. 8, 20.

THONGS, Ac. 22. 25.

THORN, Nu. 33. 55 shall be *t.* in your sides, Jos. 23. 13; Ju. 2. 3; Mt. 27. 29 platted a crown of *t.*, Mk. 15. 17; Jn. 19. 2; 2 Cor. 12. 7 a *t.* in the flesh + Ps. 58. 9; 118. 12.

THOUGHT, Ju. 5. 15 for Reuben there were great *t.* of heart; Ps. 10. 4 God is not in all his *t.*; 92. 5 thy *t.* are very deep; 94. 11 the Lord knoweth the *t.* of man; 139. 2 thou understandest my *t.* afar off; Is. 55. 8 my *t.* are not your *t.*; Mt. 6. 25 take no *t.*, 31, 34; 10. 19; Mk. 13. 11; Lk. 12. 11, 22; Mt. 9. 4 Jesus, knowing their *t.*, 12. 25; Lk. 5. 22; 6. 8; 9. 47; 11. 17; 2. 35 the *t.* of many hearts may be revealed; 24. 38 why do *t.* arise in your hearts + Am. 4. 13; Ac. 8. 22; 1 Cor. 3. 20; Jas. 2. 4.

THOUSAND, 1 K. 19. 18 yet I have left me seven *t.* in Israel, Ro. 11. 4; Ps. 91. 7 a *t.* shall fall at thy side; Song 5. 10 the chiefest among ten *t.*; Mt. 14. 21 they that had eaten were about five *t.*, 16. 9; Mk. 6. 44; 8. 19; Lk. 9. 14; Jn. 6. 10; Mt. 15. 38 they that did eat were four *t.*, 16. 10; Mk. 8. 9, 20; Ac. 2. 41 were added unto them three *t.* souls; 4. 4 the number that believed was about five *t.*; Rev. 20. 4 they reigned with Christ a *t.* years + Dt. 33. 17; Ps. 68. 17; Is. 30. 17.

THREAD, Jos. 2. 18; Ju. 16. 9.

THREATEN, Ac. 4. 17 let us straitly *t.* them, 21; 1 Pet. 2. 23 when he suffered, he *t.* not.

THREATENING (*n.*), Ac. 4. 29 Lord, behold their *t.*: and grant unto thy servants; 9. 1 Saul, yet breathing out *t.* and slaughter; Eph. 6. 9 do the same things unto them, forbearing *t.*

THREESCORE, Ps. 90. 10 the days of our years are *t.* years and ten; Dan. 9. 26 after *t.* and two weeks shall Messiah be cut off.

THRESH, Hab. 3. 12 thou didst *t.* the heathen in anger; 1 Cor. 9. 10 he that *t.* in hope + Mic. 4. 13.

THRESHINGFLOOR, 2 S. 24. 18; 1 Ch. 21. 18.

THRESHOLD, Ez. 9. 3 the glory of God was gone up to the *t.*, 10. 4; 47. 1 waters issued out from under the *t.* + 1 S. 5. 4.

THROAT, Ps. 5. 9 their *t.* is an open sepulchre, Ro. 3. 13 + Mt. 18. 28.

THRONE, 1 S. 2. 8 to make them inherit the *t.* of glory; 1 K. 22. 19 I saw the Lord sitting on his *t.*, 2 Ch. 18. 18; Is. 6. 1; Ps. 45. 6 thy *t.*, O God, is for ever, Lam. 5. 19; Heb. 1. 8; Ps. 89. 29 his *t.* to endure as the days of heaven; 132. 12 their children shall sit upon thy *t.* for evermore; Is. 66. 1 heaven is my *t.*, Ac. 7. 49; Mt. 5. 34 by heaven, for it is God's *t.*, 23. 22; Ac. 2. 30 raise up Christ to sit on his *t.*; Heb. 4. 16 let us come boldly unto the *t.* of grace; Rev. 4. 2 a *t.* was set in heaven; 7. 15 are they before the *t.* of God; 22. 3 the *t.* of God and of the Lamb shall be in it + Ps. 11. 4; 89. 44; Jer. 17. 25; Col. 1. 16; Rev. 12. 5.

THRONG, Mk. 3. 9; 5. 24, 31; Lk. 8. 42, 45.

THROUGH, Ro. 11. 36; Eph. 4. 6.

THROW, 1 K. 19. 10 have *t.* down thine altars, 14; 2 K. 9. 33 *t.* her down + Lk. 9. 42.

THRUST, Ex. 11. 1 he shall surely *t.* you out hence; Ps. 118. 13 thou hast *t.* sore at me, that I might fall; Lk. 4. 29 *t.* him out of the city; 5. 3 prayed him he would *t.* out a little; Jn. 20. 25 *t.* my hand into his side, 27; Ac. 7. 39 our fathers *t.* him from them + Ez. 34. 21; Ac. 7. 27.

THUMB, Ex. 29. 20; Ju. 1. 6.

THUMMIM, Ex. 28. 30 put in the breastplate, the Urim and the *T.*, Lev. 8. 8; Dt. 33. 8 let thy *T.* and Urim be with thy holy one + Ezr. 2. 63.

THUNDER (*n.*), Ex. 9. 23 the Lord sent *t.* and hail; 19. 16 there were *t.* and lightnings, Rev. 16. 18; 1 S. 12. 18 the Lord sent *t.*; Ps. 77. 18 the voice of thy *t.* was in the heaven; Rev. 6. 1 as it were the noise of *t.* + Ps. 81. 7.

THUNDER (*v.*), 2 S. 22. 14 the Lord *t.* from heaven, Ps. 18. 13; 29. 3 the God of glory *t.*; Jn. 12. 29 the people that heard it said that it *t.* + 1 S. 2. 10.

THUNDERBOLTS, Ps. 78. 48.

TIDINGS, 2 S. 18. 19 let me now run and bear the king *t.*; Ps. 112. 7 he shall not be afraid of evil *t.*; Is. 52. 7 that bringeth good *t.*, Ro. 10. 15; Ac. 13. 32 we declare unto you glad *t.* + 2 S. 4. 4; Ac. 11. 22.

TIE, Mt. 21. 2 ye shall find an ass *t.*, Mk. 11. 2, 4; Lk. 19. 30 + 1 S. 6. 7.

TILE, Ez. 4. 1.

TILING, Lk. 5. 19.

TILL (*v.*), Gen. 2. 5; 3. 23 + Jer. 27. 11; Ez. 36. 34.

TILLAGE, 1 Ch. 27. 26.

TILLER, Gen. 4. 2.

TIMBER, 1 K. 5. 18 they prepared *t.* and stones to build the house, 1 Ch. 22. 14; 2 Ch. 2. 9; Neh. 2. 8 that he may give me *t.* to make beams.

TIMBREL, Ex. 15. 20 Miriam took a *t.*; Ps. 81. 2 bring hither the *t.*; 149. 3 sing praises unto him with the *t.*, 150. 4 + 2 S. 6. 5.

TIME, Lev. 19. 26 ye shall not observe *t.*, Dt. 18. 10, 14; Ecc. 3. 1 a *t.* to every purpose, 17; 8. 6; Is. 49. 8 in an acceptable *t.* have I heard thee, 2 Cor. 6. 2; Dan. 2. 21 he changeth the *t.* and the seasons, 7. 25; 7. 25 until a *t.* and *t.*, and the dividing of *t.*, 12. 7; Rev. 12. 14; Mt. 16. 3 can ye not discern the signs of the *t.*; 26. 18 the Master saith, My *t.* is at hand; Jn. 7. 6 my *t.* is not yet come; Ac. 1. 7 it is not for you to know the *t.* or the seasons; 7. 17 when the *t.* of the promise drew nigh; 17. 26 hath determined the *t.* before appointed; 1 Cor. 4. 5 judge nothing before the *t.*; 1 Thes. 5. 1 of the *t.* ye have no need that I write; Heb. 1. 1 at sundry *t.* spake unto the fathers; 11. 32 the *t.* would fail me to tell of Gedeon; Rev. 10. 6 there should be *t.* no longer + 1 Ch. 12. 32; Ps. 69. 13; Ecc. 8. 5; Jer. 8. 7; Mic. 2. 3; Rev. 12. 12.

TIN, Nu. 31. 22; Is. 1. 25; Ez. 22. 18.

TINGLE, 1 S. 3. 11 the ears of every one that heareth it shall *t.*, 2 K. 21. 12; Jer. 19. 3.

TINKLING, 1 Cor. 13. 1 as a *t.* cymbal + Is. 3. 16.

TIP, Lk. 16. 24.

TITHE, Gen. 14. 20 Abraham gave Melchizedek *t.* of all; Lev. 27. 30 all the *t.* of the land is the Lord's; Nu. 18. 24 the *t.* I have given to the Levites; Mt. 23. 23 ye pay *t.* of mint, anise, and cummin, Lk. 11. 42; 18. 12 I give *t.* of all that I possess; Heb. 7. 5 sons of Levi have commandment to take *t.* + Neh. 10. 37; Am. 4. 4.

TITHING, Dt. 26. 12.

TITLE, 2 K. 23. 17; Jn. 19. 19.

TOE, Dan. 2. 41 the *t.*, part of iron, 42 + Ex. 29. 20.

TOIL (*n.*), Gen. 5. 29; 41. 51.

TOIL (*v.*), Mt. 6. 28 they *t.* not, neither do they spin, Lk. 12. 27; Mk. 6. 48 he saw them *t.* in rowing; Lk. 5. 5 Master, we have *t.* all night.

TOKEN, Gen. 9. 12 this is the *t.* of the covenant, 13, 17; Ex. 12. 13 the blood shall be for a *t.*; Ps. 135. 9 sent *t.* into the midst of thee, O Egypt; 2 Thes. 3. 17 which is the *t.* in every epistle + Ex. 3. 12; Ps. 86. 17.

TOLERABLE, Mt. 10. 15 it shall be more *t.* for Sodom and Gomorrah, 11. 24; Mk. 6. 11; Lk. 10. 12; Mt. 11. 22 more *t.* for Tyre and Sidon, Lk. 10. 14.

TOLL, Ezr. 4. 13; 7. 24.

TOMB, Mt. 8. 28 two coming out of the *t.*, Mk. 5. 2, 3, 5; Lk. 8. 27; Mt. 23. 29 ye build the *t.* of the prophets; 27. 60 Joseph laid the body in his own new *t.* + Mk. 6. 29.

TONGS, Ex. 25. 38; 1 K. 7. 49; Is. 44. 12.

TONGUE, Ex. 11. 7 against Israel shall not a dog move his *t.*; Dt. 28. 49 a nation whose *t.* thou shalt not understand; Ps. 12. 4 with our *t.* will we prevail; 34. 13 keep thy *t.* from evil, 1 Pet. 3. 10; Ps. 35. 28 my *t.* shall speak of thy righteousness, 51. 14; 71. 24; 126. 2 then was our *t.* filled with singing; 139. 4 not a word in my *t.*, but thou knowest it; Pro. 15. 4 a wholesome *t.* is a tree of life; 21. 23 whoso keepeth his *t.* keepeth his soul; Is. 54. 17 every *t.* that shall rise against thee; Mk. 7. 33 he spit, and touched his *t.*; 16. 17 they shall speak with new *t.*; Ac. 2. 4 they began to speak with other *t.*, 19. 6; Ro. 14. 11 every *t.* shall confess to God; 1 Cor. 12. 10 to another divers kinds of *t.*, 28; 13. 8 whether there be *t.*, they shall cease; 14. 21 with men of other *t.* will I speak unto this people; Ph. 2. 11 every *t.* should confess that Jesus Christ is Lord; Jas. 3. 5 the *t.* is a little member; Rev. 7. 9 people and *t.* stood before the throne + Ps. 55. 9; Is. 33. 19; Ac. 10. 46; 1 Jn. 3. 18; Rev. 5. 9; 14. 6.

TOOL, Ex. 20. 25 if thou lift up thy *t.*, thou hast polluted it, Dt. 27. 5; 1 K. 6. 7 + Ex. 32. 4.

TOOTH, Ex. 21. 24 *t.* for *t.*, Lev. 24. 20; Dt. 19. 21; Mt. 5. 38 + Pro. 25. 19.

TOP, Gen. 8. 5 were the *t.* of the mountains seen; Nu. 20. 28 Aaron died there in the *t.* of the mount; Dt. 3. 27 get thee up into the *t.* of Pisgah, 34. 1 + Is. 2. 21.

TOPAZ, Ex. 28. 17; Job 28. 19; Ez. 28. 13; Rev. 21. 20.

TORCH, Na. 2. 3; Zec. 12. 6; Jn. 18. 3.

TORMENT (*n.*), Lk. 16. 23 he lift up his eyes, being in *t.*; 1 Jn. 4. 18 fear hath *t.* + Mt. 4. 24; Rev. 14. 11.

TORMENT (*v.*), Mt. 8. 29 art thou come to *t.* us, Mk. 5. 7; Lk. 8. 28; 16. 25 he is comforted, and thou art *t.* + Heb. 11. 37.

TORMENTORS, Mt. 18. 34.

TORTURED, Heb. 11. 35.

TOSS, Is. 54. 11 O thou afflicted, *t.* with tempest; Mt. 14. 24 the ship was now *t.* with the waves + Jer. 5. 22.

TOTTERING, Ps. 62. 3.

TOUCH, Ex. 19. 12 whosoever *t.* the mount shall be surely put to death, Heb. 12. 20; 1 S. 10.

26 a band of men, whose hearts God had *t.*; 1 Ch. 16. 22 *t.* not mine anointed, Ps. 105. 15; Is. 52. 11 *t.* no unclean thing, 2 Cor. 6. 17; Mt. 9. 29 then *t.* he their eyes, 20. 34; Mk. 3. 10 they pressed upon him for to *t.* him, Lk. 6. 19; Mk. 5. 30 who *t.* my clothes, 31; Lk. 8. 45, 47; Mk. 8. 22 they besought him to *t.* the blind man; Lk. 7. 39 known what manner of woman this is that *t.* him; 22. 51 Jesus *t.* his ear; Jn. 20. 17 *t.* me not; Col. 2. 21 *t.* not, taste not, handle not; Heb. 4. 15 not an high priest which cannot be *t.*; 1 Jn. 5. 18 that wicked one *t.* him not + Lev. 7. 19; Nu. 16. 26; Ps. 104. 32; Hag. 2. 13; Ac. 27. 3.

TOWEL, Jn. 13. 4.

TOWER, Gen. 11. 4 let us build us a city and *t.*; 2 S. 22. 3 God is my high *t.*, 51; Ps. 18. 2; 144. 2; Lk. 13. 4 on whom the *t.* in Siloam fell; 14. 28 which of you intending to build a *t.* + Ps. 48. 12; 61. 3.

TOWN, Lk. 9. 6 they departed, and went through the *t.*; Jn. 11. 30 Jesus was not yet come into the *t.* + Mk. 8. 23.

TOWNCLERK, Ac. 19. 35.

TRADE (*n.*), Gen. 46. 32.

TRADE (*v.*), Mt. 25. 16 received five talents, went and *t.* + Ez. 27. 12; Lk. 19. 15; Rev. 18. 17.

TRADITION, Mt. 15. 2 thy disciples transgress the *t.* of the elders, Mk. 7. 5; 2 Thes. 2. 15 hold the *t.* which ye have been taught; 3. 6 not after the *t.* which he received of us; 1 Pet. 1. 18 received by *t.* from your fathers + Gal. 1. 14; Col. 2. 8.

TRAFFICK (*v.*), Gen. 42. 34.

TRAFFICK (*n.*), 1 K. 10. 15; Ez. 17. 4; 28. 5.

TRAFFICKERS, Is. 23. 8.

TRAIN (*n.*), Is. 6. 1 his *t.* filled the temple + 1 K. 10. 2.

TRAIN (*v.*), Pro. 22. 6 *t.* up a child in the way he should go + Gen. 14. 14.

TRAITOR, Lk. 6. 16 Judas Iscariot, which was the *t.*; 2 Tim. 3. 4 *t.*, heady, highminded.

TRAMPLE, Is. 63. 3 I will *t.* them in my fury + Ps. 91. 13; Mt. 7. 6.

TRANCE, Nu. 24. 4, 16; Ac. 10. 10; 11. 5; 22. 17.

TRANQUILLITY, Dan. 4. 27.

TRANSFERRED, 1 Cor. 4. 6.

TRANSFIGURED, Mt. 17. 2 and he was *t.* before them, Mk. 9. 2.

TRANSFORMED, Ro. 12. 2 be ye *t.* by the renewing of your mind; 2 Cor. 11. 14 Satan is *t.*

TRANSGRESS, 1 S. 2. 24 ye make the Lord's people to *t.*; 15. 24 I have *t.* the commandment of the Lord; Lk. 15. 29 neither *t.* I at any time thy commandment + Is. 24. 5.

TRANSGRESSION, Ps. 19. 13 I shall be innocent from the great *t.*; Pro. 19. 11 it is his glory to pass over a *t.*; Is. 43. 25 I, even I, am he that blotteth out thy *t.*; 53. 8 for the *t.* of my people was he stricken; 58. 1 shew my people their *t.*; Ro. 4. 15 where no law is, there is no *t.*; 1 Jn. 3. 4 sin is the *t.* of the law + Is. 24. 20; Ez. 18. 31; Am. 5. 12.

TRANSGRESSOR, Pro. 13. 15 but the way of *t.* is hard; Is. 48. 8 thou wast called a *t.* from the womb; 53. 12 he was numbered with the *t.*, Mk. 15. 28; Lk. 22. 37 + Is. 1. 28; Jas. 2. 11.

TRANSLATE, Col. 1. 13 *t.* us into the kingdom of his dear Son; Heb. 11. 5 Enoch was *t.* + 2 S. 3. 10.

TRANSLATION, Heb. 11. 5.

TRANSPARENT, Rev. 21. 21.

TRAP, Jos. 23. 13; Jer. 5. 26.

TRAVAIL (*n.*), Is. 53. 11 see of the *t.* of his soul, and be satisfied; Jn. 16. 21 a woman when she is in *t.* hath sorrow; 1 Thes. 2. 9 ye remember our labour and *t.* + Ecc. 2. 23.

TRAVAIL (*v.*), Is. 54. 1 sing, thou that didst not *t.*, Gal. 4. 27; Ro. 8. 22 the whole creation *t.* in pain + Gal. 4. 19.

TRAVEL (*n.*), Nu. 20. 14 thou knowest the *t.* that hath befallen us; Ac. 19. 29 Paul's companions in *t.*

TRAVEL (*v.*), Is. 63. 1 *t.* in the greatness of his strength; Mt. 25. 14 the kingdom of heaven is as a man *t.*; 2 Cor. 8. 19 chosen of the churches to *t.* with us + Ac. 11. 19.

TRAVELLER, Ju. 5. 6; 2 S. 12. 4.

TREACHEROUS, Is. 21. 2 the *t.* dealer dealeth treacherously, 24. 16 + Zep. 3. 4.

TREACHEROUSLY, Jer. 5. 11 the house of Israel and the house of Judah have dealt *t.*, Mal. 2. 11 + Ju. 9. 23; Hos. 5. 7.

TREACHERY, 2 K. 9. 23.

TREAD, Ps. 7. 5 let him *t.* down my life upon the earth; 44. 5 through thy name will we *t.* them under; Is. 63. 3 I have *t.* the winepress alone, Rev. 19. 15; Am. 4. 13 *t.* upon the high places of the earth, Mic. 1. 3; Lk. 8. 5 fell by the way side, and it was *t.* down; Heb. 10. 29 hath *t.* under foot the Son of God + Ju. 5. 21; Is. 26. 6; Rev. 11. 2.

TREADER, Is. 16. 10; Am. 9. 13.

TREASON, 1 K. 16. 20; 2 K. 11. 14; 2 Ch. 23. 13.

TREASURE, Gen. 43. 23 God hath given you *t.* in your sacks; 2 K. 20. 13 Hezekiah shewed them all his *t.*, 15; Is. 39. 2, 4; Mt. 2. 11 when they had opened their *t.*; 6. 21 where your *t.* is, there will your heart be also, Lk. 12. 34; Mt. 13. 44 the kingdom of heaven is like unto *t.* hid; 19. 21 thou shalt have *t.* in heaven, Mk. 10. 21; Lk. 18. 22; 12. 21 so is he that layeth up *t.* for himself; Col. 2. 3 in whom are hid all the *t.* of wisdom + Ps. 17. 14; Is. 33. 6; Heb. 11. 26.

TREASURE (*v.*), Is. 23. 18; Ro. 2. 5.

TREASURE CITIES, Ex. 1. 11.

TREASURE HOUSE, Ezr. 5. 17; Neh. 10. 38.

TREASURER, Ezr. 1. 8; Neh. 13. 13; Is. 22. 15.

TREASURY, Mt. 27. 6 it is not lawful for to put them into the *t.*; Mk. 12. 41 the people cast money into the *t.*, Lk. 21. 1 + 1 Ch. 9. 26; Neh. 13. 12; Jn. 8. 20.

TREATISE, Ac. 1. 1.

TREE, Gen. 2. 17 the *t.* of the knowledge thou shalt not eat, 3. 3; Dt. 20. 19 the *t.* of the field is man's life; Ju. 9. 8 the *t.* went forth to anoint a king; 1 Ch. 16. 33 then shall the *t.* of the wood sing, Ps. 96. 12; Is. 55. 12; Ps. 1. 3 like a *t.* planted by the rivers of water, Jer. 17. 8; Pro. 3. 18 a *t.* of life, 11. 30; 13. 12; 15. 4; Ecc. 11. 3 where the *t.* falleth, there it shall be; Mt. 3. 10 every *t.* that bringeth not forth good fruit is cast into the fire, 7. 19; Lk. 3. 9; Mt. 12. 33 for the *t.* is known by his fruit, Lk. 6. 44; Mk. 8. 24 I see men as *t.* walking; Jud. 12 *t.* whose fruit withereth; Rev. 22. 2 in the midst was there the *t.* of life + Gen. 1. 29; Is. 40. 20; Ez. 17. 24; Rev. 8. 7.

TREMBLE, Ju. 5. 4 the earth *t.*, 2 S. 22. 8; Ps. 18. 7; 77. 18; 97. 4; 114. 7 *t.* thou earth at the presence of the Lord; Is. 66. 2 to him that *t.* at my word; Dan. 5. 19 all people *t.* and feared before him, 6. 26; Joel 2. 1 let all the inhabitants of the land *t.* + Ps. 119. 120; Ac. 7. 32.

TREMBLING (*n.*), 1 Cor. 2. 3 in fear and in much *t.*, 2 Cor. 7. 15; Eph. 6. 5; Ph. 2. 12.

TRENCH, 1 K. 18. 32 Elijah made a *t.* about the altar; Lk. 19. 43 thine enemies shall cast a *t.* about thee + 1 S. 26. 5.

TRESPASS (*n.*), Lev. 5. 15 he shall bring for his *t.*; Ezr. 9. 6 our *t.* is grown up unto the heavens; 2 Cor. 5. 19 not imputing their *t.* unto them + 1 Ch. 21. 3; Col. 2. 13.

TRESPASS (*v.*), Mt. 18. 15 if thy brother *t.* against thee, Lk. 17. 3 + 2 Ch. 29. 6; Ez. 14. 13.

TRESPASS MONEY, 2 K. 12. 16.

TRIAL, 2 Cor. 8. 2 how that in a great *t.* of affliction; 1 Pet. 1. 7 that the *t.* of your faith might be found.

TRIBULATION, Mt. 24. 21 then shall be great *t.*, such as was not; Ac. 14. 22 we must through much *t.* enter into the kingdom of God; Ro. 5. 3 we glory in *t.* also; 12. 12 patient in *t.*; Rev. 7. 14 these are they which came out of great *t.* + Ro. 8. 35; 2 Thes. 1. 6.

TRIBUTARIES, Dt. 20. 11; Ju. 1. 30.

TRIBUTE, Gen. 49. 15 Issachar became a servant unto *t.*; Jos. 16. 10 Canaanites serve under *t.*, 17. 13; Mt. 17. 24 doth not your master pay *t.*; Ro. 13. 6 for this cause pay ye *t.* also + 2 S. 20. 24; 1 K. 9. 21.

TRIM, 2 S. 19. 24; Mt. 25. 7.

TRIUMPH (*v.*), Ps. 25. 2 let not mine enemies *t.* over me + 2 Cor. 2. 14; Col. 2. 15.

TRIUMPH (*n.*), Ps. 47. 1.

TROOP, Gen. 30. 11 a *t.* cometh, 49. 19; Mic. 5. 1 gather thyself in *t.*, O daughter of *t.* + 2 S. 22. 30.

TROUBLE (*n.*), 2 Ch. 15. 4 when they in their *t.* did turn unto the Lord, Neh. 9. 27; Job 14. 1 man is of a few days and full of *t.*; Ps. 71. 20 thou which hast shewed me sore *t.*; 107. 6 they cried unto the Lord in their *t.*, 13, 19; 138. 7 though I walk in the midst of *t.*; 2 Cor. 1. 8 we would not have you ignorant of our *t.* + Job 5. 6; Is. 65. 16.

TROUBLE (*v.*), Ex. 14. 24 the Lord *t.* the host of the Egyptians; 1 K. 18. 17 art thou he that *t.* Israel; Job 3. 17 the wicked cease from *t.*; Mt. 24. 6 see that ye be not *t.*, Mk. 13. 7; Jn. 14. 1, 27; 2 Thes. 2. 2; Mt. 26. 10 why *t.* ye the woman, Mk. 14. 6; Lk. 18. 5 because this widow *t.* me I will avenge her; Jn. 5. 4 an angel went down and *t.* the water; Ac. 15. 24 certain which went out from us have *t.* you; 2 Cor. 4. 8 we are *t.* on every side, 7. 5; Gal. 1. 7 but there be some that *t.* you; 6. 17 from henceforth let no man *t.* me + Jos. 7. 25; Lk. 7. 6; 24. 38.

TROUBLOUS, Dan. 9. 25.

TROUGH, Gen. 24. 20; Ex. 2. 16.

TRUCEBREAKERS, 2 Tim. 3. 3.

TRUE, Gen. 42. 11 we are *t.* men, 31; Ps. 19. 9 the judgements of the Lord are *t.*; Mt. 22. 16 we know that thou art *t.*, Mk. 12. 14; Jn. 1. 9 that was the *t.* Light; 7. 28 he that sent me is *t.*, 8. 26; Rev. 16. 7 *t.* and righteous are thy judgements, 19. 2; 21. 5 these words are *t.* and faithful + Ph. 4. 8; 1 Pet. 5. 12.

TRULY, Lk. 20. 21 teachest the way of God *t.* + Gen. 24. 49; Jos. 2. 14; Pro. 12. 22.

TRUMPET, Ex. 19. 16 the voice of the *t.* exceeding loud; Ju. 7. 16 he put a *t.* in every man's hand; Ps. 81. 3 blow up the *t.* in the new moon; Joel 2. 1 blow the *t.* in Zion, 15 + Ps. 98. 6; Am. 3. 6.

TRUMPETERS, 2 Ch. 29. 28; Rev. 18. 22.

TRUST (*n.*), Ps. 40. 4 blessed is he that maketh the Lord his *t.*; 2 Cor. 3. 4 such *t.* have we through Christ to God-ward + Pro. 29. 25.

TRUST (*v.*), 2 S. 22. 3 in him will I *t.*, Ps. 18. 2; 91. 2; 2 K. 18. 30 neither let Hezekiah make you *t.* in the Lord, Is. 36. 15; Ps. 22. 8 he *t.* on the Lord that he would deliver him, Mt. 27. 43; Ps. 118. 8 it is better to *t.* in the Lord than to put, 9; 125. 1 they that *t.* in the Lord shall be as mount Zion; Jer. 17. 5 cursed be the man that *t.* in man; 2 Cor. 1. 9 that we should not *t.* in ourselves + 2 K. 19. 10; Ps. 112. 7; Is. 50. 10; Jer. 9. 4.

TRUSTY, Job 12. 20.

TRUTH, Dt. 32. 4 God of *t.*; Ps. 31. 5; 15. 2 he that speaketh the *t.* in his heart; 85. 11 *t.* shall spring out of the earth; 100. 5 his *t.* endureth to all generations, 117. 2; 119. 142 thy law is the *t.*, 151; Is. 26. 2 the nation which keepeth the *t.*; 42. 3 bring forth judgement unto *t.*; 59. 14 for *t.* is fallen in the street; Jer. 5. 1 any that seeketh the *t.*; Mt. 22. 16 teachest the way of God in *t.*, Mk. 12. 14; Jn. 8. 44 there is no *t.* in him; 14. 6 I am the way, the *t.*, and the life; 16. 13 the Spirit of *t.* will guide you into all *t.*; 18. 38 Pilate saith unto him, What is *t.*; 1 Cor. 13. 6 rejoiceth in the *t.*; 2 Cor. 13. 8 we can do nothing against the *t.*; Gal. 4. 16 am I become your enemy, because I tell you the *t.*; Eph. 4. 15 speaking the *t.* in love; 21 as the *t.* is in Jesus; 1 Jn. 3. 18 let us not love in tongue, but in *t.*; + 1 K. 17. 24; Ps. 43. 3; Mal. 2. 6; Gal. 3. 1; Eph. 1. 13; 5. 9; 2 Jn. 2.

TRY, 2 S. 22. 31 the word of the Lord is *t.*, Ps. 18. 30; 1 Ch. 29. 17 I know that thou *t.* the heart; Ps. 66. 10 thou hast *t.* us, as silver is *t.*; Is. 28. 16 I lay in Zion a *t.* stone; Jer. 17. 10 I the Lord search the heart, I *t.* the reins; Jas. 1. 12 when he is *t.*, he shall receive the crown; 1 Jn. 4. 1 *t.* the spirits + Ps. 11. 4; Rev. 2. 2.

TRYING (*n.*), Jas. 1. 3.

TUMULT, Mt. 27. 24; Mk. 5. 38; 2 Cor. 6. 5; 12. 20.

TURN (*v.*), Jos. 7. 8 what shall I say, when Israel *t.* their backs; Ju. 4. 18 *t.* in, my lord; 1 S. 15. 11 Saul is *t.* back from following me; 1 K. 11. 3 his wives *t.* away his heart, 4; 2 K. 19. 28 *t.* thee back by the way thou camest, Is. 37. 29; Ps. 44. 18 our heart is not *t.* back from thy way; 78. 9 children of Ephraim being armed *t.* back in the day of battle; 80. 3 *t.* us again, O God, 7, 19; 85. 4; Is. 5. 25 for all this his anger is not *t.* away, 9. 12, 17, 21; 10. 4; 53. 6 we have *t.* every one to his own way; Jer. 31. 18 *t.* thou me, and I shall be *t.*, Lam. 5. 21; Ez. 18. 27 when the wicked man *t.* away, 28; 33. 12; Dan. 12. 3 they that *t.* many to righteousness; Joel 2. 13 rend your heart, and *t.* unto the Lord; Mk. 13. 16 not *t.* back to take up his garment; Ac. 26. 18 to *t.* them from darkness to light; 2 Cor. 3. 16 nevertheless, when it shall *t.* to the Lord; 2 Tim. 1. 15 all they which are in Asia be *t.* away from me; Jas. 3. 3 we *t.* about their whole body; 2 Pet. 2. 21 to *t.* from the holy commandment + Gen. 27. 45; Nu. 25. 11; Rt. 1. 11; Ps. 60. 1; 78. 38; Hos. 14. 4; Lk. 10. 6; Ac. 19. 26; 2 Tim. 4. 4.

TWELVE, Lk. 2. 42 when Jesus was *t.* years old; Jn. 11. 9 are there not *t.* hours in the day + Mk. 5. 42; Lk. 8. 42.

TWIGS, Ez. 17. 4, 22.

TWILIGHT, 2 K. 7. 5; Job 3. 9; Ez. 12. 6.

TWINKLING, 1 Cor. 15. 52.

TWINS, Gen. 25. 24; Song 4. 5.

TWOFOLD, Mt. 23. 15.

UNBELIEF, Mt. 17. 20 because of your *u.*; Mk. 9. 24 help thou mine *u.*; Ro. 11. 20 because of *u.* they were broken off + 1 Tim. 1. 13.

UNBELIEVERS, Lk. 12. 46; 1 Cor. 6. 6.

UNBELIEVING, Ac. 14. 2 the *u.* Jews stirred up the Gentiles + 1 Cor. 7. 14.

UNBLAMEABLE, Col. 1. 22; 1 Thes. 3. 13.

UNBLAMEABLY, 1 Thes. 2. 10.

UNCERTAIN, 1 Cor. 14. 8 if the trumpet give an *u.* sound + 1 Tim. 6. 17.

UNCERTAINLY, 1 Cor. 9. 26.

UNCHANGEABLE, Heb. 7. 24.

UNCIRCUMCISED, Gen. 17. 14 the *u.* man child shall be cut off; Ex. 6. 12 who am of *u.* lips, 30; 12. 48 for no *u.* person shall eat thereof; 1 S. 17. 26 who is this *u.* Philistine, 36; Ac. 7. 51 ye *u.* in heart and ears; 11. 3 wentest in to men *u.* + 2 S. 1. 20.

UNCIRCUMCISION, Ro. 3. 30 which shall justify the *u.* through faith; Gal. 2. 7 the gospel of the *u.* was committed unto me + Eph. 2. 11; Col. 2. 13.

UNCLE, 1 S. 10. 14; Am. 6. 10.

UNCLEAN, Lev. 10. 10 put a difference between *u.* and clean, 11. 47; 13. 45 shall cry, *U.*, *u.*; Is. 35. 8 the *u.* shall not pass over it; Mt. 10. 1 he gave them power against *u.* spirits, Mk. 6. 7; Mt. 12. 43 when the *u.* spirit is gone out of a man, Lk. 11. 24; Mk. 3. 11 *u.* spirits, when they saw him, cried; 7. 25 whose daughter had an *u.* spirit; Ac. 5. 16 them which were vexed with *u.* spirits, 8. 7 + Mk. 3. 30; 1 Cor. 7. 14; Eph. 5. 5.

UNCLEANNESS, Ro. 1. 24 God also gave them up to *u.*; 6. 19 yielded your members servants to *u.*; 1 Thes. 4. 7 God hath not called us unto *u.* + Gal. 5. 19; Eph. 5. 3; Col. 3. 5.

UNCLOTHED, 2 Cor. 5. 4.

UNCONDEMNED, Ac. 16. 37; 22. 25.

UNCORRUPTNESS, Tit. 2. 7.

UNCOVER, 2 S. 6. 20 who *u.* himself as the vain fellows; 1 Cor. 11. 13 is it comely that a woman pray unto God *u.* + Lev. 21. 10.

UNDEFILED, Ps. 119. 1 blessed are the *u.* in the way; Heb. 7. 26 an high priest who is holy, harmless, *u.* + 1 Pet. 1. 4.

UNDERSTAND, 1 K. 3. 9 give thy servant an *u.* heart; Ps. 119. 100 I *u.* more than the ancients; Is. 6. 10 lest they *u.* with their heart, Mt. 13. 15; Mk. 4. 12; Lk. 8. 10; Jn. 12. 40; Ac. 28. 27; Jer. 9. 12 who is the wise man that may *u.*, Hos. 14. 9; Mt. 24. 15 whoso readeth, let him *u.*, Mk. 13. 14; 9. 32 they *u.* not that saying, Lk. 2. 50; 9. 45; 18. 34; Jn. 8. 27; 10. 6; 12. 16; Mk. 14. 68 I know not, neither *u.* I what thou sayest; Ro. 3. 11 there is none that *u.*; 15. 21 they that have not heard shall *u.*; 1 Tim. 1. 7 *u.* neither what they say + Ps. 73. 17; 94. 8; Dan. 12. 10; Ac. 7. 25.

UNDERSTANDING (*n.*), Job 28. 28 to depart from evil is *u.*; Pro. 1. 2 to perceive the words of *u.*; 3. 5 lean not unto thine own *u.*; Mt. 15. 16 are ye also yet without *u.*, Mk. 7. 18; Lk. 1. 3 to me also, having had perfect *u.* of all things; 24. 45 then opened he their *u.*; 1 Cor. 1. 19 bring to nothing the *u.* of the prudent; 2 Tim. 2. 7 the Lord give thee *u.* in all things + Is. 40. 14; Mk. 12. 33; Eph. 4. 18.

UNDERTAKE, Is. 38. 14 *u.* for me + Est. 9. 23.

UNDO, Is. 6. 5 woe is me, for I am *u.*; 58. 6 to *u.* the heavy burdens + Mt. 23. 23; Lk. 11. 42.

UNEQUALLY, 2 Cor. 6. 14.

UNFAITHFUL, Pro. 25. 19.

UNFAITHFULLY, Ps. 78. 57.

UNFEIGNED, 1 Pet. 1. 22 *u.* love of the brethren + 2 Tim. 1. 5.

UNFRUITFUL, 1 Cor. 14. 14 my understanding is *u.* + Mt. 13. 22; Eph. 5. 11.

UNGODLY, 1 Tim. 1. 9 the law is for the *u.*; 1 Pet. 4. 18 where shall the *u.* and the sinner appear + Ps. 73. 12; Jud. 4.

UNGODLINESS, Tit. 2. 12 that denying *u.* and worldly lusts + Ro. 1. 18.

UNHOLY, Lev. 10. 10; 1 Tim. 1. 9; 2 Tim. 3. 2; Heb. 10. 29.

UNITE, Gen. 49. 6; Ps. 86. 11.

UNITY, Eph. 4. 3 *u.* of the Spirit.

UNJUST, Lk. 18. 6 hear what the *u.* judge saith; Rev. 22. 11 he that is *u.*, let him be *u.* still + Lk. 16. 10; 1 Cor. 6. 1.

UNJUSTLY, Ps. 82. 2; Is. 26. 10.

UNKNOWN, Ac. 17. 23 to the *u.* God; 2 Cor. 6. 9 as *u.*, and yet well known; Gal. 1. 22 was *u.* by face unto the churches.

UNLADE, Ac. 21. 3.

UNLAWFUL, Ac. 10. 28; 2 Pet. 2. 8.

UNLEARNED, Ac. 4. 13 perceived that they were *u.*; 1 Cor. 14. 16 he that occupieth the room of the *u.* + 2 Pet. 3. 16.

UNLEAVENED, Ex. 12. 39 they baked *u.* cakes; 1 Cor. 5. 7 that ye may be a new lump, as ye are *u.* + Nu. 6. 19; Jos. 5. 11.

UNLOOSE, Mk. 1. 7; Lk. 3. 16; Jn. 1. 27.

UNMARRIED, 1 Cor. 7. 32.

UNMERCIFUL, Ro. 1. 31.

UNMINDFUL, Dt. 32. 18.

UNMOVEABLE, 1 Cor. 15. 58 my brethren, be ye stedfast, *u.* + Ac. 27. 41.

UNPREPARED, 2 Cor. 9. 4.

UNPROFITABLE, Mt. 25. 30 cast ye the *u.* servant into outer darkness; Lk. 17. 10 we are *u.* servants + Phn. 11.

UNPUNISHED, Pro. 11. 21; 16. 5; Jer. 49. 12.

UNQUENCHABLE, Mt. 3. 12; Lk. 3. 17.

UNREASONABLE, Ac. 25. 27; 2 Thes. 3. 2.

UNREBUKEABLE, 1 Tim. 6. 14.

UNREPROVEABLE, Col. 1. 22.

UNRIGHTEOUS, Ps. 71. 4 deliver me out of the hand of the *u.*; Is. 55. 7 let the wicked forsake his way, and the *u.* man his thoughts + Ro. 3. 5; 1 Cor. 6. 9.

UNRIGHTEOUSNESS, Ps. 92. 15 there is no *u.* in him, Jn. 7. 18; Ro. 3. 5 if our *u.* commend the righteousness of God; 9. 14 is there *u.* with God + Ro. 1. 18; 2 Pet. 2. 13.

UNRULY, 1 Thes. 5. 14 warn them that are *u.*; Tit. 1. 6 children, not accused of riot, or *u.* + Jas. 3. 8.

UNSEARCHABLE, Ro. 11. 33 how *u.* are his judgements; Eph. 3. 8 the *u.* riches of Christ + Ps. 145. 3.

UNSEEMLY, Ro. 1. 27; 1 Cor. 13. 5.

UNSKILFUL, Heb. 5. 13.

UNSPEAKABLE, 2 Cor. 9. 15 thanks be unto God for his *u.* gift; 1 Pet. 1. 8 ye rejoice with joy *u.* + 2 Cor. 12. 4.

UNSPOTTED, Jas. 1. 27.

UNSTABLE, Gen. 49. 4 *u.* as water, thou shalt not excel + 2 Pet. 2. 14; 3. 16.

UNSTOPPED, Is. 35. 5.

UNTEMPERED, Ez. 13. 10.

UNTHANKFUL, Lk. 6. 35 he is kind unto the *u.* + 2 Tim. 3. 2.

UNTIMELY, Ps. 58. 8; Rev. 6. 13.

UNWALLED, Dt. 3. 5; Est. 9. 19; Ez. 38. 11.

UNWASHEN, Mt. 15. 20 to eat with *u.* hands, Mk. 7. 2, 5.

UNWISE, Dt. 32. 6; Hos. 13. 13; Eph. 5. 17.

UNWORTHILY, 1 Cor. 11. 27.

UNWORTHY, Ac. 13. 46 ye judge yourselves *u.* of everlasting life + 1 Cor. 6. 2.

UPBRAID, Mt. 11. 20 then began he to *u.* the cities; Mk. 16. 14 *u.* them with their unbelief; Jas. 1. 5 and *u.* not.

UPHOLD, Ps. 37. 24 for the Lord *u.* him with his hand; Is. 63. 5 I wondered that there was none to *u.*; Heb. 1. 3 *u.* all things by the word of his power + Is. 42. 1.

UPPER, Mk. 14. 15 he will shew you a large *u.* room, Lk. 22. 12; Ac. 1. 13 they went up into an *u.* room + Ac. 19. 1.

UPPERMOST, Mt. 23. 6 and love the *u.* rooms at feasts, Mk. 12. 39; Lk. 11. 43.

UPRIGHT, Ps. 11. 7 his countenance doth behold the *u.*; Ecc. 7. 29 God hath made man *u.* + Is. 26. 7.

UPRIGHTLY, Ps. 15. 2; Is. 33. 15; Gal. 2. 14.

UPRIGHTNESS, 1 Ch. 29. 17 thou hast pleasure in *u.*; Is. 57. 2 each one walking in his *u.* + Is. 26. 10.

UPRISING, Ps. 139. 2.

UPROAR, Mt. 26. 5 lest there be an *u.*, Mk. 14. 2; Ac. 19. 40 to be called in question for this day's *u.* + Ac. 17. 5; 21. 31.

UPSIDE, Ps. 146. 9; Is. 24. 1; Ac. 17. 6.

UPWARD, Ecc. 3. 21; Is. 38. 14.

URGE, 2 K. 2. 17 they *u.* him till he was ashamed; Lk. 11. 53 the scribes and the Pharisees began to *u.* him + Ju. 16. 16.

URGENT, Ex. 12. 33; Dan. 3. 22.

URIM, Ex. 28. 30 put in the breastplate of judgement, the *U.* and the Thummim, Lev. 8. 8; Dt. 33. 8 let thy *U.* be with thy holy one + Nu. 27. 21; 1 S. 28. 6; Ezr. 2. 63.

USE (*n.*), 2 Tim. 2. 21 a vessel meet for the master's *u.* + Tit. 3. 14.

USE (*v.*), 1 Cor. 7. 31 they that *u.* this world as not abusing it; 9. 12 we have not *u.* this power + 1 Tim. 1. 8; 1 Pet. 2. 16.

USING (*n.*), Col. 2. 22 which all are to perish with the *u.*

USURER, Ex. 22. 25.

USURP, 1 Tim. 2. 12.

UTTER (*v.*), 2 S. 22. 14 the most High *u.* his voice, Ps. 46. 6; 106. 2 who can *u.* the mighty acts of the Lord; Jer. 25. 30 shall *u.* his voice from his holy habitation, Joel 2. 11; 3. 16; Am. 1. 2; 2 Cor. 12. 4 which it is not lawful for a man to *u.* + Jos. 2. 14.

UTTERANCE, Ac. 2. 4 as the Spirit gave them *u.*; 1 Cor. 1. 5 enriched by him in all *u.*, 2 Cor. 8. 7; Eph. 6. 19 that *u.* may be given unto me, Col. 4. 3.

UTTERLY, Ps. 89. 33 my lovingkindness will I not *u.* take from him; 1 Cor. 6. 7 there is *u.* a fault among you; 2 Pet. 2. 12 shall *u.* perish in their own corruption + Dt. 7. 2.

VAIL, Ex. 34. 33 Moses put a *v.* on his face, 35; 2 Cor. 3. 13; Ex. 36. 35 he made a *v.* of blue, 2 Ch. 3. 14; Mt. 27. 51 the *v.* of the temple was rent in twain, Mk. 15. 38; Lk. 23. 45; 2 Cor. 3. 15 unto this day the *v.* is upon their heart + Is. 25. 7.

VAIN, Ex. 20. 7 thou shalt not take the name of the Lord thy God in *v.*, Dt. 5. 11; Ps. 2. 1 the people imagine a *v.* thing, Ac. 4. 25; Ps. 26. 4 I have not sat with *v.* persons; 60. 11 *v.* is the help of man, 108. 12; Is. 65. 23 they shall not labour in *v.*; 1 Cor. 15. 14 then is our preaching *v.*, and your faith is also *v.*, 17; Gal. 2. 2 lest by any means I should run in *v.*, Ph. 2. 16; Gal. 3. 4 have ye suffered so many things in *v.* + Ps. 139. 20; 1 Cor. 15. 10; Jas. 4. 5.

VAIN GLORY, Gal. 5. 26; Ph. 2. 3.

VALE, Jos. 10. 40 Joshua smote all the country of the *v.* + Gen. 14. 3; 37. 14.

VALIANT, 1 Ch. 11. 26 the *v.* men of the armies were Asahel; Heb. 11. 34 waxed *v.* in fight + 1 S. 14. 52; 26. 15.

VALIANTLY, Ps. 60. 12 through God we shall do *v.*, 108. 13 + Nu. 24. 18.

VALLEY, Ju. 1. 19 could not drive out the inhabitants of the *v.*; Ps. 23. 4 though I walk through the *v.* of the shadow of death; Is. 40. 4 every *v.* shall be exalted, Lk. 3. 5; Jer. 7. 32 *v.* of the son of Hinnom, 19. 6 + Nu. 24. 6; 1 K. 20. 28; Joel 3. 2.

VALOUR, Ju. 6. 12; 11. 1.

VALUE (*n.*), Job 13. 4; Mt. 10. 31; Lk. 12. 7.

VALUE (*v.*), Mt. 27. 9 the price of him that was *v.* + Job 28. 16.

VANISH, Is. 51. 6 the heavens shall *v.* away like smoke; Lk. 24. 31 and he *v.* out of their sight; 1 Cor. 13. 8 whether there be knowledge, it shall *v.* away; Heb. 8. 13 old, is ready to *v.* away + Job 6. 17.

VANITY, Ps. 39. 5 every man at his best state is altogether *v.*; Ecc. 1. 2 *v.* of *v.*, all is *v.*, 14; 3. 19; 11. 8, 10; 12. 8; Ac. 14. 15 that ye should turn from these *v.*; Ro. 8. 20 the creature was made subject to *v.* + Ps. 24. 4; 119. 37; Eph. 4. 17.

VAPOUR, Jas. 4. 14 what is your life? it is even a *v.* + Ps. 135. 7; 148. 8; Ac. 2. 19.

VARIABLENESS, Jas. 1. 17.

VARIANCE, Mt. 10. 35 I am come to set a man at *v.* against his father + Gal. 5. 20.

VEHEMENTLY, Mk. 14. 31 Peter spake the more *v.* + Lk. 6. 48; 11. 53; 23. 10.

VEIL, see **VAIL**.

VEIN, Job 28. 1.

VENGEANCE, Dt. 32. 35 to me belongeth *v.* and recompence, Ps. 94. 1; Ro. 12. 19; Heb. 10. 30; Is. 35. 4 your God will come with *v.*; 63. 4 the day of *v.* is in mine heart; Ac. 28. 4 whom *v.* suffereth not to live + Ro. 3. 5; Jud. 7.

VENOM, Dt. 32. 33.

VENOMOUS, Ac. 28. 4.

VERIFIED, Gen. 42. 20; 1 K. 8. 26; 2 Ch. 6. 17.

VERMILION, Jer. 22. 14; Ez. 23. 14.

VESSEL, 2 K. 4. 3 go borrow thee *v.*; Ps. 31. 12 I am like a broken *v.*; Ro. 9. 22 the *v.* of wrath; 23 the *v.* of mercy; 1 Thes. 4. 4 to possess his *v.* in sanctification; 2 Tim. 2. 21 a *v.* unto honour.

VESTMENTS, 2 K. 10. 22.

VESTRY, 2 K. 10. 22.

VESTURE, Ps. 22. 18 they cast lots upon my *v.*, Mt. 27. 35; Jn. 19. 24; Ps. 102. 26 as a *v.* shalt thou change them, Heb. 1. 12; Rev. 19. 13 clothed with a *v.* dipped in blood.

VEX, Ac. 12. 1 to *v.* certain of the church; 2 Pet. 2. 8 *v.* his righteous soul + 2 S. 12. 18.

VEXATION, Ecc. 1. 14 vanity and *v.* of spirit, 2. 11, 17 + Is. 9. 1.

VIAL, Rev. 5. 8 golden *v.* full of odours; 15. 7 gave unto the seven angels seven golden *v.* + 1 S. 10. 1.

VICTORY, 1 Ch. 29. 11 thine, O Lord, is the *v.*; Ps. 98. 1 his holy arm hath gotten him the *v.*; Mt. 12. 20 till he send forth judgement unto *v.*; 1 Cor. 15. 57 thanks be to God, which giveth us the *v.*; 1 Jn. 5. 4 this is the *v.*, even our faith + 2 S. 19. 2.

VICTUAL, Mt. 14. 15 may go into the villages and buy *v.*, Lk. 9. 12 + 1 K. 4. 7.

VIEW, Jos. 2. 1 go, *v.* the land; 7. 2 *v.* the country; 2 K. 2. 7 the sons of the prophets stood to *v.*, 15.

VIGILANT, 1 Pet. 5. 8 be sober, be *v.* + 1 Tim. 3. 2.

VILE, 1 S. 3. 13 his sons made themselves *v.*; 2 S. 6. 22 I will yet be more *v.* than thus; Jas. 2. 2 there come in a poor man in *v.* raiment + Ro. 1. 26.

VILELY, 2 S. 1. 21.

VILLAGE, Mt. 21. 2 go into the *v.* over against you, Mk. 11. 2; Lk. 19. 30; 24. 13 two of them went that same day to a *v.* + Mt. 14. 15.

VILLANY, Is. 32. 6; Jer. 29. 23.

VINEDRESSERS, 2 K. 25. 12; Is. 61. 5; Jer. 52. 16.

VINEGAR, Ps. 69. 21 they gave me *v.* to drink, Mt. 27. 34; 48 they took a spunge, and filled it with *v.*, Mk. 15. 36; Lk. 23. 36; Jn. 19. 29, 30 + Nu. 6. 3.

VINEYARD, 1 K. 21. 1 Naboth had a *v.*; Ps. 80. 15 the *v.* which thy right hand hath planted; Is. 5. 1 my wellbeloved hath a *v.*; Mt. 21. 33 a certain householder planted a *v.*, Mk. 12. 1; Lk. 20. 9; 1 Cor. 9. 7 who planteth a *v.*, and eateth not + Nu. 16. 14; Is. 1. 8; Mt. 21. 28.

VINTAGE, Lev. 26. 5; Is. 32. 10.

VIOLENCE, Gen. 6. 11 the earth was filled with *v.*, 13; Is. 53. 9 because he had done no *v.*; Mt. 11. 12 the kingdom of heaven suffereth *v.*; Lk. 3. 14 do *v.* to no man + Is. 60. 18; Ac. 21. 35.

VIOLENT, Ps. 140. 11 evil shall hunt the *v.* man + 2 S. 22. 49; Ps. 18. 48; 140. 1.

VIRGIN, 1 K. 1. 2 let there be sought for the king a young *v.*; Is. 7. 14 a *v.* shall conceive, Mt. 1. 23; 25. 1 ten *v.* which took their lamps; Lk. 1. 27 to a *v.* espoused to a man whose name was Joseph; 1 Cor. 7. 25 concerning *v.*, I have no commandment + Ps. 45. 14; Rev. 14. 4.

VIRGINITY, Lk. 2. 36 Anna lived with her husband seven years from her *v.* + Lev. 21. 13; Ju. 11. 37.

VIRTUE, Mk. 5. 30 *v.* had gone out of him, Lk. 6. 19; 8. 46; 2 Pet. 1. 5 add to your faith *v.* + Ph. 4. 8.

VIRTUOUS, Pro. 31. 10 who can find a *v.* woman + Rt. 3. 11; Pro. 12. 4.

VISAGE, Is. 52. 14 his *v.* was so marred more than any man + Dan. 3. 19.

VISIBLE, Col. 1. 16.

VISION, Nu. 24. 4 which saw the *v.* of the Almighty, 16; Is. 1. 1 the *v.* of Isaiah; 22. 1 the burden of the valley of *v.*, 5; Ez. 13. 7 have ye not seen a vain *v.*; Joel 2. 28 your young men shall see *v.*, Ac. 2. 17; Hab. 2. 3 the *v.* is yet for an appointed time; Ac. 10. 3 Cornelius saw in a *v.* an angel; 12. 9 thought he saw a *v.*; 16. 9 a *v.* appeared to Paul in the night, 18. 9; 2 Cor. 12. 1 I will come to *v.* and revelations + 2 Ch. 9. 29; Ez. 12. 22; Ob. 1; Na. 1. 1; Mt. 17. 9.

VISIT, Gen. 50. 24 God will surely *v.* you, 25; Ex. 13. 19; 20. 5 *v.* the iniquity of the fathers upon the children, 34. 7; Nu. 14. 18; Dt. 5. 9; Ps. 8. 4 the son of man, that thou *v.* him, Heb. 2. 6; Is. 24. 22 after many days shall they be *v.*; Jer. 5. 9 shall I not *v.* for these things, 29; 9. 9; Lk. 1. 68 he hath *v.* and redeemed his people, 7. 16; Ac. 15. 14 declared how God did *v.* the Gentiles + Gen. 21. 1; 1 S. 2. 21; Ps. 65. 9.

VISITATION, Nu. 16. 29 if they be visited after the *v.* of all men; Lk. 19. 44 thou knewest not the time of thy *v.*; 1 Pet. 2. 12 may glorify God in the day of *v.* + Hos. 9. 7.

VOICE, Gen. 27. 22 the *v.* is Jacob's *v.*; Jos. 10. 14 the Lord hearkened unto the *v.* of a man; 1 S. 12. 1 I have hearkened unto your *v.* in all that ye said; 24. 16 is this thy *v.*, my son David, 26. 17; Ps. 29. 3 the *v.* of the Lord is upon the waters; Is. 40. 3 the *v.* of him that crieth in the wilderness, Mt. 3. 3; Mk. 1. 3; Lk. 3. 4; Jn. 1. 23; Is. 42. 2 nor cause his *v.* to be heard in the street, Mt. 12. 19; Jer. 31. 15 a *v.* was heard in Ramah, Mt. 2. 18; Ez. 43. 2 his *v.* was like a noise of many waters, Rev. 1. 15; Mt. 3. 17 a *v.* from heaven, Mk. 1. 11; Lk. 3. 22; Jn. 12. 28; 5. 25 the dead shall hear the *v.* of the Son of God, 28; 10. 4 the sheep follow him, for they know his *v.*; Ac. 12. 14 she knew Peter's *v.*; 22 it is the *v.* of a god, and not of a man; 26. 10 I gave my *v.* against them; 1 Cor. 14. 10 there are so many kinds of *v.* in the world; Gal. 4. 20 I desire now to change my *v.*; 2 Pet. 1. 17 there came such a *v.* from the excellent glory; Rev. 4. 5 out of the throne proceeded *v.*, 16. 18 + Dt. 4. 36; 2 S. 22. 7; 2 K. 4. 31; Ez. 1. 24; Dan. 4. 31; Ac. 24. 21; Rev. 16. 17.

VOID, Is. 55. 11 my word shall not return unto me *v.*; Ro. 3. 31 do we then make *v.* the law through faith + Ps. 119. 126.

VOLUME, Ps. 40. 7; Heb. 10. 7.

VOLUNTARY, Lev. 1. 3; Col. 2. 18.

VOMIT (*n.*), Pro. 26. 11; 2 Pet. 2. 22.

VOMIT (*v.*), Lev. 18. 25; Jon. 2. 10.

VOW (*n.*), Lev. 27. 2 when a man shall make a singular *v.*; Nu. 30. 2 if a man vow a *v.*; 1 S. 1. 11 Hannah vowed a *v.*; 2 S. 15. 7 let me go and pay my *v.*; Ps. 22. 25 I will pay my *v.*, 66. 13; 116. 14, 18; 65. 1 unto thee shall the *v.* be performed; Ac. 18. 18 for he had a *v.*; 21. 23 four men which have a *v.* on them + Ju. 11. 30; Ps. 61. 5; Ecc. 5. 4.

VOW (*v.*), Gen. 28. 20 Jacob *v.* a vow, 31. 13 + Ps. 76. 11.

VOYAGE, Ac. 27. 10.

WAFER, Ex. 16. 31; 29. 2; Lev. 2. 4; Nu. 6. 15.

WAG, Mt. 27. 39 revlled him, *w.* their heads, Mk. 15. 29 + Jer. 18. 16; Zep. 2. 15.

WAGES, Gen. 30. 28 appoint me thy *w.*; Lev. 19. 13 the *w.* of him that is hired shall not abide with thee all night; Lk. 3. 14 be content with your *w.*; Ro. 6. 23 the *w.* of sin is death; 2 Pet. 2. 15 Balaam loved the *w.* of unrighteousness + Jn. 4. 36; 2 Cor. 11. 8.

WAGGON, Gen. 45. 27 Jacob saw the *w.* which Joseph had sent + Nu. 7. 3; Ez. 23. 24.

WAIL, Rev. 1. 7 all kindreds of the earth shall *w.* + Mk. 5. 38; Rev. 18. 15.

WAILING (*n.*), Jer. 9. 19; Mt. 13. 42.

WAIT, Gen. 49. 18 I have *w.* for thy salvation; Ps. 25. 3 let none that *w.* on thee be ashamed, 69. 6; 62. 1 my soul *w.* upon God, 130. 6; 104. 27 these *w.* all upon thee, 145. 15; Is. 26. 8 in the way of thy judgements have we *w.* for thee; 30. 18 therefore will the Lord *w.* that he may be gracious; Mk. 15. 43 which also *w.* for the kingdom of God, Lk. 23. 51; 12. 36 like unto men that *w.* for their Lord; Ro. 8. 25 then do we with patience *w.* for it; Jas. 5. 7 the husbandman *w.* for the precious fruit + Dan. 12. 12; Ac. 17. 16; Gal. 5. 5.

WAKE, Zec. 4. 1; 1 Thes. 5. 10.

WAKEN, Is. 50. 4; Joel 3. 12.

WALK, Gen. 3. 8 they heard the voice of the Lord *w.* in the garden; 5. 24 Enoch *w.* with God, and he was not, 22; Dt. 6. 7 shalt talk of them when thou *w.*, 11. 19; Job 1. 7 from *w.* up and down in the earth, 2. 2; Ps. 1. 1 blessed is the man that *w.* not in the counsel of the ungodly; 78. 10 they refused to *w.* in his law; 86. 11 I will *w.* in thy truth; Is. 2. 3 we will *w.* in his paths, Mic. 4. 2; Is. 40. 31 they that wait upon the Lord shall *w.*, and not faint; Mic. 4. 5 we will *w.* in the name of the Lord our God; Mt. 9. 5 or to say, Arise, and *w.*, Mk. 2. 9; Lk. 5. 23; Jn. 5. 8, 11, 12; Ac. 3. 6; Mt. 14. 25 Jesus went unto them, *w.* on the sea, Mk. 6. 48; Lk. 1. 6 *w.* in all the commandments; 13. 33 I must *w.* to day and to morrow; Jn. 6. 66 many disciples *w.* no more with him; 12. 35 *w.* while ye have the light; Ac. 9. 31 *w.* in the fear of the Lord; 14. 16 suffered all nations to *w.* in their own ways; Ro. 8. 1 who *w.* not after the flesh; Eph. 2. 2 wherein in time past ye *w.*, Col. 3. 7; Eph. 5. 2 *w.* in love; Ph. 3. 18 many *w.* of whom I have told you often; 1 Jn. 2. 6 ought himself also so to *w.* even as he *w.* + 1 S. 12. 2; Ps. 73. 9; 81. 13; Ac. 3. 8; Eph. 2. 10; Col. 2. 6; 1 Thes. 4. 1; 1 Jn. 1. 7; 2 Jn. 6.

WALL, Gen. 49. 22 whose branches run over the *w.*; Ex. 14. 22 the waters were a *w.* unto them; Jos. 2. 15 her house was upon the town *w.*; 6. 5 the *w.* of the city shall fall down flat, 20; 2 S. 22. 30 have I leaped over a *w.*, Ps. 18. 29; Neh. 6. 15 so the *w.* was finished; Is. 60. 18 call thy *w.* Salvation; Hab. 2. 11 the stone shall cry out of the *w.*; Heb. 11. 30 by faith the *w.* of Jericho fell down + 1 S. 25. 16; Ps. 62. 3; Ez. 13. 12.

WALLED, Nu. 13. 28 cities *w.* and very great, Dt. 1. 28 + Lev. 25. 29.

WALLOW, 2 S. 20. 12; Mk. 9. 20.

WALLOWING (*n.*), 2 Pet. 2. 22.

WANDER, Nu. 14. 33 shall *w.* in the wilderness forty years, 32. 13; Ps. 107. 40; 107. 4 they *w.* in the wilderness, Is. 16. 8; Heb. 11. 38 they *w.* in deserts + Ps. 55. 7; Ez. 34. 6.

WANDERERS, Jer. 48. 12; Hos. 9. 17.

WANDERING (*n.*), Ps. 56. 8; Ecc. 6. 9.

WANT (*n.*), Ps. 34. 9 there is no *w.* to them that fear him; Mk. 12. 44 she of her *w.* did cast in all that she had; Lk. 15. 14 he began to be in *w.*; Ph. 4. 11 not that I speak in respect of *w.* + 2 Cor. 8. 14.

WANT (*v.*), Ps. 23. 1 the Lord is my shepherd, I shall not *w.*; Dan. 5. 27 weighed in the balances, and art found *w.* + Jas. 1. 4.

WANTON, 1 Tim. 5. 11; Jas. 5. 5.

WAR (*n.*), Ex. 15. 3 the Lord is a man of *w.*; 2 S. 1. 27 how are the weapons of *w.* perished; 1 Ch. 22. 8 hast made great *w.*: thou shalt not build; Ps. 55. 21 but *w.* was in his heart; 68. 30 scatter thou the people that delight in *w.*; Is. 2. 4 neither shall they learn *w.* any more, Mic. 4. 3; Mt. 24. 6 ye shall hear of *w.* and rumours of *w.*, Mk. 13. 7; Lk. 21. 9; 14. 31 what king going to make *w.*; Rev. 12. 7 there was *w.* in heaven + Ps. 46. 9; 120. 7; Rev. 19. 11.

WAR (*v.*), 2 S. 22. 35 teacheth my hands to *w.*, Ps. 18. 34; 144. 1; 2 Cor. 10. 3 do not *w.* after the flesh; 1 Pet. 2. 11 lusts which *w.* against the soul + Jas. 4. 2.

WARD, Gen. 42. 17 put them all into *w.* three days; Ac. 12. 10 when they were past the first and second *w.* + Neh. 12. 24; 13. 30.

WARDROBE, 2 K. 22. 14; 2 Ch. 34. 22.

WARFARE, Is. 40. 2 her *w.* is accomplished + 1 Tim. 1. 18.

WARM (*adj.*), 2 K. 4. 34; Ecc. 4. 11.

WARM (*v.*), Mk. 14. 54 Peter *w.* himself, 67; Jn. 18. 18, 25; Jas. 2. 16 be ye *w.* and filled + Is. 44. 16.

WARN, Ez. 3. 18 nor speakest to *w.* the wicked, 33. 8; Mt. 2. 12 Joseph being *w.* of God in a dream, 22; 3. 7 who hath *w.* you to flee from the wrath to come, Lk. 3. 7; 1 Cor. 4. 14 as my beloved sons I *w.* you.

WARNING (*n.*), Ez. 3. 17; 33. 4, 5.

WARP, Lev. 13. 48.

WARRIOR, 1 K. 12. 21; 2 Ch. 11. 1; Is. 9. 5.

WASH, 2 K. 5. 10 go and *w.* in Jordan seven times; Ps. 26. 6 I will *w.* mine hands in innocency, 73. 13; 51. 2 *w.* me throughly from mine iniquity; Is. 1. 16 *w.* you, make you clean; Mt. 15. 2 they *w.* not their hands when they eat, Mk. 7. 3; Mt. 27. 24 Pilate took water and *w.* his hands; Jn. 9. 7 go, *w.* in the pool of Siloam, 11; Ac. 22. 16 be baptized, and *w.* away thy sins; 1 Cor. 6. 11 but ye are *w.*, but ye are sanctified; Rev. 1. 5 that *w.* us from our sins in his own blood; 7. 14 have *w.* their robes + Gen. 49. 11; 1 K. 22. 38; 1 Tim. 5. 10.

WASHING (*n.*), Mk. 7. 4 as the *w.* of cups, and pots, and tables, 8; Eph. 5. 26 cleanse it with the *w.* of water + Heb. 9. 10.

WASTE (*n.*), Is. 61. 4 they shall build the old *w.*; Mt. 26. 8 to what purpose is this *w.*, Mk. 14. 4 + Jer. 49. 13.

WASTE (*adj.*), Dt. 32. 10 he found him in the *w.* wilderness; Hag. 1. 9 because of mine house that is *w.* + Is. 24. 1.

WASTE (*v.*), 1 K. 17. 14 the barrel of meal shall not *w.*; Ps. 91. 6 nor for the destruction that *w.* at noonday; Lk. 16. 1 was accused that he had *w.* his goods + Ps. 137. 3; Gal. 1. 13.

WASTER, Pro. 18. 9; Is. 54. 16.

WATCH (*n.*), Ps. 141. 3 set a *w.*, O Lord, before my mouth; Hab. 2. 1 I will stand upon my *w.*, and will watch; Mt. 27. 65 ye have a *w.*, 66; Lk. 12. 38 if he shall come in the second *w.* + Mt. 28. 11.

WATCH (*v.*), Gen. 31. 49 the Lord *w.* between me and thee; Mt. 24. 42 *w.* therefore: for ye know not what hour, 25. 13; Mk. 13. 35; Lk. 21. 36; Ac. 20. 31; Mt. 26. 41 *w.* and pray, Mk. 13. 33; 14. 38; Col. 4. 2; Mk. 3. 2 they *w.* him, Lk. 6. 7; 14. 1; 20. 20; 12. 37 whom the lord when he cometh shall find *w.*; 1 Thes. 5. 6 let us *w.* and be sober, 1 Pet. 4. 7; 2 Tim. 4. 5 *w.* thou in all things; Rev. 16. 15 blessed is he that *w.* + Mt. 27. 36; Eph. 6. 18.

WATCHER, Jer. 4. 16; Dan. 4. 13.

WATCHFUL, Rev. 3. 2.

WATCHINGS, 2 Cor. 6. 5; 11. 27.

WATCHMAN, Ez. 3. 17 I have made thee a *w.*, 33. 7 + 2 S. 18. 25; Is. 62. 6.

WATCHTOWER, 2 Ch. 20. 24; Is. 21. 5.

WATER, Gen. 24. 43 give me, I pray thee, a little *w.*; Ex. 20. 4 the likeness of any thing that is in the *w.* under the earth; Nu. 5. 22 this *w.* that causeth the curse; 8. 7 sprinkle *w.* of purifying upon them; Jos. 4. 7 the *w.* of Jordan were cut off; 1 K. 18. 35 the *w.* ran round about the altar; 2 K. 2. 8 Elijah smote the *w.*; 3. 11 poured *w.* on the hands of Elijah; Ps. 69. 1 the *w.* are come in unto my soul, Jon. 2. 5; Ps. 77. 16 the *w.* saw thee, O God; 78. 20 he smote the rock, that the *w.* gushed out, 105. 41; 114. 8; Is. 48. 21; Ps. 109. 18 let it come into his bowels like *w.*; Is. 35. 6 in the wilderness shall *w.* break out, 43. 20; 44. 3 I will pour *w.* upon him that is thirsty; Ez. 43. 2 his voice was like a noise of many *w.*, Rev. 1. 15; 14. 2; 19. 6; Mt. 3. 11 I indeed baptize you with *w.*, Mk. 1. 8; Lk. 3. 16; Jn. 1. 26; Ac. 1. 5; Mt. 10. 42 whoso shall give a cup of cold *w.*, Mk. 9. 41; Lk. 7. 44 thou gavest me no *w.* for my feet; Jn. 5. 3 waiting for the moving of the *w.*; Ac. 10. 47 can any man forbid *w.*; Heb. 10. 22 our bodies washed with pure *w.*; 1 Jn. 5. 6 he that came by *w.* and blood; Rev. 16. 4 the third angel poured out his vial upon the *w.*; 21. 6 the fountain of the *w.* of life, 22. 17 + Ex. 15. 8; Nu. 24. 7; Job 22. 7; Ps. 78. 13; 106. 11; Zec. 14. 8; Ac. 8. 36; 2 Cor. 11. 26; Rev. 16. 12.

WATER (*v.*), Ps. 104. 13 he *w.* the hills from his chambers; Pro. 11. 25 he that *w.* shall be *w.* himself; 1 Cor. 3. 6 Apollos *w.*, but God gave + Is. 58. 11.

WATER BROOKS, Ps. 42. 1.

WATERCOURSE, 2 Ch. 32. 30; Job 38. 25; Is. 44. 4.

WATERFLOOD, Ps. 69. 15.

WATERPOT, Jn. 2. 6; 4. 28.

WATERSPOUTS, Ps. 42. 7.

WATERSPRINGS, Ps. 107. 33.

WAVE (*n.*), Ps. 93. 4 mightier than the mighty *w.*; Jer. 5. 22 though the *w.* thereof toss themselves + Mt. 8. 24.

WAVE (*v.*), Ex. 29. 24 *w.* them for a wave offering; Lev. 23. 11 he shall *w.* the sheaf + Nu. 5. 25.

WAVER, Heb. 10. 23 hold fast the profession of our faith without *w.*; Jas. 1. 6 he that *w.* is like a wave of the sea.

WAX, Ps. 22. 14 my heart is like *w.* + Ps. 68. 2.

WAY, Gen. 24. 48 which had led me in the right *w.*; Dt. 8. 6 thou shalt keep the commandments of the Lord, to walk in his *w.*, 26. 17; 28. 9; 30. 16; 1 K. 2. 3; Dt. 32. 4 all his *w.* are judgement, Dan. 4. 37; 1 S. 12.

23 I will teach you the good and the right *w.*; 2 S. 22. 31 his *w.* is perfect, Ps. 18. 30; 2 K. 6. 19 this is not the *w.*; Ps. 5. 8 make thy *w.* straight before my face; 25. 4 shew me thy *w.*; 67. 2 that thy *w.* may be known upon earth; 77. 13 thy *w.* is in the sanctuary; 81. 13 and Israel had walked in my *w.*; Pro. 14. 12 the end thereof are the *w.* of death; 16. 2 the *w.* of a man are clean in his own eyes; Ecc. 11. 5 thou knowest not the *w.* of the spirit; Is. 30. 21 this is the *w.*, walk ye in it; 55. 8 neither are your *w.* my *w.*; 58. 13 not doing thine own *w.*; Dan. 5. 23 the God, whose are all thy *w.*; Mt. 21. 32 John came in the *w.* of righteousness; Jn. 14. 6 I am the *w.*; Ac. 2. 28 thou hast made known to me the *w.* of life; 9. 2 any of this *w.*, 19. 9, 23; 22. 4; 15. 3 being brought on their *w.*, Ro. 15. 24; Ac. 16. 17 which shew unto us the *w.* of salvation; 1 Cor. 4. 17 shall bring you into remembrance of my *w.*; 2 Pet. 2. 15 which have forsaken the right *w.*+Jos. 23. 14; 1 S. 8. 5; 9. 8; 1 K. 2. 2; Ps. 2. 12; 119. 5; Is. 43. 16; 57. 14; 2 Pet. 2. 2; Jud. 11.

WAYFARING, Is. 35. 8 *w.* men, though fools, shall not err therein + 2 S. 12. 4.

WAY SIDE, Mt. 13. 4 some seeds fell by the *w. s.*, Mk. 4. 4; Lk. 8. 5; Mt. 20. 30 blind men sitting by the *w. s.*, Mk. 10. 46; Lk. 18. 35.

WEAK, Mt. 26. 41 the flesh is *w.*, Mk. 14. 38; Ro. 4. 19 being not *w.* in faith; 8. 3 the law in that it was *w.* through the flesh; 14. 1 him that is *w.* in the faith receive ye; 1 Cor. 9. 22 to the *w.* became I as *w.*; 2 Cor. 11. 29 who is *w.*, and I am not *w.*; 12. 10 when I am *w.*, then am I strong; 1 Pet. 3. 7 giving honour unto the wife, as unto the *w.* vessel + Joel 3. 10; 1 Cor. 4. 10; 2 Cor. 13. 3.

WEAKEN, Job 12. 21 he *w.* the strength of the mighty; Ps. 102. 23 he *w.* my strength in the way + Jer. 38. 4.

WEAKNESS, 1 Cor. 1. 25 the *w.* of God is stronger than men; 2. 3 I was with you in *w.* and in fear; 15. 43 it is sown in *w.*; Heb. 11. 34 out of *w.* were made strong + 2 Cor. 13. 4.

WEALTH, 2 Ch. 1. 11 thou hast not asked *w.*; Ps. 49. 6 they that trust in *w.*+Ps. 112. 3.

WEALTHY, Ps. 66. 12; Jer. 49. 31.

WEANED, Ps. 131. 2 my soul is even as a *w.* child + Gen. 21. 8; Is. 11. 8.

WEAPON, Is. 54. 17 no *w.* formed against thee shall prosper; 2 Cor. 10. 4 the *w.* of our warfare are not carnal + Jn. 18. 3.

WEAR, Dan. 7. 25; Lk. 9. 12.

WEARINESS, 2 Cor. 11. 27 in *w.* and painfulness + Mal. 1. 13.

WEARY (*adj.*), Gen. 27. 46 Rebekah said, I am *w.* of my life; Job 3. 17 the *w.* be at rest; Is. 1. 14 I am *w.* to bear them; 43. 22 thou hast been *w.* of me, O Israel; Gal. 6. 9 let us not be *w.* in well doing, 2 Thes. 3. 13 + Ju. 4. 21; 2 S. 17. 2; Ps. 68. 9.

WEARY (*v.*), Is. 7. 13 will ye *w.* my God also; Mic. 6. 3 O my people, wherein have I *w.* thee; Lk. 18. 5 lest by her continual coming she *w.* me; Heb. 12. 3 lest ye be *w.* and faint in your minds + Is. 57. 10; Mal. 2. 17.

WEATHER, Job 37. 22; Mt. 16. 2.

WEAVE, Ju. 16. 13; Is. 19. 9; 59. 5.

WEAVER, Ex. 35. 35 to work the work of a *w.*; Is. 38. 12 I have cut off like a *w.* my life + 1 S. 17. 7; Job 7. 6.

WEB, Ju. 16. 13; Job 8. 14.

WEDDING, Mt. 22. 8; Lk. 12. 36.

WEDGE, Jos. 7. 21; Is. 13. 12.

WEDLOCK, Ez. 16. 38.

WEEDS, Jon. 2. 5.

WEEK, Dan. 9. 24 seventy *w.* are determined upon thy people; Mt. 28. 1 toward the first day of the *w.*, Mk. 16. 2, 9; Lk. 24. 1; Jn. 20. 1, 19 + Dan. 10. 2.

WEEP, Gen. 43. 30 sought where to *w.*; 1 S. 1. 8 why *w.* thou, Jn. 20. 13; Ezr. 10. 1 the people *w.* very sore, Neh. 8. 9; Ps. 126. 6 he that goeth forth and *w.*; Ecc. 3. 4 a time to *w.*, and a time to laugh; Is. 30. 19 thou shalt *w.* no more; Joel 2. 17 let the priests *w.* between the porch and the altar; Mt. 26. 75 *w.* bitterly, Mk. 14. 72; Lk. 22. 62; 6. 21 blessed are ye that *w.* now; 7. 13 and said unto her, *W.* not, 8. 52; Rev. 5. 5; Lk. 7. 32 we have mourned to you, and ye have not *w.*; 23. 28 *w.* not for me, but *w.* for yourselves; Jn. 11. 35 Jesus *w.*; 20. 11 Mary stood at the sepulchre *w.*; Ro. 12. 15 *w.* with them that *w.*; 1 Cor. 7. 30 they that *w.*, as though they *w.* not + 2 S. 1. 24; Jer. 22. 10; Jn. 11. 31; Ac. 21. 13.

WEEPING (*n.*), Ps. 30. 5 *w.* may endure for a night + Ps. 102. 9; Is. 65. 19.

WEIGH, 1 S. 2. 3 by him actions are *w.*; Is. 26. 7 thou dost *w.* the path of the just; Dan. 5. 27 thou art *w.* in the balances + Job 28. 25.

WEIGHT, Lev. 19. 36 just *w.* shall ye have, Dt. 25. 15; Pro. 11. 1; Dt. 25. 13 thou shalt not have in thy bag divers *w.*, Pro. 20. 10; Mic. 6. 11 the bag of deceitful *w.*; Heb. 12. 1 let us lay aside every *w.* + Ez. 4. 16.

WEIGHTY, Pro. 27. 3; Mt. 23. 23; 2 Cor. 10. 10.

WELFARE, Gen. 43. 27; Ps. 69. 22.

WELL (*n.*), Gen. 21. 19 she saw a *w.* of water; Nu. 21. 17 spring up, O *w.*; 2 S. 23. 15 Oh that one would give me drink of the water of the *w.* of Beth-lehem, 1 Ch. 11. 17, 18; Ps. 84. 6 who passing through Baca make it a *w.*; Is. 12. 3 draw water out of the *w.* of salvation; Jn. 4. 6 now Jacob's *w.* was there; 2 Pet. 2. 17 these are *w.* without water + Gen. 26. 15; Pro. 10. 11.

WELLSPRING, Pro. 16. 22; 18. 4.

WELL (*adv.*), Gen. 12. 13 may be *w.* with me for thy sake; 2 K. 4. 26 is it *w.* with thee? is it *w.* with thy husband; Mk. 7. 37 he hath done all things *w.* + 2 K. 5. 21.

WELLBELOVED, Is. 5. 1; Mk. 12. 6; Ro. 16. 5; 3 Jn. 1.

WELL DOING, Ro. 2. 7 by patient continuance in *w. d.*; 1 Pet. 2. 15 that with *w. d.* ye may put to silence + 1 Pet. 4. 19.

WEST, Gen. 28. 14 thou shalt spread abroad to the *w.*; Dt. 33. 23 possess thou the *w.*; Is. 59. 19 shall they fear the Lord from the *w.*; Lk. 12. 54 when ye see a cloud rise out of the *w.* + Is. 43. 5.

WESTWARD, Gen. 13. 14; Dan. 8. 4.

WEST WIND, Ex. 10. 19.

WET, Dan. 4. 15 let it be *w.* with the dew of heaven + Job 24. 8.

WHEEL, Ex. 14. 25 took off their chariot *w.*; Ecc. 12. 6 or the *w.* be broken at the cistern; Dan. 7. 9 his *w.* as burning fire + Ps. 83. 13; Ez. 1. 16.

WHELP, 2 S. 17. 8; Pro. 17. 12; Hos. 13. 8; Na. 2. 12.

WHET, Ps. 7. 12 he will *w.* his sword; 64. 3 who *w.* their tongue like a sword + Dt. 32. 41.

WHIP, 1 K. 12. 11 my father chastised you with *w.*, 14; 2 Ch. 10. 11, 14 + Pro. 26. 3; Na. 3. 2.

WHIRLWIND, 2 K. 2. 1 the Lord would take up Elijah by a *w.*, 11; Job 38. 1 the Lord answered Job out of the *w.*, 40. 6; Na. 1. 3 the Lord hath his way in the *w.* + Ps. 58. 9; Hab. 3. 14.

WHISPER, Ps. 41. 7 all that hate me *w.* together + 2 S. 12. 19; Is. 29. 4.

WHISPERER, Pro. 16. 28; Ro. 1. 29.

WHISPERINGS, 2 Cor. 12. 20.

WHITE (*adj.*), Nu. 12. 10 became leprous, *w.* as snow, 2 K. 5. 27; Ju. 5. 10 speak, ye that ride on *w.* asses; Ps. 51. 7 I shall be *w.* than snow; Ecc. 9. 8 let thy garments be always *w.*; Is. 1. 18 your sins be as scarlet, they shall be as *w.* as snow; Jn. 4. 35 they are *w.* already to harvest; Rev. 2. 17 will give him a *w.* stone; 3. 5 he that overcometh shall be clothed in *w.* raiment, 4. 4; 7. 9, 13; 15. 6; 19. 8, 14; 14. 14 a *w.* cloud + 2 Ch. 5. 12; Rev. 3. 4.

WHITE (*v.*), Mt. 23. 27 like unto *w.* sepulchres; Ac. 23. 3 thou *w.* wall + Mk. 9. 3.

WHOLE, Ex. 29. 18 shalt burn the *w.* ram upon the altar, Lev. 8. 21; Ps. 51. 19 be pleased with *w.* burnt offering; Mt. 9. 12 they that be *w.* need not a physician, Mk. 2. 17; Lk. 5. 31; Mt. 9. 22 was made *w.*, 12. 13; 15. 28; Mk. 3. 5; Lk. 6. 10; Jn. 5. 6 wilt thou be made *w.*; Ac. 9. 34 Jesus Christ maketh thee *w.* + Jn. 7. 23.

WHOLLY, Nu. 32. 11 because they have not *w.* followed me; Dt. 1. 36 he hath *w.* followed the Lord, Jos. 14. 8, 9, 14; 1 Tim. 4. 15 give thyself *w.* to them + 1 Ch. 28. 21.

WHORE, Dt. 23. 17; Rev. 17. 1; 19. 2.

WHOREDOM, Lev. 19. 29 lest the land fall to *w.*; Ez. 43. 9 let them put away their *w.*; Hos. 4. 11 *w.* and wine take away the heart + Hos. 4. 12.

WHOREMONGER, Eph. 5. 5; Heb. 13. 4; Rev. 21. 8.

WICKED, Ps. 26. 5 I will not sit

with the *w.*; 94. 3 how long shall the *w.* triumph; 101. 3 I will set no *w.* thing before mine eyes; 139. 24 see if there be any *w.* way in me; Pro. 15. 9 the way of the *w.* is an abomination unto the Lord; Is. 11. 4 with the breath of his lips shall he slay the *w.*; Mt. 13. 19 then cometh the *w.* one; 2 Thes. 2. 8 and then shall that *W.* be revealed + Job 21. 30; Ps. 71. 4; 92. 7; Pro. 15. 29.

WICKEDLY, Job 34. 12 surely God will not do *w.*; Dan. 12. 10 the wicked shall do *w.* + 1 S. 12. 25; Mal. 4. 1.

WICKEDNESS, Gen. 6. 5 God saw that the *w.* of man was great; 39. 9 how can I do this great *w.*; Job 34. 10 far be it from God that he should do *w.*; Ps. 5. 4 not a God that hath pleasure in *w.*; Pro. 11. 5 the wicked shall fall by his own *w.*; Ez. 18. 20 the *w.* of the wicked shall be upon him; Lk. 11. 39 your inward part is full of *w.*; Ac. 8. 22 repent therefore of this thy *w.* + Ps. 55. 15; Mk. 7. 22; Ro. 1. 29.

WIDE, Ps. 81. 10 open thy mouth *w.*, and I will fill it; Mat. 7. 13 *w.* is the gate that leadeth to destruction + Jer. 22. 14.

WIDOW, Ex. 22. 22 ye shall not afflict any *w.*; 1 K. 17. 9 I have commanded a *w.* to sustain thee; Job 29. 13 I caused the *w.'s* heart to sing for joy; Ps. 109. 9 let his children be fatherless, and his wife a *w.*; Is. 1. 17 plead for the *w.*; Jer. 49. 11 let thy *w.* trust in me; Mk. 12. 43 this poor *w.* hath cast more in than all, Lk. 21. 3; 4. 25 many *w.* were in Israel; 7. 12 the only son of his mother, and she was a *w.*; Ac. 6. 1 their *w.* were neglected; 1 Cor. 7. 8 I say to the *w.*, It is good if they abide as I; 1 Tim. 5. 9 let not a *w.* be taken into the number under threescore + Dt. 10. 18; 14. 29; 1 K. 7. 14; Mal. 3. 5; Rev. 18. 7.

WIDOWHOOD, Is. 47. 9; 54. 4.

WIFE, Gen. 3. 17 hast hearkened unto the voice of thy *w.*; 12. 18 why didst thou not tell me she was thy *w.*; 24. 4 thou shalt take a *w.* unto my son Isaac, 38; Ex. 20. 17 thou shalt not covet thy neighbour's *w.*, Dt. 5. 21; Lev. 18. 18 neither shalt thou take a *w.* to her sister; 1 K. 11. 4 his *w.* turned away his heart; Pro. 5. 18 rejoice with the *w.* of thy youth, Ecc. 9. 9; Pro. 19. 14 a prudent *w.* is from the Lord; Hos. 2. 2 she is not my *w.*; Mt. 22. 28 in the resurrection whose *w.* shall she be of the seven, Mk. 12. 23; Lk. 20. 33; 14. 20 I have married a *w.*; 1 Cor. 7. 10 let not the *w.* depart from her husband; Eph. 5. 22 *w.*, submit yourselves unto your own husbands, Col. 3. 18; 1 Pet. 3. 1; Eph. 5. 25 husbands, love your *w.*, Col. 3. 19; 1 Tim. 3. 2 the husband of one *w.*, 12; Tit. 1. 6; Rev. 19. 7 his *w.* hath made herself ready + Gen. 27. 46; 34. 4; Jos. 15. 16; Ju. 21. 21; Is. 54. 6; Mt. 19. 29.

WILD, Gen. 16. 12; Ro. 11. 24.

WILDERNESS, Nu. 14. 29 your carcases shall fall in this *w.*, 32, 35; Dt. 1. 19 went through all that terrible *w.*, 8. 15; Is. 32. 16 judgement shall dwell in the *w.*; 35. 1 the *w.* and the solitary place shall be glad; 51. 3 he will make her *w.* like Eden; Mt. 11. 7 what went ye out into the *w.* to see, Lk. 7. 24 + Neh. 9. 21; Hos. 13. 5.

WILES, Nu. 25. 18; Eph. 6. 11.

WILFULLY, Heb. 10. 26.

WILILY, Jos. 9. 4.

WILL (*n.*), Ps. 40. 8 I delight to do thy *w.*, Heb. 10. 7; Ps. 143. 10 teach me to do thy *w.*; Dan. 4. 35 he doeth according to his *w.*; Mt. 6. 10 thy *w.* be done, 26. 42; Lk. 11. 2; 22. 42; Mt. 7. 21 doeth the *w.* of my Father, 12. 50; Mk. 3. 35 whosoever shall do the *w.* of God is my brother; Jn. 1. 13 born, not of the *w.* of the flesh; 5. 30 I seek not mine own *w.*; 7. 17 if any man will do his *w.*, he shall know of the doctrine; Ro. 12. 2 acceptable and perfect *w.* of God; 1 Cor. 1. 1 Paul, an apostle of Jesus Christ through the *w.* of God, 2 Cor. 1. 1; Eph. 1. 1; Col. 1. 1; 2 Tim. 1. 1; 1 Cor. 7. 37 that hath power over his own *w.*; Eph. 5. 17 understanding what the *w.* of the Lord is; 6. 6 doing the *w.* of God from the heart; 1 Jn. 2. 17 he that doeth the *w.* of God abideth for ever + Mt. 21. 31; Eph. 1. 11; Ph. 1. 15; 1 Thes. 4. 3; Heb. 10. 36; 1 Pet. 4. 2.

WILL (*v.*), Mt. 8. 3 I *w.*, be thou clean, Mk. 1. 41; Lk. 5. 13; Mt. 15. 28 be it unto thee even as thou *w.*; Mt. 26. 39 not as I *w.*, but as thou *w.*, Mk. 14. 36; Ro. 7. 18 to *w.* is present with me; 9. 16 it is not of him that *w.*; Jas. 4. 15 if the Lord *w.*, we shall do this or that + Mt. 20. 32; 1 Cor. 7. 36.

WILLING, Ex. 35. 5 whosoever is of a *w.* heart, 21, 22, 29; Ps. 110. 3 thy people shall be *w.* in the day of thy power; Mt. 26. 41 the spirit is *w.*; 2 Cor. 8. 12 if there be first a *w.* mind.

WILLINGLY, Ex. 25. 2 an offering of every man that giveth it *w.*; 1 Cor. 9. 17 if I do this thing *w.*, I have a reward + Phn. 14; 1 Pet. 5. 2.

WIN, Pro. 11. 30 he that *w.* souls is wise; Ph. 3. 8 that I may *w.* Christ; 1 Pet. 3. 1 may be *w.* by the conversation of the wives + 2 Ch. 32. 1.

WIND, Gen. 8. 1 God made a *w.* to pass over the earth; 2 S. 22. 11 he was seen upon the wings of the *w.*, Ps. 18. 10; 104. 3; 135. 7 he bringeth the *w.* out of his treasuries, Jer. 10. 13; 5. 13 the prophets shall become *w.*; Hos. 8. 7 they have sown the *w.*, and they shall reap the whirlwind; Mt. 7. 25 the *w.* blew, and beat upon that house, 27; 8. 27 even the *w.* and the sea obey him, Mk. 4. 41; Lk. 8. 25; Ac. 2. 2 a rushing mighty *w.* + Job 7. 7; Ps. 147. 18; Ecc. 11. 4.

WINDOW, Gen. 6. 16 a *w.* shalt thou make to the ark; 7. 11 the *w.* of heaven were opened; 2 K. 13. 17 open the *w.* eastward; Ecc. 12. 3 those that look out of the *w.* be darkened; Is. 24. 18 the *w.* from on high are open + Ju. 5. 28; 2 K. 7. 2.

WINDY, Ps. 55. 8.

WINE, Nu. 6. 3 he shall separate himself from *w.*; Ps. 104. 15 *w.* that maketh glad the heart of man; Pro. 20. 1 *w.* is a mocker; Is. 5. 12 the pipe and *w.* are in their feasts; 25. 6 a feast of *w.* on the lees; 1 Tim. 3. 3 not given to *w.*, 8; Tit. 1. 7; 2. 3; 1 Tim. 5. 23 use a little *w.* for thy stomach's sake + 1 S. 1. 14; Is. 1. 22.

WINEPRESS, Is. 5. 2 he also made a *w.* therein, Mt. 21. 33; Rev. 14. 20 the *w.* was trodden without the city + Neh. 13. 15.

WING, Ex. 25. 20 covering the mercy seat with their *w.*, 37. 9; 1 K. 8. 7; Ps. 36. 7 put their trust under the shadow of thy *w.*, 57. 1; 61. 4; 91. 4; 55. 6 Oh that I had *w.* like a dove; 139. 9 if I take the *w.* of the morning; Ecc. 10. 20 that which hath *w.* shall tell the matter; Is. 18. 1 the land shadowing with *w.*; Rev. 12. 14 to the woman were given two *w.* + Is. 6. 2; Ez. 1. 6.

WINGED, Gen. 1. 21; Dt. 4. 17.

WINK, Ps. 35. 19 neither let them *w.* with the eye; Ac. 17. 30 the times of this ignorance God *w.* at + Pro. 10. 10.

WINNOW, Rt. 3. 2; Is. 30. 24.

WINTER (*n.*), Gen. 8. 22 summer and *w.* shall not cease; Song 2. 11 the *w.* is past + Ps. 74. 17; 2 Tim. 4. 21.

WINTER (*v.*), 1 Cor. 16. 6 I will abide, and *w.* with you, Tit. 3. 12 + Is. 18. 6; Ac. 28. 11.

WINTERHOUSE, Jer. 36. 22; Am. 3. 15.

WIPE, Lk. 7. 38; Jn. 11. 2; 12. 3; 13. 5.

WISDOM, 1 K. 4. 29 God gave Solomon *w.*, 5. 12; 2 Ch. 1. 12; Job 28. 12 where shall *w.* be found; Ps. 37. 30 the mouth of the righteous speaketh *w.*; Pro. 1. 20 *w.* crieth without; 3. 13 happy is the man that findeth *w.*; 4. 7 *w.* is the principal thing; Is. 29. 14 the *w.* of their wise men shall perish, 1 Cor. 1. 19; Mt. 11. 19 *w.* is justified of her children, Lk. 7. 35; Mt. 13. 54 whence hath this man this *w.*, Mk. 6. 2; Lk. 2. 40 Jesus filled with *w.*; Ac. 6. 10 they were not able to resist the *w.* by which he spake; 1 Cor. 1. 21 the world by *w.* knew not God; 3. 19 the *w.* of this world is foolishness with God; Col. 1. 9 the knowledge of his will in all *w.*; Jas. 1. 5 if any lack *w.*, let him ask of God; 3. 15 this *w.* descendeth not from above + Dt. 4. 6; Pro. 16. 16; Ecc. 9. 10; Is. 33. 6; Jer. 9. 23; Dan. 2. 21; Rev. 5. 12.

WISE, Gen. 3. 6 a tree to be desired to make one *w.*; 41. 8 Pharaoh called for all the *w.* men, Ex. 7. 11; Dt. 32. 29 O that they were *w.*; Ps. 2. 10 be *w.* now, O ye kings; Ecc. 4. 13 better is a *w.* child than a foolish king; 9. 11 neither bread to the *w.*; Is. 5. 21 woe unto them that are *w.* in their own eyes; Mt. 2. 1 came *w.* men from the east; 10. 16 *w.* as serpents; 25. 2 five were *w.*, and five foolish; Lk. 16. 8 the children of this world are in their generation *w.*; Ro. 1. 22 professing themselves to be *w.*, they became fools; 16. 27 to God only *w.*, 1 Tim. 1. 17; Jud. 25; 1 Cor. 1. 19 I will destroy the wisdom of the *w.*; 26 not many *w.* men; 6. 5 not a *w.* man among you; 10. 15 I speak as to *w.* men; 2 Tim. 3. 15 able to make thee *w.* unto salvation + Ex. 28. 3; 2 S. 14. 2; 1 K. 5. 7; Pro. 14. 1; 26. 12; 1 Cor. 4. 10; 2 Cor. 11. 19.

WISELY, Ps. 101. 2 I will behave myself *w.*; Lk. 16. 8 commended, because he had done *w.* + Ex. 1. 10.

WISH, Ps. 40. 14 that *w.* me evil; 73. 7 more than heart could *w.* + Job 31. 30.

WITCH, Ex. 22. 18; Dt. 18. 10.

WITCHCRAFT, 2 K. 9. 22; Gal. 5. 20.

WITHDRAW, Mt. 12. 15 when Jesus knew it, he *w.* himself, Mk. 3. 7; Lk. 5. 16; 22. 41 was *w.* from them about a stone's cast; Gal. 2. 12 but when they were come, he *w.*; 2 Thes. 3. 6 *w.* yourselves from every brother + Ps. 74. 11.

WITHER, Ps. 102. 4 my heart is smitten and *w.*; Is. 40. 7 the grass *w.*, the flower fadeth, 8; 1 Pet. 1. 24; Mt. 12. 10 a man which had his hand *w.*, Mk. 3. 1, 3; Lk. 6. 6, 8; Mt. 13. 6 they had no root, they *w.* away, Mk. 4. 6; Lk. 8. 6; Mt. 21. 19 the fig tree *w.*, 20; Mk. 11. 21 + Jas. 1. 11; Jud. 12.

WITHHOLD, Gen. 22. 12 seeing thou hast not *w.* thy son; Pro. 11. 24 there is that *w.* more than is meet; Jer. 5. 25 your sins have *w.* good things from you + Ecc. 2. 10; 2 Thes. 2. 6.

WITHSTAND, Nu. 22. 32 the angel said, I went out to *w.* thee; Ac. 11. 17 what was I that I could *w.* God; Gal. 2. 11 I *w.* him to the face; 2 Tim. 4. 15 he hath greatly *w.* our words + Ac. 13. 8; 2 Tim. 3. 8.

WITNESS (*n.*), Gen. 31. 48 this heap is a *w.*, 52; Dt. 17. 6 at the mouth of two or three *w.*, 19. 15; Mt. 18. 16; 2 Cor. 13. 1; 1 Tim. 5. 19; Heb. 10. 28; Jos. 22. 27 that it may be a *w.* between us, 28, 34; Pro. 24. 28 be not a *w.* against thy neighbour without cause; Is. 55. 4 I have given him for a *w.* to the people; Mt. 23. 31 ye be *w.* unto yourselves; 26. 65 what further need have we of *w.*, Mk. 14. 63; 14. 55 sought for *w.* against Jesus; Jn. 1. 7 the same came for a *w.*; 5. 31 if I bear *w.* of myself, my *w.* is not true; Ac. 1. 8 ye shall be *w.* unto me in Jerusalem; 10. 43 to him give all the prophets *w.*; 14. 17 he left not himself without *w.*; 22. 15 thou shalt be his *w.* unto all men, 26. 16; 1 Jn. 5. 9 the *w.* of God is greater; Rev. 11. 3 I will give power unto my two *w.* + Nu. 35. 30; Ju. 11. 10; 1 S. 12. 5; Ps. 89. 37; Is. 8. 2; Heb. 2. 4; 10. 15.

WITNESS (*v.*), Dt. 4. 26 I call heaven and earth to *w.* against you; Mt. 26. 62 which these *w.* against thee, 27. 13; Mk. 14. 60; 15. 4; Ac. 26. 22 *w.* both to small and great + Ac. 20. 23; Ro. 3. 21.

WITS, Ps. 107. 27.

WIZARD, Lev. 20. 27; Dt. 18. 11; 1 S. 28. 3; 2 K. 23. 24.

WOE, Ez. 2. 10 there was written mourning and *w.*; Mt. 23. 13 *w.* unto you, scribes and Pharisees, 14, 15, 23, 25, 27, 29; Lk. 11. 44; Mt. 26. 24 *w.* unto that man by whom the Son of man is betrayed, Mk. 14. 21; Lk. 22. 22; Rev. 8. 13 *w.*, *w.*, *w.*, to the inhabiters of the earth, 12. 12 + Ps. 120. 5; Rev. 9. 12.

WOEFUL, Jer. 17. 16.

WOMAN, Gen. 2. 23 she shall be called *W.*; Ju. 4. 9 the Lord shall sell Sisera into the hand of a *w.*; 9. 54 that men say not of me, A *w.* slew him; 2 K. 4. 8 Shunem, where was a great *w.*; 9. 34 see now this cursed *w.*; Pro. 6. 24 to keep thee from the evil *w.*; Is. 32. 9 rise up, ye *w.* that are at ease; Mt. 11. 11 among them that are born of *w.* there hath not risen a greater than John, Lk. 7. 28; Mt. 27. 55 many *w.* were there beholding; Lk. 1. 28 blessed art thou among *w.*, 42; 7. 44 seest thou this *w.*; Ac. 9. 36 Dorcas, this *w.* was full of good works; 1 Cor. 11. 7 but the *w.* is the glory of the man; 14. 34 let your *w.* keep silence in the churches; 1 Tim. 2. 12 I suffer not a *w.* to teach; Tit. 2. 3 the aged *w.* as becometh holiness; 1 Pet. 3. 5 after this manner the holy *w.* adorned themselves; Rev. 12. 1 a *w.* clothed with the sun + Ps. 45. 9; Na. 3. 13; Lk. 24. 22; Ph. 4. 3; Rev. 17. 3.

WOMB, Ps. 22. 10 I was cast upon thee from the *w.*, 71. 6; 110. 3 the *w.* of the morning; Lk. 23. 29 blessed are the *w.* that never bare + Is. 44. 2.

WOMENSERVANTS, Gen. 20. 14; 32. 5.

WONDER (*n.*), Ex. 3. 20 I will smite Egypt with all my *w.*, 7. 3; 11. 9; Dt. 6. 22; 7. 19; 26. 8; 34. 11; 1 Ch. 16. 12 remember his *w.*, Ps. 105. 5; 96. 3 declare his *w.* among all people; Dan. 6. 27 he worketh *w.* in heaven and in earth; Joel 2. 30 I will shew *w.* in the heavens, Ac. 2. 19; 2. 43 many *w.* and signs were done by the apostles, 5. 12; 14. 3; 15. 12; 6. 8 Stephen did great *w.* + Ro. 15. 19; Rev. 13. 13.

WONDER (*v.*), Hab. 1. 5 regard, and *w.* marvellously, Ac. 13. 41; Lk. 2. 18 all they that heard it *w.*; Ac. 3. 11 all the people ran together greatly *w.* + Ac. 7. 31.

WONDERFUL, Ps. 119. 129 thy testimonies are *w.*; Is. 9. 6 his name shall be called *W.*; 28. 29 the Lord of hosts, which is *w.* in counsel.

WONDERFULLY, 1 S. 6. 6; Ps. 139. 14.

WONDROUS, 1 Ch. 16. 9 talk ye of all his *w.* works, Ps. 26. 7; 105. 2; 119. 27; 145. 5; 72. 18 who only doeth *w.* things, 86. 10 + Ps. 106. 22.

WONDROUSLY, Ju. 13. 19; Joel 2. 26.

WOOD, Hab. 2. 19 that saith to the *w.*, Awake; 1 Cor. 3. 12 if any build upon this foundation *w.*, hay + 2 Tim. 2. 20.

WOOF, Lev. 13. 48.

WOOL, Ps. 147. 16 he giveth snow like *w.*; Is. 1. 18 like crimson, they shall be as *w.* + Ez. 34. 3.

WOOLLEN, Lev. 13. 47; 19. 19; Dt. 22. 11.

WORD, Nu. 22. 20 the *w.* which I shall say unto thee, that shalt thou do; Dt. 8. 3 by every *w.* that proceedeth out of the mouth of God doth man live, Mt. 4. 4; Lk. 4. 4; 1 K. 18. 36 I have done all these things at thy *w.*; Pro. 10. 19 in the multitude of *w.* there wanteth not sin, Ecc. 5. 3; 10. 14; 12. 10 to find out acceptable *w.*; Is. 30. 21 shall hear a *w.* behind thee; 40. 8 the *w.* of our God shall stand for ever, 1 Pet. 1. 23, 25; Is. 50. 4 to speak a *w.* in season; 55. 11 so shall my *w.* be that goeth forth; Jer. 20. 9 his *w.* was in mine heart as a fire, 23. 29; Mt. 8. 8 speak the *w.* only, Lk. 7. 7; Mt. 12. 37 by thy *w.* thou shalt be justified; 24. 35 my *w.* shall not pass away, Mk. 13. 31; Lk. 21. 33; 1. 38 be it unto me according to thy *w.*; 4. 32 his *w.* was with power; 5. 5 at thy *w.* I will let down the net; 8. 11 the seed is the *w.* of God; Jn. 1. 1 in the beginning was the *W.*; 5. 24 he that heareth my *w.* hath everlasting life; 10. 21 not the *w.* of him that hath a devil; 17. 8 I have given unto them the *w.* which thou gavest me, 14; Ac. 13. 26 to you is the *w.* of this salvation sent; Ro. 10. 8 the *w.* of faith which we preach; 1 Cor. 1. 17 not with wisdom of *w.*, 2. 4, 13; 4. 20 the kingdom of God is not in *w.*, but in power; 2 Cor. 4. 2 not handling the *w.* of God deceitfully; Col. 3. 16 let the *w.* of Christ dwell in you richly; 1 Thes. 2. 13 ye received it not as the *w.* of men; 2 Thes. 3. 1 that the *w.* of the Lord may have free course; Heb. 6. 5 have tasted the good *w.* of God; 1 Jn. 3. 18 let us not love in *w.*; 5. 7 the Father, the *W.*, and the Holy Ghost; Rev. 3. 8 hast kept my *w.*; 19. 13 his name is called The *W.* of God + Ex. 24. 3; Dt. 18. 18; 2 S. 23. 2; 2 Ch. 36. 16; Ps. 119. 16; 130. 5; Pro. 18. 4; Lk. 4. 36; 24. 19; Ac. 18. 15; 1 Cor. 14. 36; Eph. 5. 6; Ph. 1. 14; 1 Tim. 5. 17.

WORK (*n.*), Ex. 5. 9 let there more *w.* be laid upon the men; 12. 16 no manner of *w.* shall be done, 20. 10; Lev. 16. 29; 23. 3; Nu. 29. 7; 1 Ch. 29. 1 the *w.* is great, Neh. 4. 19; Ps. 28. 4 give them after the *w.* of their hands; 33. 4 all his *w.* are done in truth; 62. 12 thou renderest to every man according to his *w.*, Pro. 24. 29; Ps. 104. 23 man goeth forth unto his *w.*; Ecc. 11. 5 thou knowest not the *w.* of God; 12. 14 God shall bring every *w.* into judgement; Is. 28. 21 that he may do his *w.*, his strange *w.*; 40. 10 his *w.* before him, 62. 11; Mt. 7. 22 and in thy name done many wonderful *w.*; Jn. 5. 36 the same *w.* that I do bear witness of me; 6. 28 that we might work the *w.* of God; 14. 12 the *w.* that I do shall he do also; Ac. 2. 11 speak in our tongues the wonderful *w.* of God; 26. 20 do *w.* meet for repentance; Ro. 4. 6 imputeth righteousness without *w.*; 9. 11 not of *w.*, Eph. 2. 9; Gal. 2. 16 a man is not justified by the *w.* of the law; Eph. 5. 11 the unfruitful *w.* of darkness; 1 Thes. 1. 3 your *w.* of faith; 2 Tim. 1. 9 saved us, not according to our *w.*; Jas. 1. 25 but a doer of the *w.*; 2. 24 by *w.* a man is justified; 1 Jn. 3. 8 that he might destroy the *w.* of the devil; Rev. 2. 2 I know thy *w.*+ Ex. 23. 24; Dt. 32. 4; Ps. 92. 5; 111. 6; Is. 26. 12; Hos. 14. 3; Jn. 7. 7; 14. 11; 15. 24; Ro. 3. 27; 2 Pet. 3. 10.

WORK (*v.*), Ex. 34. 21 six days shalt thou *w.*; Hab. 1. 5 I will *w.* a work in your days, Ac. 13. 41; Mk. 16. 20 the Lord *w.* with them; Lk. 13. 14 six days in which men ought to *w.*; Jn. 5. 17 my Father *w.* hitherto, and I *w.*; 9. 4 I must *w.* the works of him that sent me; 2 Cor. 4. 12 death *w.* in us; Ph. 2. 12 *w.* out your own salvation; 13 it is God which *w.* in you; 1 Thes. 4. 11 to *w.* with your own hands; 2 Thes. 3. 10 if any would not *w.*, neither should he eat; Heb. 13. 21 *w.* in you that which is wellpleasing + Is. 43. 13; Ro. 7. 13; Eph. 2. 2.

WORKER, 2 Cor. 6. 1; 11. 13; Ph. 3. 2.

WORKING (*n.*), Eph. 1. 19 according to the *w.* of his mighty power; Ph. 3. 21 according to the *w.* whereby he is able; Col. 1. 29 his *w.* which worketh in me mightily + Eph. 3. 7.

WORKMAN, Hos. 8. 6 the *w.* made it, therefore it is not God; Mt. 10. 10 the *w.* is worthy of his meat + Ex. 35. 35.

WORKMANSHIP, Eph. 2. 10 for we are his *w.*+Ex. 31. 3; 2 K. 16. 10.

WORLD, 1 S. 2. 8 he hath set the *w.* upon them; Ps. 50. 12 for the *w.* is mine; Mk. 10. 30 he shall receive in the *w.* to come eternal life, Lk. 18. 30; Jn. 1. 10 he was in the *w.*, and the *w.* was made by him, and the *w.* knew him not, Ac. 17. 24; Jn. 8. 23 ye are of this *w.*, I am not of this *w.*; 12. 19 behold, the *w.* is gone after him; 15. 19 if ye were of the *w.*, the *w.* would love his own; 16. 33 in the *w.* ye shall have tribulation; 17. 15 not that thou shouldest take them out of the *w.*; 18. 36 my kingdom is not of this *w.*; Gal. 1. 4 might deliver us from this present evil *w.*; Eph. 1. 21 not only in this *w.*, but also in that which is to come; Heb. 6. 5 have tasted the powers of the *w.* to come; 1 Jn. 3. 1 the *w.* knoweth us not; 4. 5 they are of the *w.*, therefore speak they of the *w.*; 17 as he is, so are we in this *w.*; 5. 19 we are of God, and the whole *w.* lieth in wickedness + Ps. 22. 27; Jn. 4. 42; 9. 5; 18. 37; 2 Tim. 4. 10; 1 Jn. 4. 14.

WORLDLY, Tit. 2. 12; Heb. 9. 1.

WORM, Ps. 22. 6 I am a *w.*, and no man; Is. 66. 24 for their *w.* shall not die, Mk. 9. 44, 46, 48; Jon. 4. 7 God prepared a *w.*+Is. 41. 14; Ac. 12. 23.

WORSHIP, Gen. 22. 5 I and the lad will go yonder and *w.*; Ps. 5. 7 I will *w.* toward thy temple, 138. 2; 95. 6 O come, let us *w.*; 99. 9 *w.* at his holy hill; Is. 2. 8 they *w.* the work of their hands, 20; 46. 6; Mt. 2. 2 we have seen his star, and are come to *w.* him; 4. 9 if thou wilt fall down and *w.* me, Lk. 4. 7; Jn. 4. 20 in Jerusalem is the place where men ought to *w.*; Ac. 17. 25 neither is *w.* with men's hands; Heb. 1. 6 let all the angels of God *w.* him; Rev. 3. 9 make them to come and *w.* before thy feet; 19. 10 I fell at his feet to *w.*, 22. 8; 9 *w.* God + 2 K. 17. 16; Mt. 28. 17; Lk. 24. 52; Ac. 24. 14.

WORSHIPPER, Jn. 9. 31 if any man be a *w.* of God, him he heareth + 2 K. 10. 23; Jn. 4. 23; Ac. 19. 35.

WORTH, Lev. 27. 23 the priest shall reckon unto him the *w.*+ 1 K. 21. 2; Pro. 10. 20; Ez. 30. 2.

WORTHIES, Na. 2. 5.

WORTHY, Mt. 10. 11 enquire who in it is *w.*; 22. 8 they which were bidden were not *w.*; Lk. 7. 4 that he was *w.* for whom he should do this; Col. 1. 10 that ye might walk *w.* of the Lord, 1 Thes. 2. 12; 1 Tim. 1. 15 *w.* of all acceptation, 4. 9; Heb. 11. 38 of whom the world was not *w.*; Rev. 4. 11 thou art *w.* to receive glory, and power, 5. 12 + 2 S. 22. 4; Ps. 18. 3.

WOUND (*n.*), Ex. 21. 25 *w.* for *w.*, stripe for stripe; Ps. 147. 3 and bindeth up their *w.* + Hos. 5. 13.

WOUND (*v.*), Job 5. 18 he *w.*, and his hands make whole; Ps. 109. 22 my heart is *w.* within me; Pro. 18. 14 a *w.* spirit who can bear; Is. 53. 5 he was *w.* for our transgressions; 1 Cor. 8. 12 when ye *w.* their weak conscience + Joel 2. 8; Lk. 10. 30.

WOUNDING (*n.*), Gen. 4. 23.

WRAP, 1 K. 19. 13 Elijah *w.* his face in his mantle; Mt. 27. 59 Joseph *w.* it in a clean linen cloth, Mk. 15. 46; Lk. 23. 53.

WRATH, Gen. 49. 7 cursed be their *w.*, for it was cruel; Nu. 16. 46 there is *w.* gone out from the Lord; Dt. 9. 7 how thou provokedst the Lord to *w.*, 22; Ps. 2. 5 then shall he speak unto them in his *w.*; 90. 9 all our days are passed away in thy *w.*; Pro. 29. 8 wise men turn away *w.*; Is. 54. 8 in a little *w.* I hid my face, 60. 10; Hab. 3. 2 in *w.* remember mercy; Jn. 3. 36 the *w.* of God abideth on him; Ro. 2. 5 treasurest up *w.* against the day of *w.*; 4. 15 because the law worketh *w.*; 13. 4 the minister of God to execute *w.*; Eph. 4. 26 let not the sun go down upon your *w.*; 1 Thes. 1. 10 which delivered us from the *w.* to come; Jas. 1. 20 the *w.* of man worketh not the righteousness of God + 2 K. 23. 26; Ps. 78. 49; Pro. 14. 29; Zep. 1. 15; Gal. 5. 20; Col. 3. 8.

WRATHFUL, Ps. 69. 24; Pro. 15. 18.

WREATH, 1 K. 7. 17; 2 Ch. 4. 13.

WRESTLE, Gen. 32. 24 there *w.* a man with him; Eph. 6. 12 we *w.* not against flesh and blood + Gen. 30. 8.

WRESTLINGS, Gen. 30. 8.

WRETCHED, Ro. 7. 24; Rev. 3. 17.

WRETCHEDNESS, Nu. 11. 15.

WRING, Ju. 6. 38; Ps. 75. 8.

WRINKLE, Job 16. 8; Eph. 5. 27.

WRITE, Ex. 31. 18 *w.* with the finger of God, Dt. 9. 10; Ex. 34. 28 *w.* upon the tables the words of the covenant, Dt. 4. 13; 5. 22; 10. 4; Ps. 69. 28 let them not be *w.* with the righteous; 87. 6 when he *w.* up the people; Jer. 31. 33 and *w.* it in their hearts, Heb. 8. 10; 10. 16; Jer. 36. 4 Baruch *w.* from the mouth of Jeremiah; Hos. 8. 12 I have *w.* to him the great things of my law; Lk. 10. 26 what is *w.* in the law; 22. 37 this that is *w.* must be accomplished; Jn. 19. 22 what I have *w.* I have *w.*; 20. 31 these are *w.*, that ye might believe; Ro. 15. 4 were *w.* aforetime were *w.* for our learning; 2 Cor. 1. 13 we *w.* none other things unto you; Ph. 3. 1 to *w.* the same things, for you it is safe; 1 Jn. 2. 12 I *w.* unto you, little children, 13; 2 Jn. 12 having many things to *w.* unto you, 3 Jn. 13; Rev. 2. 1 unto the angel of the church of Ephesus *w.*; 10. 4 seal up these things, and *w.* them not + Ps. 102. 18; Pro. 3. 3; Is. 4. 3; Lk. 1. 3; Rev. 1. 11.

WRITER, Ps. 45. 1 the pen of a ready *w.*+Ju. 5. 14; Ez. 9. 2.

WRITING (*n.*), Is. 38. 9 the *w.* of Hezekiah when he had been sick; Dan. 5. 8 could not read the *w.*; Jn. 5. 47 if ye believe not his *w.*, how shall ye believe my words + Est. 8. 8.

WRITING TABLE, Lk. 1. 63.

WRONG (*n.*), Mt. 20. 13 friend, I do thee no *w.*; Ac. 7. 26 why do ye *w.* one to another; 1 Cor. 6. 7 why do ye not rather take *w.*; 2 Cor. 12. 13 forgive me this *w.*; Col. 3. 25 he that doeth *w.* shall receive for the *w.*+Ac. 25. 10; 2 Cor. 7. 12.

WRONG (*v.*), 2 Cor. 7. 2 we have *w.* no man + Pro. 8. 36; Phn. 18.

WRONGFULLY, 1 Pet. 2. 19 if a man endure grief, suffering *w.*+ Ps. 38. 19.

WROTH, Gen. 4. 6 why art thou *w.*; Ex. 16. 20 Moses was *w.*, Nu. 16. 15; 31. 14; 16. 22 wilt thou be *w.* with all the congregation; Is. 57. 16 neither will I be always *w.*; Mt. 18. 34 his lord was *w.*+ 2 K. 13. 19; Mt. 22. 7.

WROUGHT, Nu. 23. 23 what hath God *w.*; Is. 26. 12 thou hast *w.* all our works in us; Ez. 20. 9 I *w.* for my name's sake, 14, 22, 44; Jn. 3. 21 that they are *w.* in God; Ac. 18. 3 Paul abode with them and *w.*

YARN, 1 K. 10. 28; 2 Ch. 1. 16.

YEA, Mt. 5. 37 let your communication be *Y.*, *y.*, Jas. 5. 12; 2 Cor. 1. 17 there should be *y.*, *y.*, and nay, nay.

YEAR, Gen. 1. 14 let them be for days, and *y.*; Nu. 14. 34 each day for a *y.* shall ye bear your iniquities; Job 32. 7 multitude of *y.* should teach; Ps. 65. 11 thou crownest the *y.* with thy goodness; 77. 10 I will remember the *y.* of the right hand; Ecc. 12. 1 nor the *y.* draw nigh when thou shalt say; Heb. 9. 7 went the high priest once every *y.* + Joel 2. 2; Lk. 2. 41; Gal. 4. 10.

YEARLY, 1 S. 1. 21 to offer the *y.* sacrifice + Ju. 11. 40.

YELLOW, Ps. 68. 13 covered with *y.* gold + Lev. 13. 30.

YESTERDAY, Job 8. 9 we are but of *y.*; Ps. 90. 4 a thousand years in thy sight are but as *y.*; Heb. 13. 8 the same *y.*, and to day, and for ever.

YESTERNIGHT, Gen. 31. 29, 42.

YIELD, Gen. 4. 12 it shall not henceforth *y.* unto thee her strength; Lev. 26. 4 the land shall *y.* her increase, Ps. 67. 6; Hab. 3. 17 although the fields shall *y.* no meat; Heb. 12. 11 *y.* the peaceable fruit of righteousness + Ps. 107. 37; Ac. 23. 21.

YOKE, 1 K. 12. 4 thy father made our *y.* grievous, 2 Ch. 10. 4; Is. 9. 4 thou hast broken the *y.* of his burden, 10. 27; 14. 25; Lam. 3. 27 it is good for a man to bear the *y.* in his youth; Mt. 11. 29 take my *y.* upon you; Lk. 14. 19 I have bought five *y.* of oxen; Ac. 15. 10 to put a *y.* upon the neck of the disciples; Gal. 5. 1 be not entangled with the *y.* of bondage + Nu. 19. 2; 1 S. 11. 7; Jer. 5. 5; 1 Tim. 6. 1.

YOKED, 2 Cor. 6. 14.

YOUNG, Gen. 42. 13 the *y.* is this day with our father, 32; Ex. 23. 26 there shall nothing cast their *y.*; Lev. 12. 6 bring a *y.* pigeon for a sin offering; 1 K. 12. 8 consulted with the *y.* men; Job 38. 41 his *y.* ones cry unto God; Lk. 7. 14 *y.* man, I say unto thee, Arise; Jn. 21. 18 when thou wast *y.* thou girdedst thyself; Ac. 20. 9 in a window a certain *y.* man; 1 Tim. 5. 1 the *y.* men as brethren; 14 that the *y.* women marry; Tit. 2. 4 teach the *y.* women to be sober; 6 *y.* men exhort to be sober minded; 1 Pet. 5. 5 likewise, ye *y.*, submit yourselves unto the elder; 1 Jn. 2. 13 I write unto you, *y.* men + Gen. 29. 26; 1 Ch. 22. 5; 2 Ch. 34. 3; Ps. 147. 9; Lk. 15. 13.

YOU-WARD, 2 Cor. 13. 3; Eph. 3. 2.

YOUTH, 1 S. 17. 33 thou art but a *y.*; Job 13. 26 to possess the iniquities of my *y.*; Ps. 25. 7 remember not the sins of my *y.*; 71. 17 thou hast taught me from my *y.*; Ecc. 11. 9 rejoice, O young man, in thy *y.*; Is. 40. 30 even the *y.* shall faint; 1 Tim. 4. 12 let no man despise thy *y.* + Ps. 89. 45; Hos. 2. 15.

YOUTHFUL, 2 Tim. 2. 22.

ZEAL, 2 K. 10. 16 see my *z.* for the Lord; 19. 31 the *z.* of the Lord shall do this, Is. 9. 7; 37. 32; Ps. 69. 9 the *z.* of thine house hath eaten me up, Jn. 2. 17; Ro. 10. 2 that they have a *z.* of God; 2 Cor. 7. 11 yea, what *z.* + Ps. 119. 139; Col. 4. 13.

ZEALOUS, Ac. 21. 20 they are all *z.* of the law; 22. 3 *z.* toward God, Gal. 1. 14; Tit. 2. 14 *z.* of good works + Nu. 25. 13.

ZEALOUSLY, Gal. 4. 17.

LIST OF THE MAPS.

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	no. of map	latitude	longitude
Abana, Amanah, river	2	33.34	36.11
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Abdon		33. 3	35. 9
Abel, Abel-beth-Maacah *or* **Abel-maim**	2	33.15	35.34
Abel-meholah		32.22	35. 1
Abel-shittim		31.51	35.39
Abez, Ebez		32.43	35. 9
Abila	8	33.38	36. 7
Abilene	3	33.35	36. 5
Accad	6	33.30	44.10
Accaron, *see* **Ekron**			
Accho, Acco	2	32.55	35. 4
Aceldama	4^b	31.46	35.13
Achaia	8	38. 0	22.30
Achmetha, *see* **Ecbatana (southern)**	7		
Achor		31.50	35.24
Achshaph		32.57	35.10
Achzib		33. 3	35. 6
Achzib		31.41	34.59
Acra (Jerusalem)	4^a		
Adadah		31.15	35.14
Adam		32. 7	35.33
Adamah		32.45	35.27
Adami, Adam-nekeb		32.38	35.32
Adasa		31.41	34.42
Adida, Adithaim		31.58	34.57
Adora, Adoraim		31.31	35. 1
Adramyttium	8	39.34	27. 1
Adria	8	37. 0	18. 0
Adullam		31.39	35. 0
Adummim		31.49	35.21
Ænon	3	32.24	35.31
Ahava, Ava		33.35	42.50
Ahlab		33. 2	35.26
Ai, *also called* **Aiath, Aija**	2	31.55	35.16
Aijalon (Zebulon)		32.50	35.24
Aijalon, Ajalon (Dan)		31.51	35. 1
Aijalon, valley of		31.51	35. 0
Ain		30.37	34.20
Ajalon (Dan)		31.51	35. 1
Ajalon range	2	32.30	35.45
Alema		32.49	35.48
Alemeth, Allemeth		31.49	35.16
Alexandria	8	31.10	29.57
Almon		31.49	35.16
Almon Diblathaim		31.38	35.44
Amad		33. 2	35. 8
Amathis		32.42	35.40
Ammon	7	32. 0	36. 0
Amphipolis	8	40.50	23.50
Anab		31.24	34.56
Anaharath		32.37	35.23
Ananiah		31.50	35.12
Anathoth	2	31.49	35.15
Anem, *see* **En-gannim**			
Aner, *see* **Taanach**			
Anim		31.21	35. 3
Anti-Libanus	1	33.42	36. 8
Antioch (in Pisidia)	8	38.16	31. 5
Antioch (in Syria)	7	36.12	36.10
Antiochia, *see* **Antioch**			
Antipatris	3	32. 6	34.56
Aphek		32.29	35.24
Aphek (1 Sam. xxix. 1)		31.43	34.56
Aphek		32.47	35.41
Apherema, *see* **Ephraim**			
Apollonia	8	40.30	23.30
Appii Forum	8	41.25	13. 5
Ar of Moab	2	31.19	35.38
Arab		31.26	35. 2
Arabah (Josh. xviii. 18) = Plain of Jordan	7	30.45	35.20
Arabattine		31. 0	35.20
Arabia	7	30. 0	40. 0
Arad		31.17	35. 7
Aradus		34.52	35.50
Aram	2	33.14	36.20
Aram Naharaim	7	35. 0	42. 0
Aram-zobah	7	35. 0	37.30
Ararat, district of		39.55	43.30
Ararat, mount	6	39.55	43.30
Arba, *see* **Hebron**			
Arbela (Galilee)		32.49	35.28
Archi		31.54	35. 8
Areopagus		37.58	23.45
Argob	1	33. 0	36.24
Ariel		31.47	35.13
Armenia	6	39. 0	42. 0
Arnon, river	1	31.27	35.43
Aroer (Gad)		31.59	35.43
Aroer (1 Sam. xxx. 28)	2	31.27	35.44
Aroer	2	31. 9	34.56
Arpad, Arphad		36.23	37.30
Arumah		32. 9	35.19
Arvad		34.52	35.50
Ascalon		31.40	34.33
Ashdod, Azotus	2	31.46	34.40
Ashdoth-pisgah, *see* **Pisgah**			
Asher, allotment of	2	33. 0	35.15
Ashkelon, Askelon	2	31.40	34.33
Ashkenaz		39. 0	43. 0
Ashnah		31.47	34.59
Ashtaroth		32.49	36. 1
Ashteroth-Karnaim		32.45	36. 1
Asia	8	39. 0	30. 0
Askelon, *see* **Ashkelon**			
Assos	8	39.30	26.30
Assur, Asshur, *see* **Assyria**	6		
Assyria	7	35. 0	44. 0
Atargatis, temple of		32.45	36. 1
Ataroth		31.36	35.42
Ataroth-adar		31.53	35. 4
Athens	8	37.58	23.45
Attalia	8	36.52	30.46
Ava	7	33.35	42.50
Aven (Egypt)		30. 5	31.19
Aven		31.55	35.21
Azekah		31.41	34.57
Azmaveth		31.50	35.15
Aznoth-tabor, *see* **Tabor**			
Azotus	3	31.46	34.40
Azzah, *see* **Gaza**			
Baalah, Mount Baalah, *also* **Baale of Judah,** *see* **Kirjath-arim**			
Baalath		31.56	35. 4
Baal-gad (?)		33.15	35.41
Baal-hazor		31.59	35.16
Baal-hermon		33.26	35.41
Baal-meon, *see* **Beth-baal-meon**			

	no. of map	latitude	longitude
Baal Shalisha		32. 9	35. 2
Baal-tamar		31.52	35.13
Babel	6	32.30	44.25
Babylon	7	32.30	44.25
Bahurim, *see* Alemeth			
Bamoth-baal		31.43	35.43
Bashan	2	32.49	36.25
Bashan-havoth-jair		33. 0	36.24
Bathzacharias, *see* Bethzacharias			
Beer-lahai-roi, *see* Ain			
Beeroth		31.54	35.12
Beersheba	2	31.15	34.48
Beeshterah, *see* Ashtaroth			
Bela, *see* Zoar			
Belmaim, Belmen, *see* Ibleam			
Bene-berak		32. 2	34.50
Benjamin, allotment of	2	31.50	35.15
Beon, *see* Beth-baal-meon			
Berachah		31.37	35.10
Berea, *also* Beroth, *see* Beeroth			
Berea (Syria)		36.12	37. 8
Berea (Macedonia)	8	40.30	22.10
Bered		31. 5	34.41
Beroth, *see* Beeroth			
Beten		32.56	35.16
Bethabara, Bethany (?)	3	32.32	35.33
Beth-achath, Beth-eked		32.28	35.21
Beth-anath		33. 8	35.26
Beth-anoth		31.34	35. 7
Bethany	4^b	31.46	35.15
Beth-aram, Beth-haram, *see* Beth-haran			
Beth-aven, wilderness of		31.55	35.21
Beth-azmaveth, *see* Azmaveth			
Beth-baal-meon, Baal-meon		31.49	35.44
Beth-dagon (?)		31.59	35.48
Beth-dagon, at Azotus		31.46	34.40
Beth-dagon (Asher)		32.52	35. 7
Beth Diblathaim		31.33	35.44
Bethel	2	31.56	35.14
Bethel, mount		31.56	35.14
Beth-emek		32.58	35.10
Bether		31.44	35. 8
Beth-gamul		31.31	35.50
Beth-haran		31.50	35.38
Beth-hoglah		31.49	35.31
Beth-horon, the upper	2	31.53	35. 6
Beth-horon, the nether		31.54	35. 5
Beth-jeshimoth, *see* Beth-jesimoth			
Beth-jesimoth		31.47	35.36
Bethlehem (Zebulon)		32.44	35.11
Bethlehem (Judah)	2	31.42	35.12
Bethlomon, *see* Bethlehem			
Beth-meon, *see* Beth-baal-meon			
Beth-nimrah		31.54	35.37
Bethoron, *see* Beth-horon			
Beth-peor		31.39	35.42
Bethphage	4^b	31.47	35.15
Beth-rehob		33.13	35.32
Bethsaida	3	32.52	35.33
Beth-samos, *see* Azmaveth			
Bethsan, *see* Beth-shan			
Beth-shan		32.30	35.30
Bethshean, *see* Beth-shan	2		
Beth-shemesh (Judah)	2	31.45	34.59
Beth-shemesh (Issachar)		32.24	35.31
Beth-shemesh (Egypt)		30. 5	31.25
Beth-shemesh		32.58	35.20
Beth-shittah		32.33	35.25
Bethsura, *see* Beth-zur	3		
Beth-tappuah		31.33	35. 3
Bethzacharias		31.40	35. 7
Beth-zur	4^a	31.35	35. 6
Betolius, *same as* Bethel			
Betomestham		32.20	35.10
Bezek		32.22	35.24
Bezek		31.53	34.58
Bezer	2	31.29	35.43
Bezeth		31.47	35.13
Bithynia	8	41. 0	32. 0
Bosor		32.52	36.18
Bosora=Bozrah	7	32.32	36.27
Bozez		31.52	35.17
Bozrah (Edom)		30.50	35.15
Bozrah of Moab		31.29	35.43
Buz	6	33. 0	37.30
Cabul (Asher)		32.52	35.13
Cades=Kedesh			
Cades-barne, *see* Kadesh-barnea			
Cæsarea	3	32.30	34.54
Cæsarea Philippi	3	33.15	35.41
Cain, Kain		31.30	35. 9
Calah	6	36. 5	43.15
Calneh	6	32.10	45. 5
Calno, *see* Calneh			
Calvary		31.47	35.13
Cana	3	32.45	35.20
Canaan	5	32.30	35.15
Capernaum	3	32.53	35.34
Caphira, *see* Chephirah			
Cappadocia	8	38.30	36. 0
Carchemish	7	36.50	38. 5
Caria	8	37. 0	28. 0
Carmel, mount	1	32.45	35. 2
Carmel (Judah)		31.26	35. 8
Carnaim, Carnion, *see* Ashteroth-Karnaim			
Canda, *see* Clauda	8		
Cedron, brook, *see* (the brook) Kidron			
Cenchrea, Cenchreæ	8	37.55	22.58
Chaldea, Chaldæa	7	32. 0	46. 0
Chanaan, *see* Canaan			
Charran, *see* Haran			
Chephar-haammonai, Cephar-ammoni		31.57	35.15
Chephirah		31.50	35. 6
Chesalon		31.47	35. 3
Chesulloth		32.41	35.19
Chettiim		42. 0	22. 0
Chezib		33. 3	35. 6
Chilmad		33.30	44.30
Chinnereth, sea of	2	32.48	35.36
Chios	8	38.30	26. 0
Chisloth-tabor		32.41	35.19
Chittim, *see* Cyprus			
Choba, Chobai		32.21	35.24
Chorazin	3	32.55	35.34
Chozeba, Cozeba		31.36	35. 8
Chusi		32. 8	35.15
Cilicia	8	37. 0	35. 0
Cilicia, sea of	8	36. 0	35. 0
Cinneroth, *see* Chinnereth			
Clauda	8	34.55	24. 5
Cnidus	8	36.40	27.22
Cœlesyria, Celosyria		33.45	35.50
Cola		32.25	35.28
Colosse	8	37.45	30. 2
Corinth	8	37.57	22.56
Cos	8	36.50	27.10
Crete	8	35. 0	25. 0
Cush	6	38. 0	37. 0
Cutha	7	32.45	44.35
Cyamon, *see* Jokneam			
Cyprus	7	35. 0	33.30
Cyrene	8	32.55	22. 0
Dabareh, Daberath		32.42	35.22
Dabbasheth, Dabbesheth		33. 1	35.16
Dalmatia	8	43. 0	18. 0
Damascus	2	33.30	36.19
Dan	2	33.14	35.39
Dan, allotment of	2	32. 0	35. 0
Dan-jaan (?)		33. 5	35. 8
Dannah		31.34	34.58
Daphne		33.14	35.38
David, city of, *see* Zion			
Dead Sea, *see* Salt Sea	1		
Debir		31.49	35.21
Debir (Judah)		31.25	34.58
Decapolis	3	32.40	36. 0
Delus		37.25	25.20
Derbe	8	37.15	32.40
Diblath, Diblah		33. 7	35.22
Dibon		31.30	35.44
Dibon-gad, *see* Dibon			
Dimnah		32.47	35.18
Dimon, *see* Dibon (?)			
Dizahab		29. 0	34.30
Docus		31.54	35.25
Dor, Dora	2	32.36	34.57
Dothan, Dothaim	2	32.25	35.14
Dumah (Judah)		31.26	34.59
Dura, plain of		32.30	44.25
Ebal, mount	1	32.14	35.16
Ebenezer (?)		31.45	35. 0
Ecbatana (northern)		36.23	47.18
Ecbatana (southern)	7	34.45	48.40

	no. of map	latitude	longitude
Edom, Idumea	2	30.30	35.34
Edrei (Bashan)		32.38	36. 6
Edrei		33. 9	35.20
Eglon		31.35	34.43
Egypt	5	30. 0	31. 0
Egypt, river or stream of	5	30.45	34. 0
Ekrebel		32. 8	35.20
Ekron, Accaron	2	31.52	34.49
Elah, valley of		31.41	34.57
Elam	6	32. 0	48. 0
Elath, Eloth	5	29.28	35. 2
Elealeh		31.49	35.50
Eleasa		31.54	35. 6
Eleph		31.48	35.12
Ellasar		31.30	45.50
Elon-beth-hanan		31.51	35. 7
Eloth, *see* Elath			
Eltekeh, Elteke		31.52	35. 4
Emmaus	3	31.42	35. 6
Enam		31.45	34.59
Endor	2	32.38	35.23
Engaddi, *see* Engedi			
En-gannim		31.45	34.57
En-gannim (Issachar)		32.28	35.18
Engedi	2	31.28	35.23
En-haddah (?)		32.29	35.15
En-hakkore (?)		31.21	34.53
En-hazor		33. 6	35.41
En-mishpat, *see* Kadesh-barnea			
En-rimmon		31.22	34.52
En-rogel	4^a	31.46	35.14
En-shemesh		31.46	35.16
En-tappuah		32. 7	35.14
Ephesus	8	37.57	27.22
Ephraim, allotment of	2	32. 0	35.15
Ephraim, *see* Ophrah			
Ephraim, mount	1	32. 0	35.15
Ephrain, *see* Ophrah (?)			
Ephratah, *see* Bethlehem (Judah)			
Ephrath, *see* Bethlehem (Judah)	5		
Erech	6	31.30	45.40
Esdraelon	1	32.40	35.15
Eshean, Eshan		31.26	35. 2
Eshtaol		31.47	35. 0
Eshtemoa, *also* Eshtemoh		31.24	35. 4
Esora		32.15	35.16
Etam (Judah)		31.30	34.56
Etam, the rock		31.44	35. 3
Etham, wilderness of		29.45	33. 0
Ethiopia	7	28. 0	31. 0
Euphrates, river	6	34. 0	42. 0
Ezion-geber, Ezion-gaber	5	29.31	35. 0
Fair Havens	8	35. 0	24.55
Ferata, *see* Ophrah			
Gaba, *see* Geba			
Gad, allotment of	2	32.10	35.50
Gadara	3	32.39	35.41
Gadarenes	3		
Galaad, *see* Gilead			
Galatia	8	40. 0	33. 0
Galeed, *see* Mizpeh (?)			
Galilee	3	33. 0	35.15
Galilee, sea of	3	32.48	35.36
Garizim, *see* Gerizim			
Gath	2	31.43	34.51
Gath-hepher, Gittah-hepher		32.44	35.19
Gaulonitis	3	33. 0	35.50
Gaza	2	31.30	34.28
Gazara, Gazera, *see* Gezer (?)	3		
Geba, Gaba, or Gibeah (Benjamin)		31.51	35.15
Geba (Apocrypha)		32.40	34.57
Gebal	7	34.20	35.35
Gederah		31.50	34.57
Gederah		31.51	35.11
Gederoth		31.50	34.47
Gedor (Judah)		31.38	35. 5
Gehenna (Jerusalem)	4^a		
Gennesar, water of, *see* Gennesaret, lake of			
Gennesaret, lake of	1	32.48	35.36
Gennesaret, land of		32.52	35.31
Geon, *see* Gihon			
Gerar	5	31.25	34.26
Gergesenes, Gerasenes	3	32.49	35.39
Gerizim, mount	1	32.12	35.16
Gesem, *see* Goshen			
Geshur (?)		33. 5	36. 0
Gethsemane	4^b	31.47	35.14

	no. of map	latitude	longitude
Gezer, Gazer (Ephraim)	3	31.52	34.55
Gibbethon		31.58	35. 1
Gibeah (Benjamin)	2	31.51	35. 5
Gibeah		32.10	35.17
Gibeah		31.41	35. 4
Gibeon (Benjamin)	2	31.51	35.11
Gihon, pools of		31.47	35.13
Gilboa, mount	1	32.30	35.24
Gilead	2, 7	32.20	35.45
Gilead, mount	1	32.15	35.42
Gilgal (Benjamin)	2	31.51	35.29
Gilgal (Ephraim)		32. 2	35.13
Gilgal		32.10	34.57
Giloh		31.37	35. 4
Gimzo		31.56	34.56
Gittah-hepher, *see* Gath-hepher			
Golan	2	32.48	35.56
Golgotha	4^b	31.47	35.14
Gomer	6	40. 0	34. 0
Gortyna		35. 5	24.58
Goshen (Egypt)	5	31. 0	32. 0
Gozan	7	37. 0	41. 0
Great sea	8	34. 0	24. 0
Greece, Græcia	8	38. 0	23. 0
Habor, river	7	36. 0	41. 0
Hachilah, hill of		31.28	35.13
Hadad-rimmon		32. 2	35.12
Hadashah, *see* Adasa (?)			
Hadid		31.58	34.57
Hai, *see* Ai			
Halah	7	36. 3	43.18
Halah	7	36.15	40.40
Halhul		31.35	35. 6
Hali		33. 1	35.15
Halicarnassus		37. 1	27.27
Ham, land of, *see* Egypt	6		
Hamath	7	35. 5	36.45
Hamath, the land of		35. 0	37. 0
Hammath		32.46	35.33
Hammon, *see* Hammothdor			
Hammon (Asher)		33. 7	35.10
Hammothdor		32.46	35.33
Hanes		30.52	32.11
Hannathon		32.55	35.25
Hapharaim		32.38	35. 6
Haran, Hara	6, 7	36.52	39. 0
Hareth, Hereth		31.37	35. 2
Harod, well of		32.33	35.21
Harosheth		32.43	35. 6
Haruph, Hariph		31.37	34.58
Hauran	1	32.45	36.30
Havoth Jair	2	32.55	36.20
Hazar-maveth		17. 0	50. 0
Hazar-susah		31.20	34.18
Hazazon-tamar, *also* Hazezon-tamar, *see* Engedi	1		
Hazeroth		28.55	34.30
Hazor (Naphtali)		33. 5	35.33
Hazor (Benjamin)		31.50	35.12
Hebron (Judah)	2	31.32	35. 6
Hebron, Ebron (Asher), *see* Abdon			
Helbon		33.41	36.13
Heleph		33. 8	35.20
Helkath		32.57	35.13
Helkath-hazzurim		31.51	35.11
Hemath, *see* Hamath			
Hena		34.30	42. 0
Hermon, mount	1	33.26	35.41
Heshbon	2	31.48	35.48
Hezron		30.52	34.50
Hiddekel, *see* Tigris			
Hierapolis	8	37.56	29.11
Hinnom, valley of	4^a	31.46	35.13
Hobah		33.33	36.18
Holon, Hilen		31.35	34.57
Hor, mount	1	30.20	35.25
Horeb, mount, *see* Sinai			
Horem		33.10	35.27
Hormah, Zephath	2	30.52	34.41
Hosah		33.10	35.14
Hukkok		32.53	35.28
Ibleam (?)		32.35	35.28
Iconium	8	37.53	32.25
Idalah		32.44	35.11
Idumæa	8	31.20	35.10
Idumea, Edom	3	30.30	35.34
Ijon	2	33.19	35.36
Illyricum	8	43. 0	18. 0

	no. of map	latitude	longitude
India		25. 0	80. 0
Ir-nahash		31.37	34.55
Iron		33. 5	35.25
Irpeel		31.52	35.11
Ir-shemesh, *see* Beth-shemesh			
Ishtob, *see* Tob			
Issachar, allotment of	2	32.30	35.20
Italy	8	42. 0	13. 0
Ituræa	3	33.12	36. 0
Ivah, Ava, Ivvah or Avva		33.35	42.50
Jaazer, *see* Jazer			
Jabbok, river	1, 2	32.12	35.48
Jabesh Gilead	2	32.23	35.40
Jabneel		32.42	35.30
Jabneel (Judah), *see* Jabneh			
Jabneh		31.52	34.45
Jacob's Well		32.12	35.16
Jamnia	3	31.52	34.45
Janoah		33.16	35.18
Janohah, Janoah		32. 9	35. 9
Janum		31.31	35.10
Japhia		32.41	35.17
Japho, Joppa or Japha		32. 3	34.45
Jarmuth (Judah)		31.42	34.58
Jarmuth (Issachar) (?)		32.22	35.10
Jattir		31.22	35. 0
Jaulan, plateau	1	33. 0	36. 0
Jazer		31.50	35.52
Jearim, mount, *see* Chesalon			
Jebus, Jebusi or Jebusite, *see* Jerusalem	4^{a}		
Jegar-sahadutha, *see* Mizpah			
Jehoshaphat, valley of	4^{a}	31.47	35.14
Jehud		32. 2	34.24
Jemnaan, (?) Jabneh			
Jericho	2	31.52	35.26
Jerusalem	$4^{a\,b}$	31.47	35.13
Jeshanah		31.58	35.14
Jeshimon (the wilderness)		31.31	35.18
Jeshua		31.17	34.59
Jethlah		31.49	35. 4
Jewry, *see* Judea			
Jezreel	2	32.33	35.19
Jezreel, valley of	1	32.31	35.26
Jiphthah-el,Iphtah-el,valley of		33. 0	35.15
Jogbehah		32. 2	35.52
Jokneam (Issachar)		32.40	35. 6
Ioktheel (Petra)		30.22	35.43
Joktheel		31.50	34.53
Joppa, Japho	2	32. 3	34.45
Joppe, *see* Joppa	3		
Jordan, river	1	32.30	35.35
Jordan, plain (or circle) of, *see* Arabah		30.45	35.20
Juda, *also* Judah, *see* Judea	7		
Judæa beyond Jordan, Peræa	3	32. 0	36. 0
Judæa, wilderness of	1	31.30	35.20
Judah, allotment of	2	31.34	35. 6
Judah, mountains of		31.30	35.20
Judah, land of	2	31.34	35. 6
Judea=Judæa	3	31.48	35.12
Juttah		31.27	35. 5
Kades, Kadesh,	5		
Kadesh-barnea	2	30.33	34.32
Kadesh, wilderness of		30.30	34.30
Kanah		33.12	35.18
Kanah, brook		32. 8	35. 0
Kedar	6	32.30	40. 0
Kedesh (Naphtali)	2	33. 7	35.32
Kedesh		32.44	35.33
Kedesh (Issachar)		32. 3	35.13
Keilah	2	31.37	35. 0
Kenath-nobah		32.46	36.34
Kerioth-hezron or -hazor (Judah)		31.21	35. 7
Kibzaim		31.50	35.16
Kidron (the brook)	3	31.44	35.16
Kir		34. 0	43. 0
Kir of Moab	2	31.11	35.37
Kir-haraseth, Kir-hareseth, *see* Kir of Moab			
Kir-haresh, Kir-heres, *see* Kir of Moab			
Kiriathaim		31.35	35.42
Kiriathiarius, *see* Kirjath-arim			
Kirioth, *see* Kerioth (?)			
Kirjath, Kiriath, *see* Kirjath-arim			
Kirjathaim (Reuben), *see* Kiriathaim			
Kirjath-arba, *see* Hebron (Judah)	5		
Kirjath-arim, Kirjath-baal, Kirjath-jearim	2	31.46	35. 1
Kirjath-sepher, Kirjath-sannah, *see* Debir (Judah)		31.25	34.58
Kishon, river	1	32.45	35.15
Kittim, *see* Cyprus	6		
Lachish	2	31.35	34.41
Ladder of Tyrus	1	33. 6	35. 6
Lahai-roi, *see* Ain			
Lahmam, Lahmas		31.34	34.54
Laish, Laishah (Dan)	2	33.14	35.39
Laodicea	8	37.52	29. 9
Lasea	8	35. 0	24.55
Lasharon, Lassharon		32.43	35.28
Lebanon, mount	1	33.48	35.48
Lebonah		32. 4	35.14
Leontes, river	1	33.30	35.30
Leshem, *see* Laish			
Libanus, *see* Lebanon, mount			
Libya	8	31. 0	23. 0
Lod		31.57	35.54
Lud	5	30.30	28. 0
Luhith, the ascent of		31.46	35.43
Luz (Bethel)		31.56	35.14
Luz (Judg. i. 26)		33.16	35.35
Lycaonia	8	37.30	32.30
Lycia	8	36.30	30. 0
Lydda	3	31.57	34.54
Lydia	8	38. 0	27.30
Lystra	8	37.33	32.17
Maarath		31.37	35. 6
Macalon, *see* Michmas			
Macedonia	8	42. 0	22. 0
Machmas, *see* Michmas			
Machpelah, at Hebron (Judah)			
Madai	6	36. 0	49. 0
Madmen		31.34	35.56
Madmenah		31.23	34.56
Madon		32.48	35.27
Magdala	3	32.50	35.31
Magiddo, *see* Megiddo			
Mahanaim	2	32.23	35.42
Mahaneh-dan		31.46	35. 0
Maked		32. 0	36. 0
Makkedah (?)		31.51	34.47
Mallos		36.34	35.23
Mamre		31.32	35. 6
Manahath		31.45	35.11
Manasseh, allotment of (half tribe)	2	32.20	35.15
Manasseh (half tribe)	2	32.50	36. 5
Maon	2	31.25	35. 8
Maralah (?)		32.42	35.14
Mareshah		31.36	34.53
Marisa, *see* Mareshah			
Maspha(Benjamin), *see* Mizpeh			
Maspha (E. of Jordan), *see* Mizpah			
Mearah		33.38	35.26
Medaba, Medeba		31.43	35.47
Media	7	36. 0	48. 0
Megiddo	2	32.35	35.10
Megiddo, valley of, *see* Megiddo	7		
Megiddon, *see* Megiddo			
Melita	8	35. 0	14.30
Memphis, Noph	5	29.51	31.17
Meribah (at Kadesh), *also* Meribah-Kadesh			
Meribah-Kadesh, *see* Kadesh-barnea			
Merom, the waters of	2	33. 4	35.37
Meronoth		31.38	35. 7
Mesopotamia	7	35. 0	42. 0
Michmas, Michmash	2	31.53	35.17
Michmethath		32.11	35.17
Midian		29. 0	35. 0
Migdal-el		33.14	35.21
Migdal-gad		31.40	34.35
Migdol, Egypt		30. 0	33. 0
Miletus, Miletum	8	37.30	27.20
Minni	6	39. 0	43. 0
Misrephoth-maim		33.28	35.17
Mitylene	8	39. 7	26.30
Mizpah in Gilead	7	32.18	35.50

	no. of map	latitude	longitude
Mizpeh	2	31.50	35.10
Mizraim	6	30. 0	31. 0
Moab	7	31.20	35.50
Mochmur (brook)		32. 7	35.17
Modin	3	31.56	35. 0
Moreh, hill of		32.37	35.20
Moriah, mount		31.47	35.13
Mozah		31.49	35.10
Myndus		37. 3	27.16
Myra	8	36.13	30. 1
Mysia	8	39.30	28. 0
Naamah		31.52	34.52
Naaran, Naarah, Naarath		31.56	35.28
Nahalal, Nahallal, Nahalol		32.43	35.21
Nahaliel		31.38	35.45
Nain	3	32.38	35.20
Naphtali, allotment of	2	33. 0	35.30
Nasor, the plain of, *see* Hazor (Naphtali)			
Nazareth	3	32.42	35.18
Neapolis	8	40.58	24.30
Neballat (?)		31.59	34.57
Nebo		31.36	35. 2
Nebo, mount	1	31.46	35.44
Negeb	1, 5	30.30	34.30
Neiel		32.54	35.13
Nekeb, Adami-nekeb		32.44	35.31
Nephtoah		31.41	35.10
Netophah		31.44	35.12
Nezib		31.36	34.59
Nicopolis	8	39. 0	20.40
Nile, river	5	28. 0	31. 0
Nimrah, *see* Beth-nimrah			
Nimrim, waters of		31. 6	35.30
Nineveh	6	36.18	43. 5
No, No-amon		25.46	32.41
Nobah, *see* Kenath-nobah			
Noph, *see* Memphis			
Ocina		32.55	35. 4
Odollam, *see* Adullam			
Offence, mount of (Jerusalem)	4^a		
Olives, mount of, *also called* Olivet	4^b	31.47	35.14
On	5	30. 5	31.19
Ono, Onus		32. 1	34.52
Ophel (Jerusalem)	4^a		
Ophir		18. 0	55. 0
Ophni		31.57	35.13
Ophrah (Benjamin)		31.57	35.18
Ophrah (Manasseh)		32.11	35.10
Oreb=Horeb, mount			
Orontes, river	7	35. 0	36.30
Padan, Padan-aram	6	36.30	39. 0
Pamphylia	8	37. 0	31. 0
Pamphylia, sea of	8	36. 0	31.30
Paphos	8	34.45	32.30
Parah		31.50	35.18
Paran, desert of	5	29.30	34. 0
Patara	8	36.15	29.20
Pathrusim, Pathros		25.46	32.41
Patmos	8	37.10	26.50
Penuel	2	32.17	35.41
Peræa, *see* Judæa beyond Jordan			
Perga	8	36.57	30.58
Pergamos, Pergamum	8	39. 7	27.13
Persepolis		29.55	52.53
Persia	7	34. 0	48. 0
Petra, *see* Sela			
Pharpar, river	2	33.32	36.22
Phenice, Phenicia, Phœnice	3, 8	34. 0	35.30
Phenice, Phœnix (Crete)	8	35.15	24. 5
Philadelphia	3	31.57	35.56
Philadelphia	8	38.20	28.35
Philippi	8	41. 2	24.25
Philistia=land of the Philistines	2	31.40	34.45
Philistines		31.40	34.45
Phrygia	8	38. 0	30. 0
Pi-beseth	7	30.35	31.30
Pi-hahiroth		30. 0	32.30
Pirathon (?)		32.17	35. 1
Pisgah		31.47	35.44
Pisidia	8	37.30	31. 0
Pithom	5	30.35	32.11
Pontus	8	40. 0	38. 0
Potter's field, *see* Aceldama			
Ptolemais	3	32.55	35. 4
Puteoli	8	40.50	14. 5
Rabbah (Ammon)		31.57	35.56
Rabbah (Judah)		31.40	34.58
Rabbath-ammon	2	31.57	35.56
Rabbith		32.23	35.23
Rachel, tomb of		31.43	35.12
Rages		35.30	52.20
Rakkath		32.47	35.32
Rakkon		32. 8	34.47
Ramah (Benjamin)	2	31.51	35.14
Ramah	2	32.56	35.19
Ramah (Gad), *see* Ramoth-gilead			
Ramath-mizpeh, *see* Ramoth-gilead			
Ramathaim-zophim, *see* Ramah (Benjamin)			
Ramoth		32.21	35.10
Ramoth-gilead	2	32.16	35.49
Raphon, Raphana		32.53	36. 9
Red Sea (Yam Suph), probably the Bitter Lakes	6	30.30	32.30
Rehob (Naphtali)		33.13	35.32
Rehoboth	6	35. 0	40.30
Rehoboth (a well)	5	31. 1	34.36
Remeth		32.52	35.10
Remmon, *see* Rimmon			
Remmon-methoar, Rimmon		32.47	35.18
Rephaim, valley of	4^a	31.45	35.13
Resen	6	36.12	43.10
Reuben, allotment of	2	31.40	35.50
Rhegium	8	38.10	15.40
Rhodes, Rhodus	8	36.25	28.15
Riblah (in Hamath)	7	34.28	36.35
Rimmon, Rimmono (Zebulon)		32.47	35.18
Rimmon (Simeon)		31.22	34.52
Rimmon, the rock (Benjamin)		31.56	35.17
River (or stream) of Egypt	5	30.45	34. 0
Rome	8	41.50	12.30
Salamis	8	35.18	34. 0
Salcah, Salchah or Salecah		32.32	36.40
Salem (near Shechem)	3		
Salem=Jerusalem			
Salim		32.13	35.19
Salmone, cape	8	35.20	26.25
Salt, city of		31.13	35. 1
Salt sea	1	31.30	35.30
Salt, valley of		31. 0	35.30
Samaria	3	32.17	35.12
Samaria, district of	3	32.20	35.12
Samos	8	37.45	26.45
Samothracia, Samothrace	8	40.30	25.40
Sampsames		41.15	36.20
Saphir, Shaphir		31.42	34.42
Sardis	8	38.30	28. 4
Sarepta, *see* Zarephath	3		
Sarid		32.40	35.14
Saron, *see* Sharon	3		
Scythopolis		32.30	35.30
Sebaste, *see* Samaria	3		
Secacah		31.46	35.17
Sechu, Secu		31.53	35.12
Seir, mount	1	30.22	35.43
Seir, mount		31.47	35. 4
Sela, Petra, Selah	1	30.22	35.43
Sela-hammahlekoth		31.57	35.14
Seleucia	8	36.15	35.50
Seneh		31.50	35.19
Senir		33.26	35.41
Sepharvaim	7	33. 5	44.15
Shaalabbin, Shaalbim		31.52	34.59
Shaaraim		31.44	35. 1
Shalem		32.13	35.19
Shamir		31.25	34.56
Sharon, plain of	1	32.15	34.50
Sharuhen		31.24	34.42
Sheba		31.15	34.50
Shechem	2	32.13	35.16
Shenir, *see* Hermon, mount		33.26	35.41
Shephelah	1	31.30	34.30
Shepherd's-Field		31.42	35.13
Shihon, Shion		32.47	35.20
Shihor-Libnath		32.53	35. 6
Shihor of Egypt		30.45	34. 0
Shiloah, the waters of, *see* Siloam, Pool of			
Shiloh	2	32. 3	35.16
Shimron		32.42	35.12
Shinar	6	32. 0	45. 0

	no. of map	latitude	longitude
Shittim, valley of Acacias, *see* Abel-shittim			
Shochoh, Shocho or Shoco		31.41	34.58
Shunem	2	32.36	35.20
Shur, wilderness of		31. 0	34. 0
Shushan	7	32.10	48.30
Sibmah		31.49	35.46
Sichem, *see* Shechem			
Sicyon		37.58	22.45
Sidon, Zidon	3	33.34	35.21
Sihor, river, *see* River of Egypt			
Siloah, the pool of, *see* Siloam, Pool of	4^a		
Siloam, Pool of	4^b	31.46	35.14
Simeon, allotment of	2	31. 0	34.40
Sin, desert of		29. 0	33.30
Sinai, mount, Mount Sina	5	28.30	33.58
Sion, mount, *see* Mount Hermon			
Sion, *see* Zion	4^b		
Sirah		31.38	35. 5
Sirah, well of		31.33	35. 5
Sirion		33.26	35.41
Smyrna	8	38.27	27.10
Sochoh, Socoh, *see* Shochoh			
Sodomitish Sea, Sea of the Plain		31.30	35.30
Solomon's Porch		31.47	35.13
Sorek, valley of		31.46	34.57
Sparta		37. 5	22.26
Succoth		32.11	35.38
Sychar	3	32.13	35.16
Sychem (=Shechem)	3		
Syene, Seveneh		24. 5	32.53
Syracuse	8	37. 5	15.15
Syria	6	35. 0	37. 0
Syrtis, or the Quicksands	8	31.30	17.30
Taanach	2	32.32	35.13
Taanath-shiloh		32.11	35. 8
Tabor, mount	1	32.41	35.23
Tabor, *see* Chisloth-tabor		32.41	35.19
Tadmor, Tamar	7	34.40	38.15
Tahapanes, Taphnes, Tahpanhes or Tehaphnehes	5	30.52	32.11
Tahtim-hodshi, the land of		33. 7	35.32
Tanach, Taanach		32. 2	35.13
Tanis		31. 2	31.57
Taphnes, *see* Tahapanhes			
Taphon		31.33	35. 3
Tappuah (?)		32. 7	35.14
Tarsus, Tarshish	8, 6	36.55	34.54
Taverns, The Three		41.40	12.50
Tehaphnehes, *see* Tahpanhes			
Tekoa, Tekoah		31.38	35.12
Tekoa, wilderness of		31.40	35.15
Tel-melah		30. 0	48. 0
Thamnatha, *see* Timnah			
Thebez		32.20	35.22
Thecoe, wilderness of, *see* Tekoa		31.40	35.15
Theras, *see* Ahava			
Thessalonica	8	40.40	22.57
Thimnathah, *see* Timnath			
Thracia, Thrace	8	42. 0	26. 0
Three Taverns	8	41.40	12.50
Thyatira	8	38.53	27.50
Tiberias	3	32.47	35.32
Tiberias, sea of		32.48	35.36
Tigris, river	6	34. 0	44. 0
Timnah		31.45	34.56
Timnath, Timnah (Judah)		32. 1	35. 6
Timnath-heres, Timnath-serah	2	32. 7	35. 9
Tiphsah		32.10	35.10
Tirzah	2	32.21	35.23
Tob, the land of		32.28	35.43
Togarmah	6	39. 0	43. 0
Tophel		30.56	35.37
Trachonitis, *see* Argob	3	33. 0	36.24
Tripolis		34.26	35.52
Troas	8	39.45	26.10
Trogyllium	8	37.42	27. 5
Tyre	2	33.16	35.11
Tyropœon, valley of (Jerusalem)	4^a		
Tyrus		31.56	35.45
Ulai, river		32. 0	49. 0
Ummah		33. 6	35.11
Ur of the Chaldees	6	37.10	38.50
Ur of the Chaldees	6	30.58	46.14
Uz	6	30. 0	37. 0
Uzzen-Sherah, Uzzen-Sheerah		31.53	35. 2
Zaanaim, Zaanannim, plain of		33. 7	35.32
Zanoah		31.44	34.58
Zanoah		31.23	34.59
Zaphon		32.42	35.40
Zareah, *see* Zorah			
Zared, the valley of, *see* Zered			
Zarephath	2	33.28	35.17
Zaretan, Zarethan	2	32.28	35.30
Zareth-shahar, Zereth-shahar		31.36	35.34
Zebulon, allotment of	2	33. 1	35.20
Zedad		34.30	36.30
Zemaraim (Benjamin)		31.55	35.29
Zephath, *see* Hormah			
Zephathah, the valley of		31.37	34.55
Zered, brook		30.56	35.42
Zereda, Zeredah		31.57	35.12
Ziddim		32.48	35.27
Zidon, Sidon	2	33.34	35.21
Ziklag (?)		31. 3	34.48
Zin, the wilderness or desert of		30.30	34.30
Zion	4^a	31.47	35.13
Zion, mount		31.47	35.13
Zior		31.35	35. 8
Ziph		31.29	35. 7
Ziz, the cliff of, *see* Engedi		31.28	35.23
Zoan	5	31. 2	31.57
Zoar		31.49	35.39
Zoba, Zobah		35. 0	37.30
Zoheleth, the stone of	4^a	31.47	35.13
Zophim, the field of		31.46	35.44
Zorah		31.47	34.50

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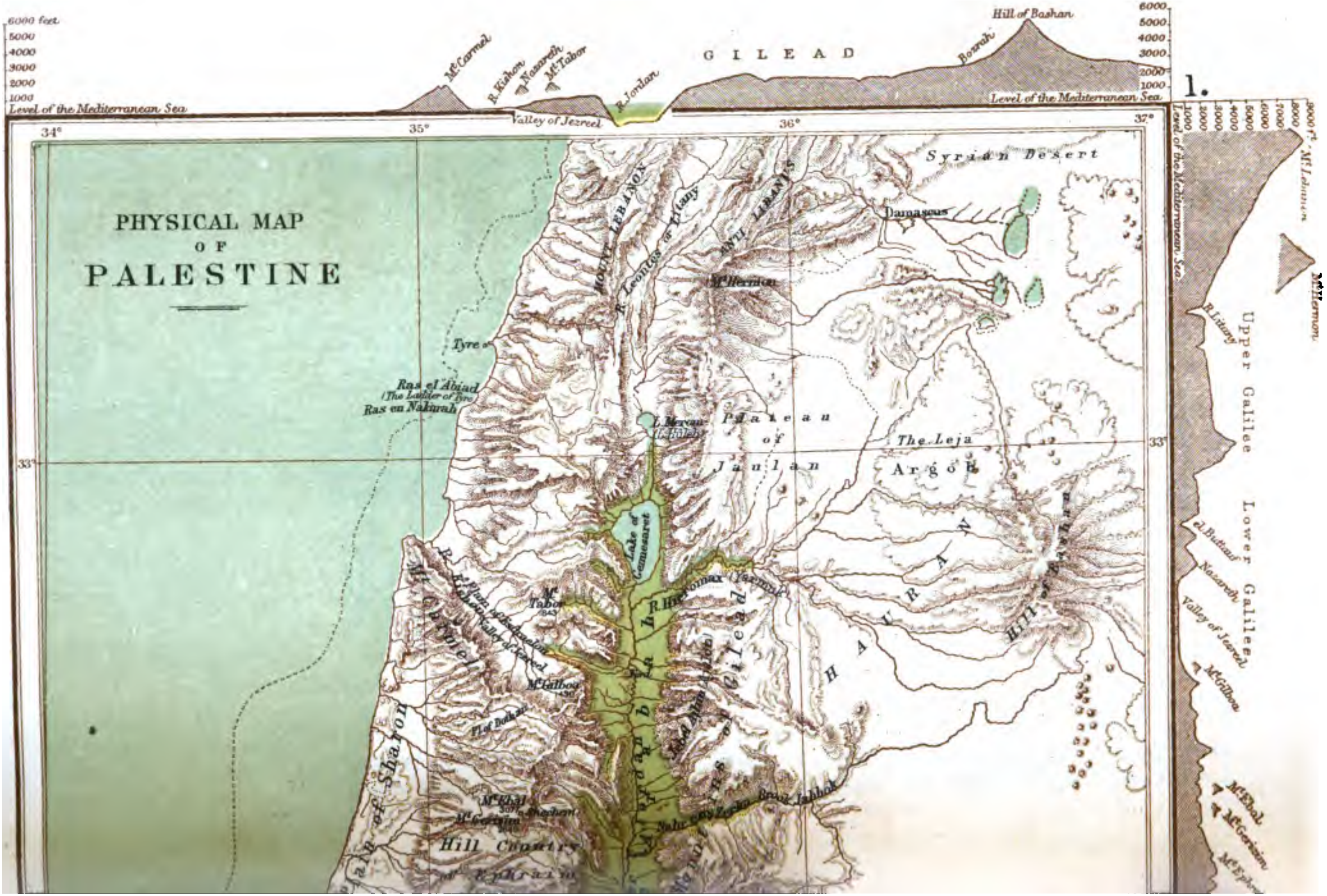

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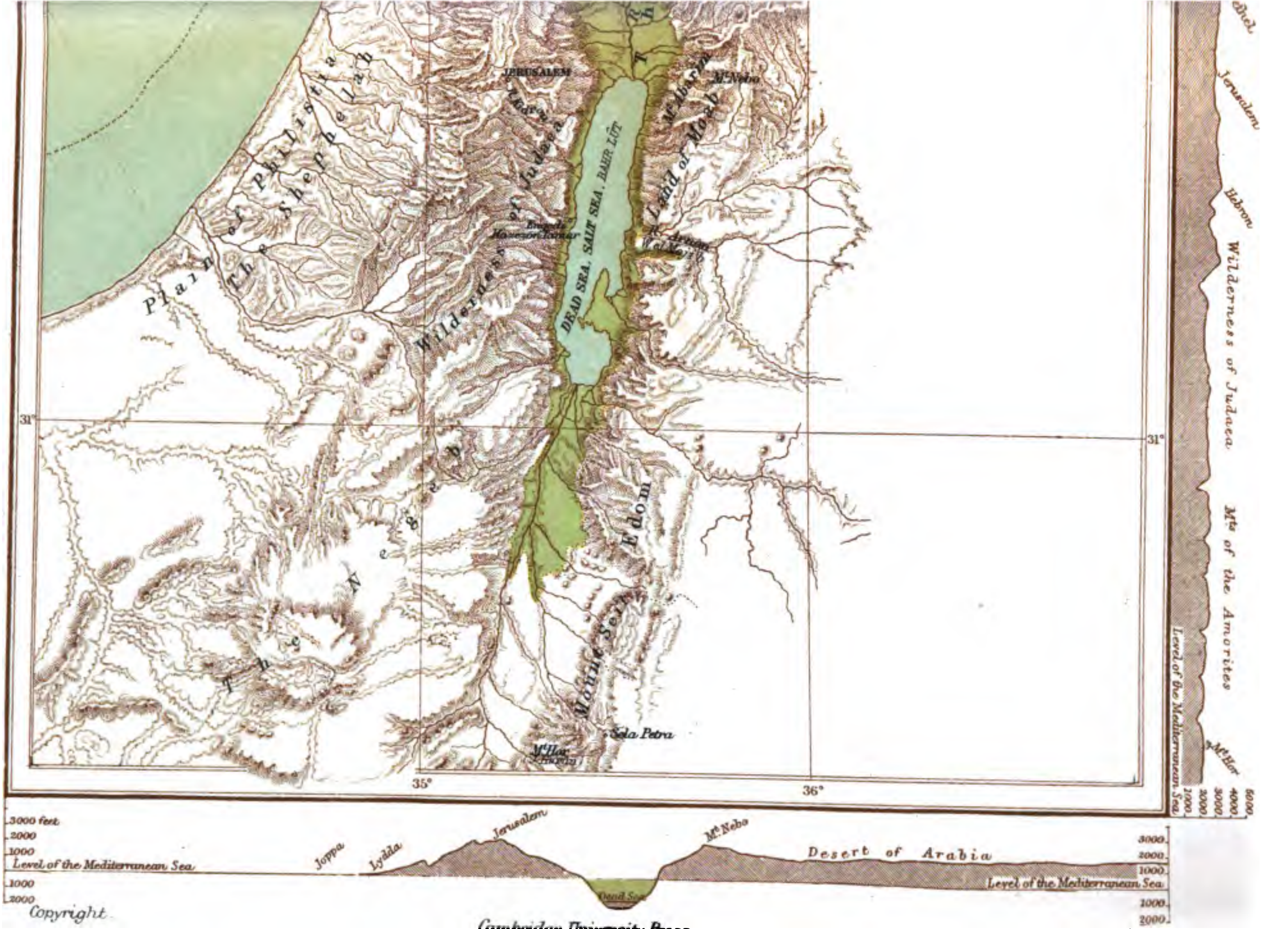

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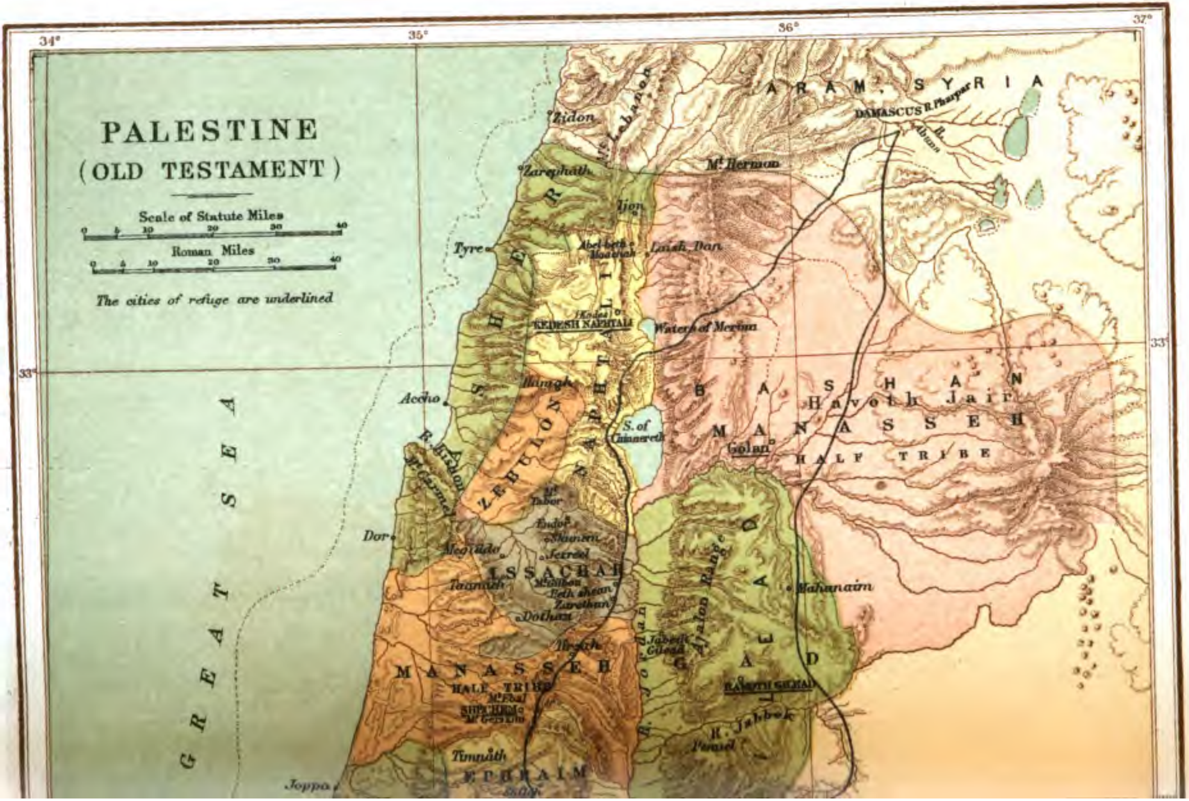

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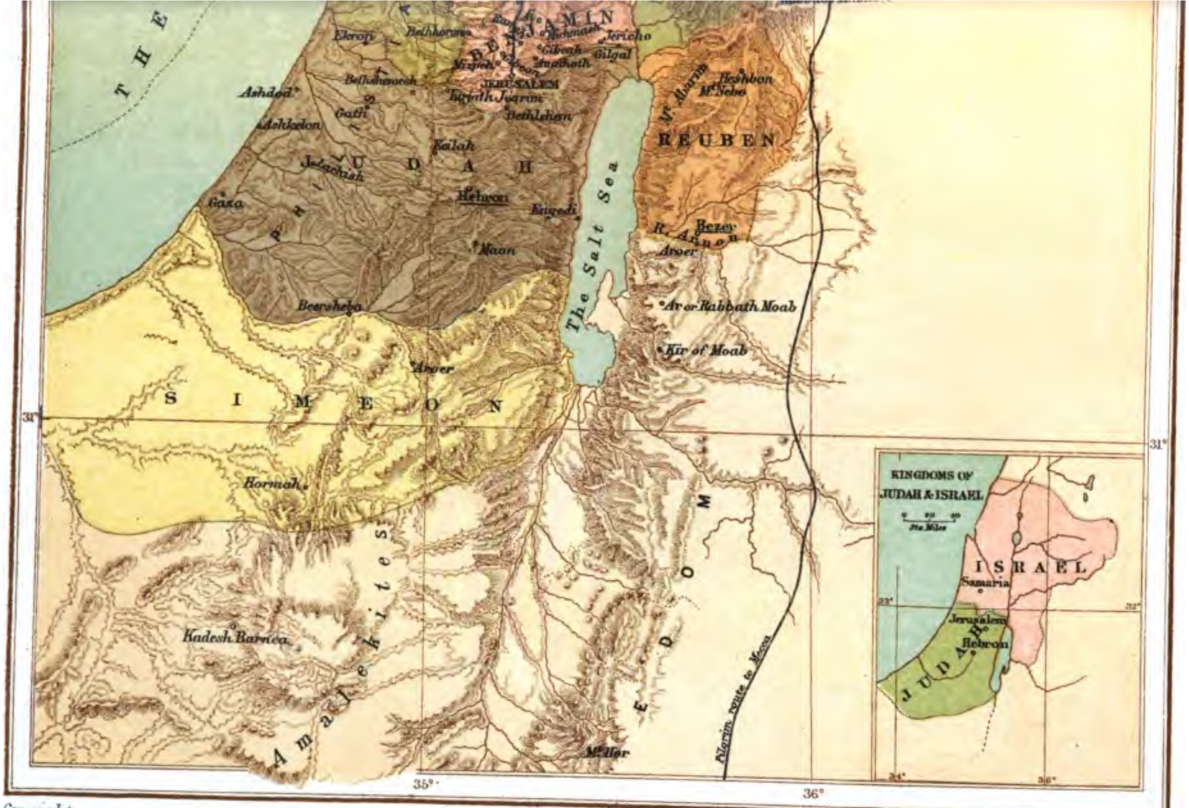
Scale of Statute Miles

Roman Miles

The cities of refuge are underlined



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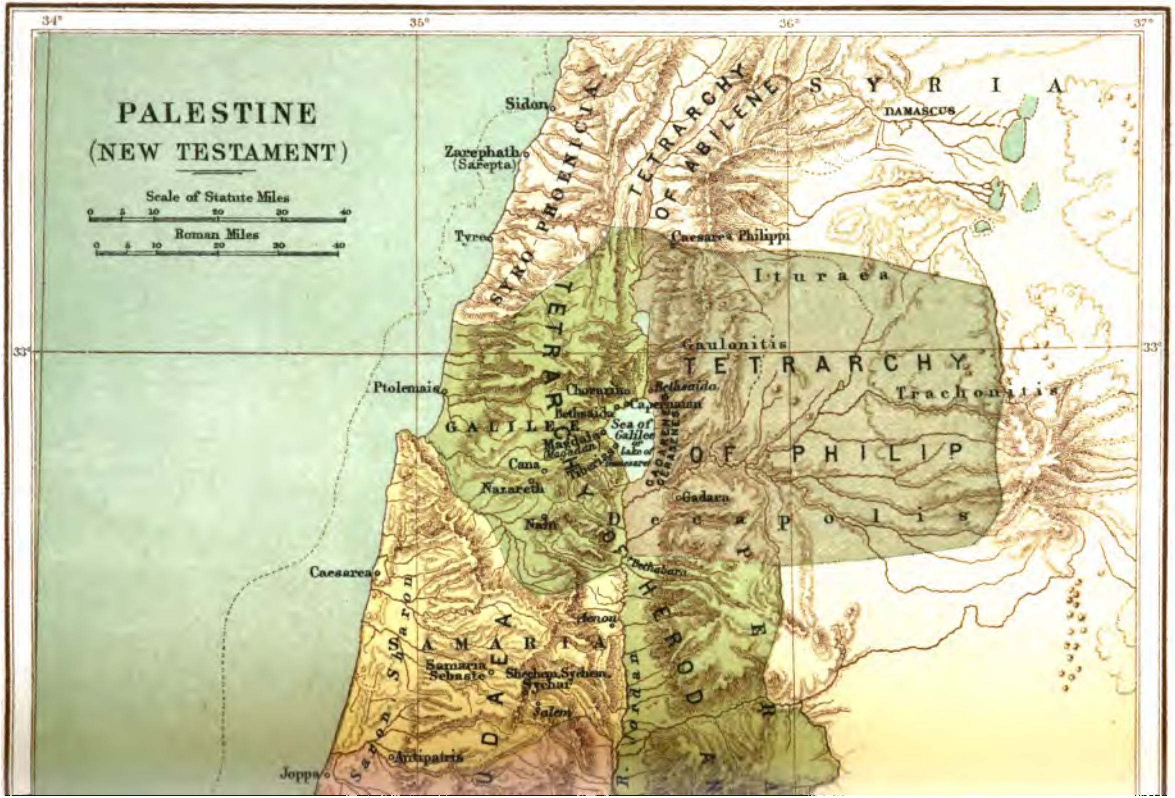

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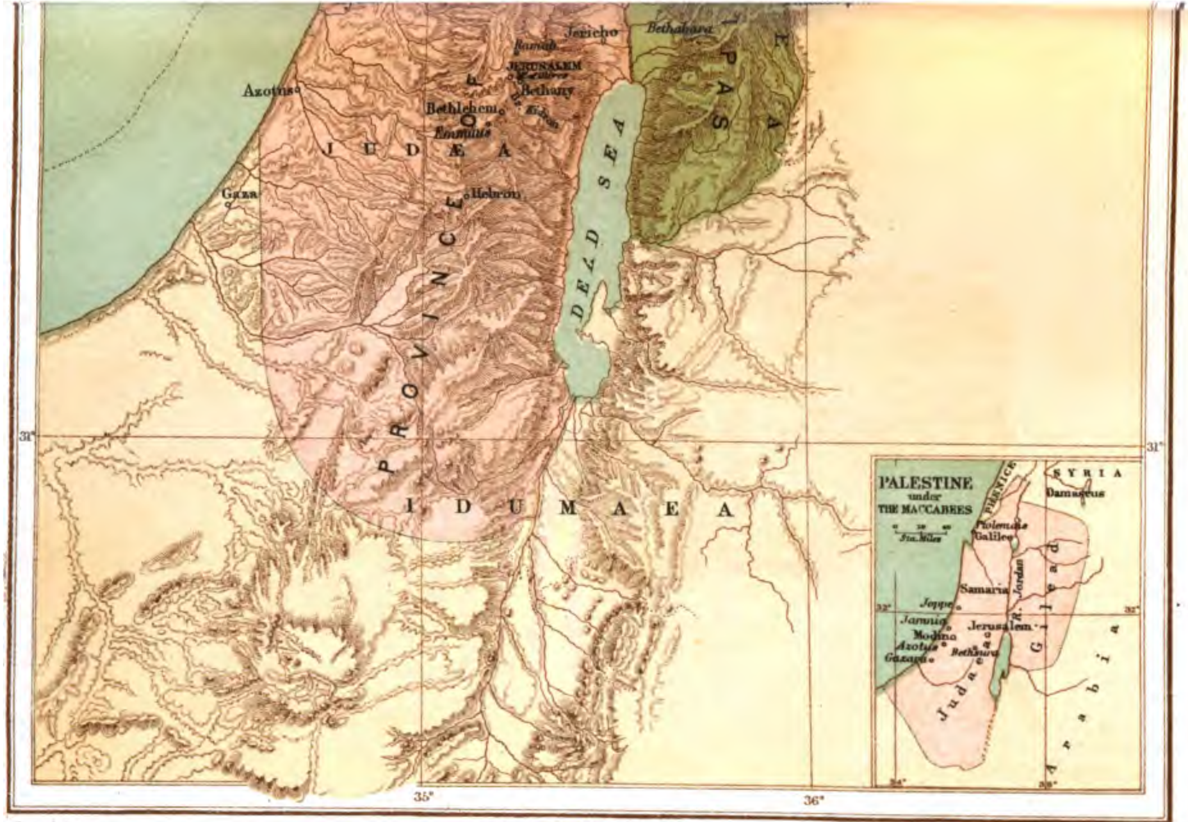

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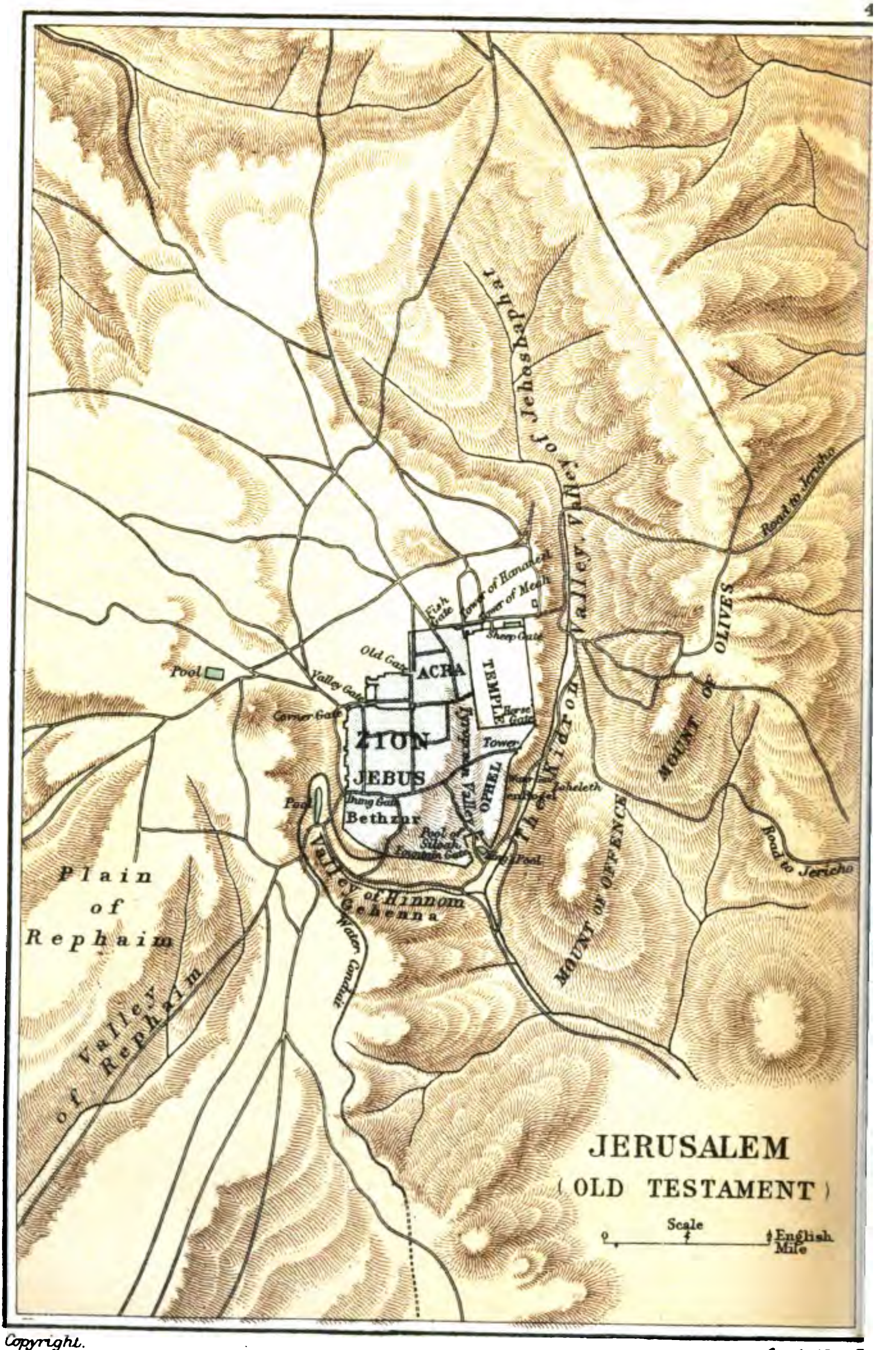

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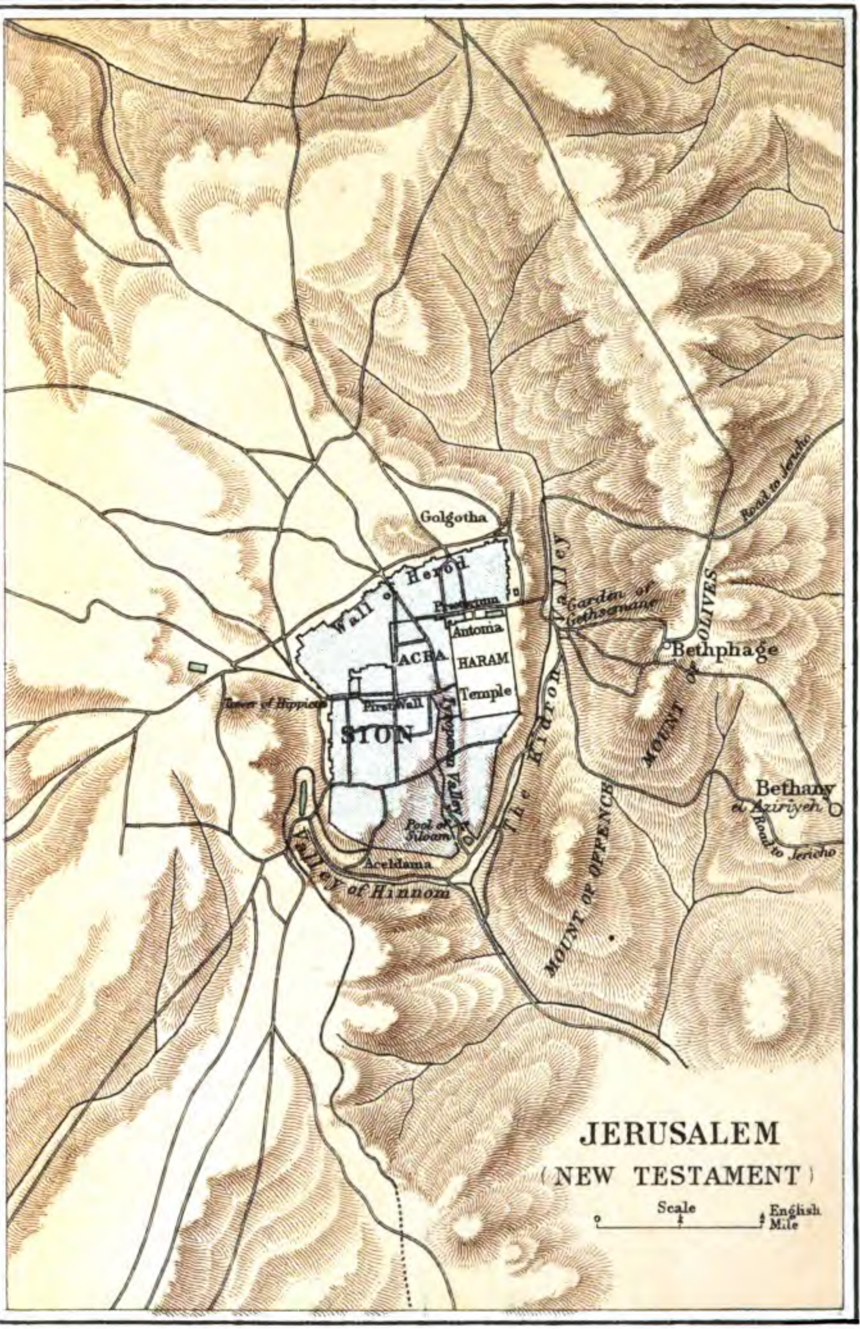
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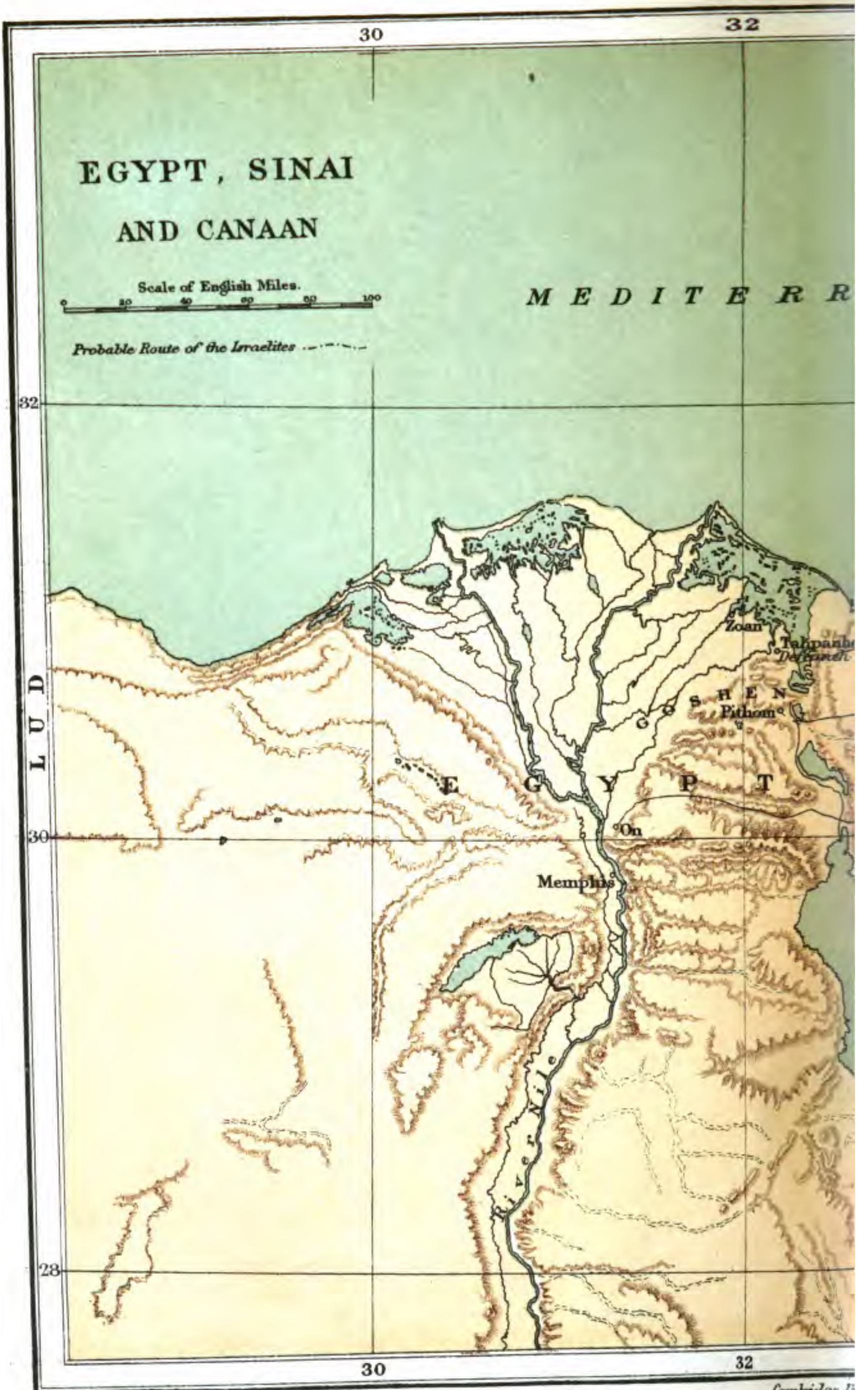

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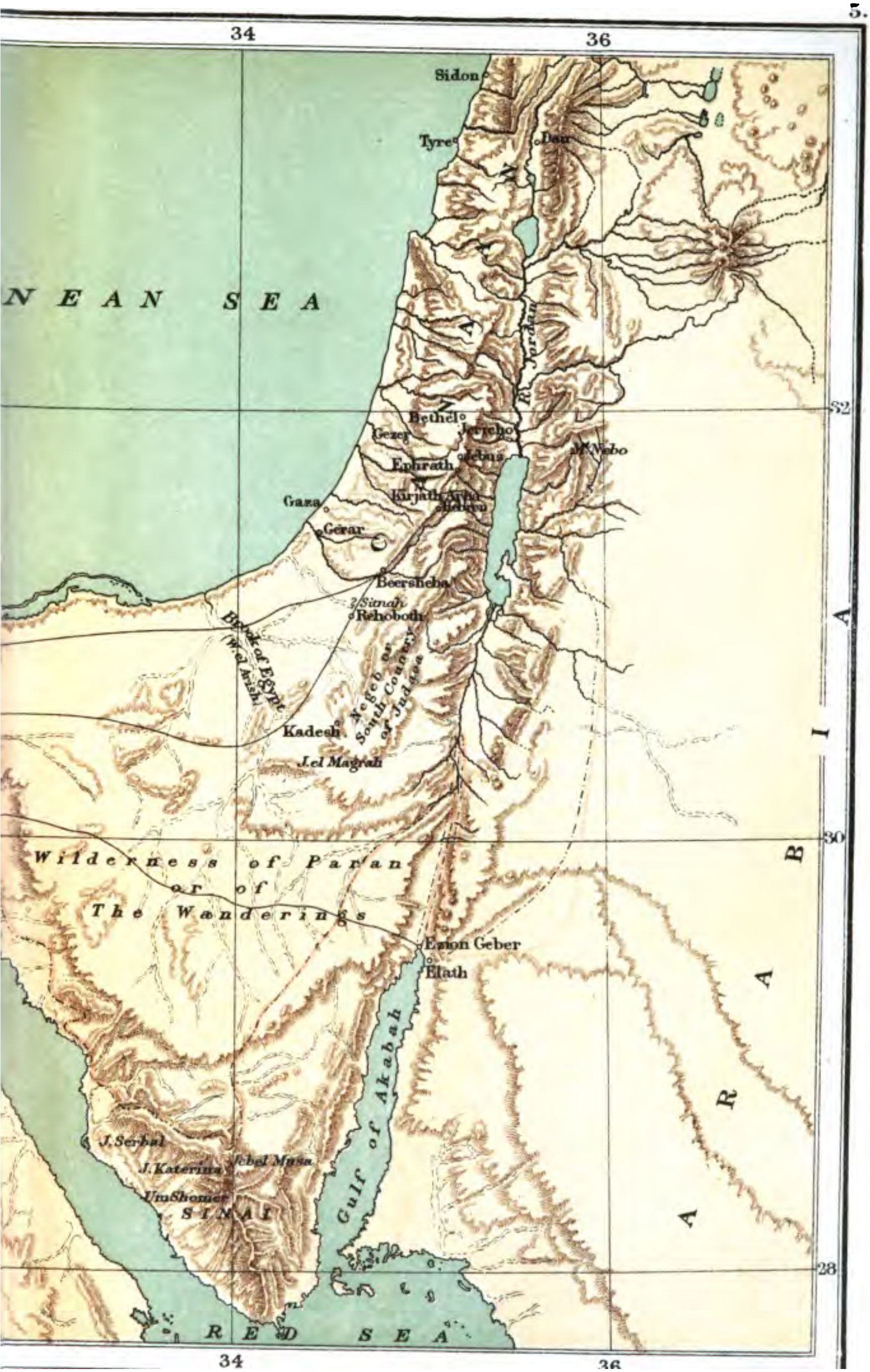
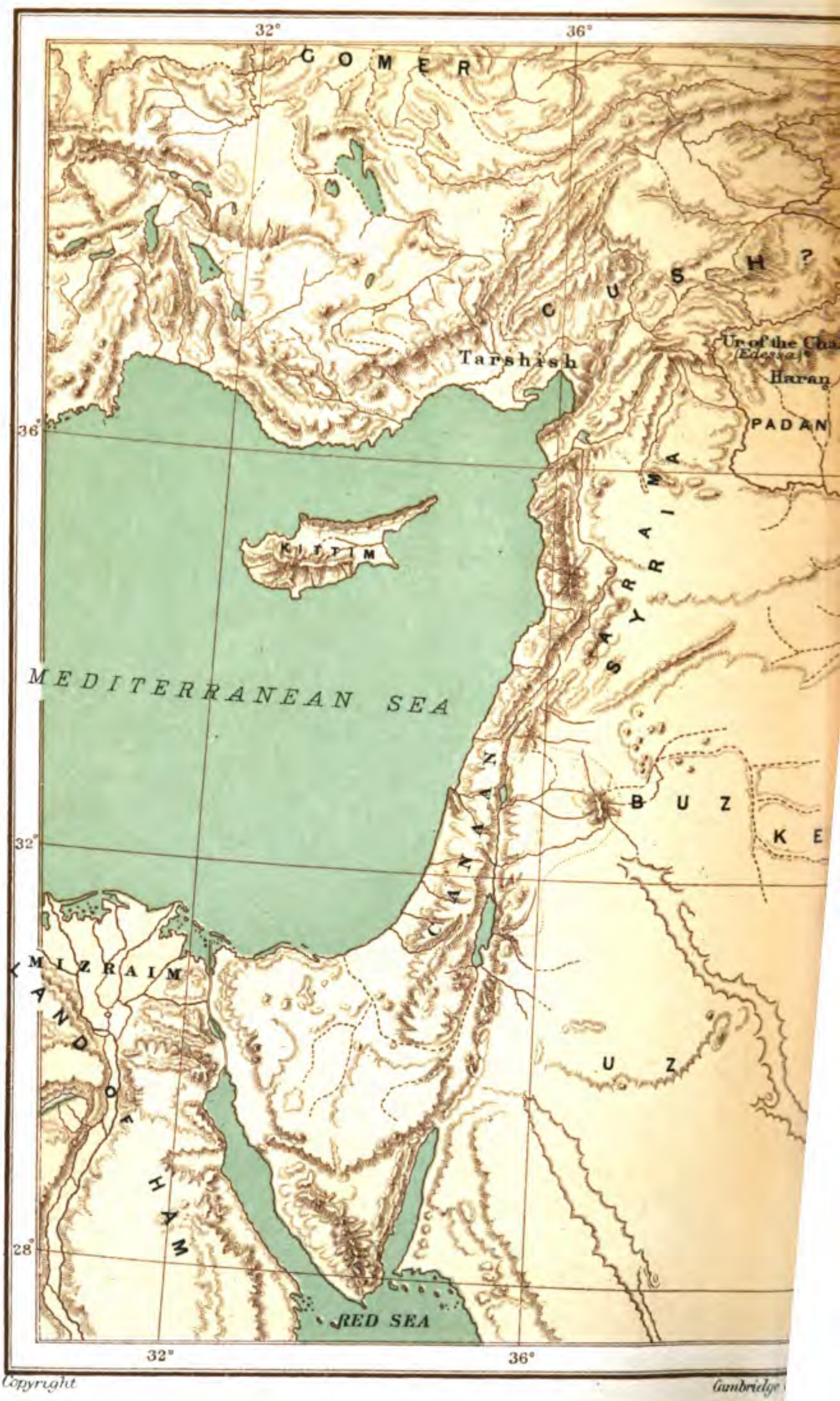

34
36
Sidon
Tyre
Dan
R. Jordan
NEAN SEA
C A N A A N
32
Bethel
Jericho
Gezer
Jebus
Ephrath
M^t. Nebo
Kurjath Arba
Hebron
Gaza
Gerar
Beersheba
? Sitnah
Rehoboth
Brook of Egypt
(W. el Arish)
Negeb or South Country of Judaea
Kadesh
J. el Magrah
30
Wilderness of Paran
or of
The Wanderings
Ezion Geber
Elath
Gulf of Akabah
J. Serbal
J. Katerina
Jebel Musa
Um Shomer
SINAI
28
RED SEA
ARABIA
34
36



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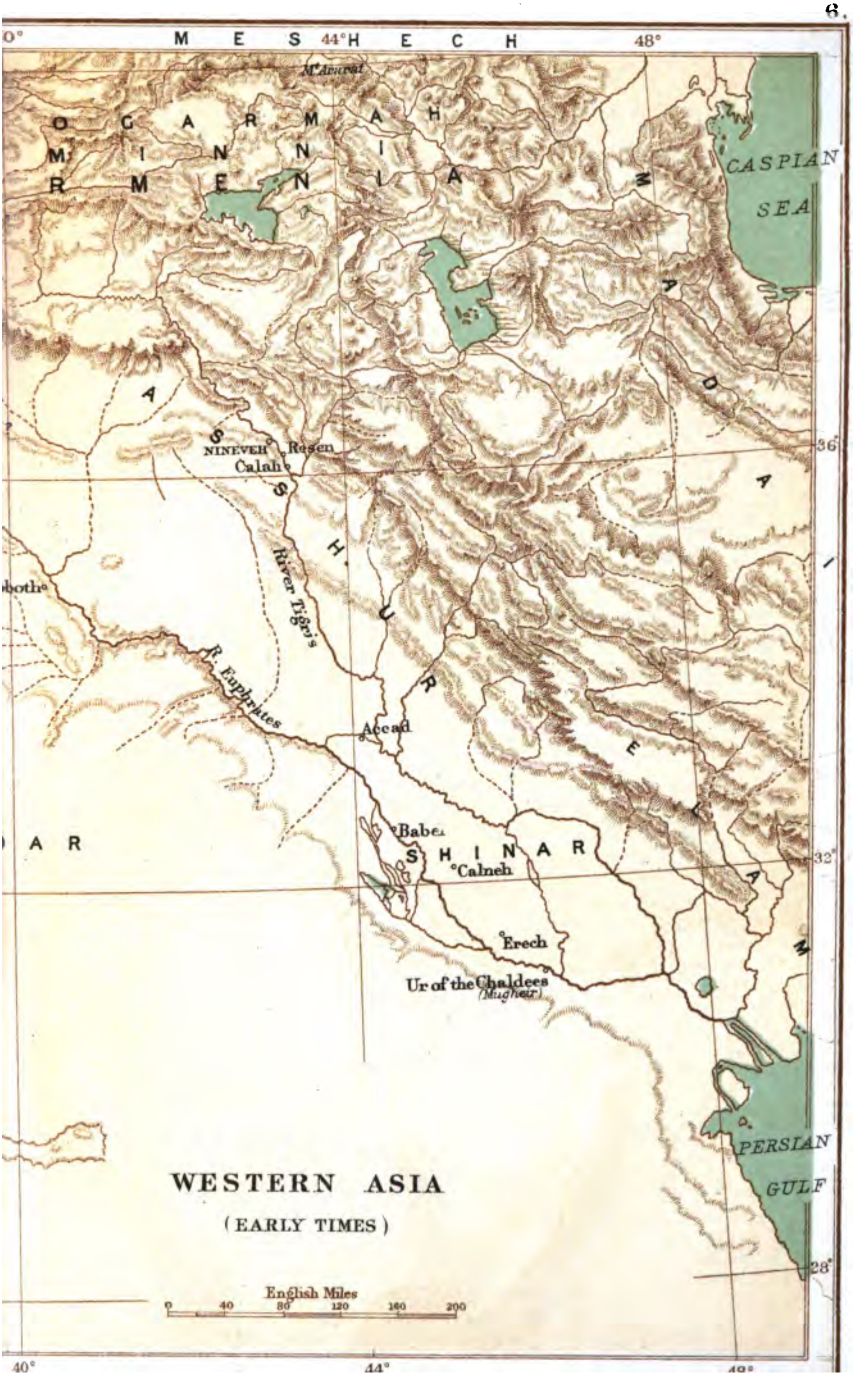

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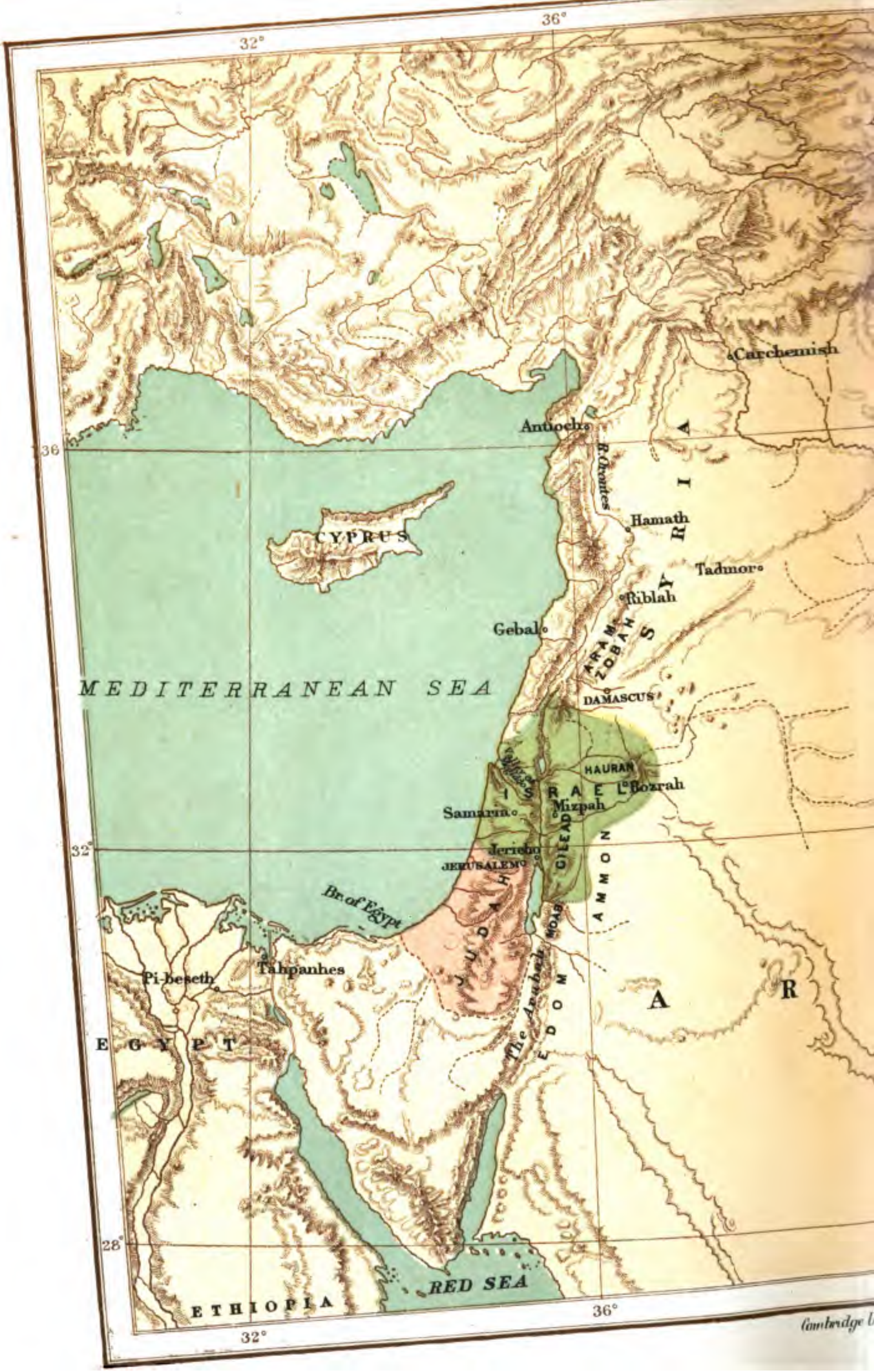
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36°
Carchemish
Antioch
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Tadmor
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MEDITERRANEAN SEA
DAMASCUS
HAURAN
Bozrah
I S R A E L
Samaria
Mizpah
GILEAD
Jericho
JERUSALEM
AMMON
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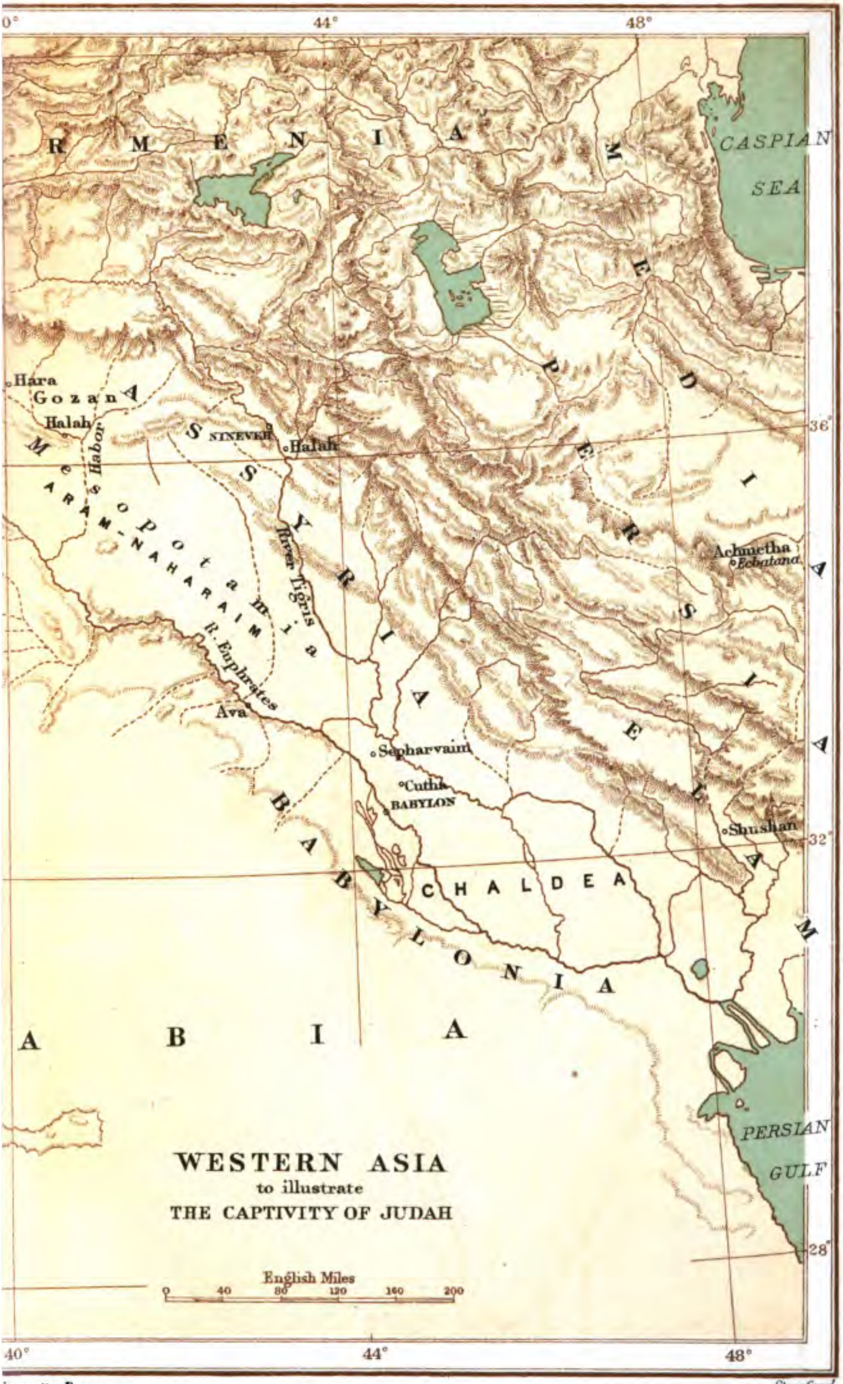

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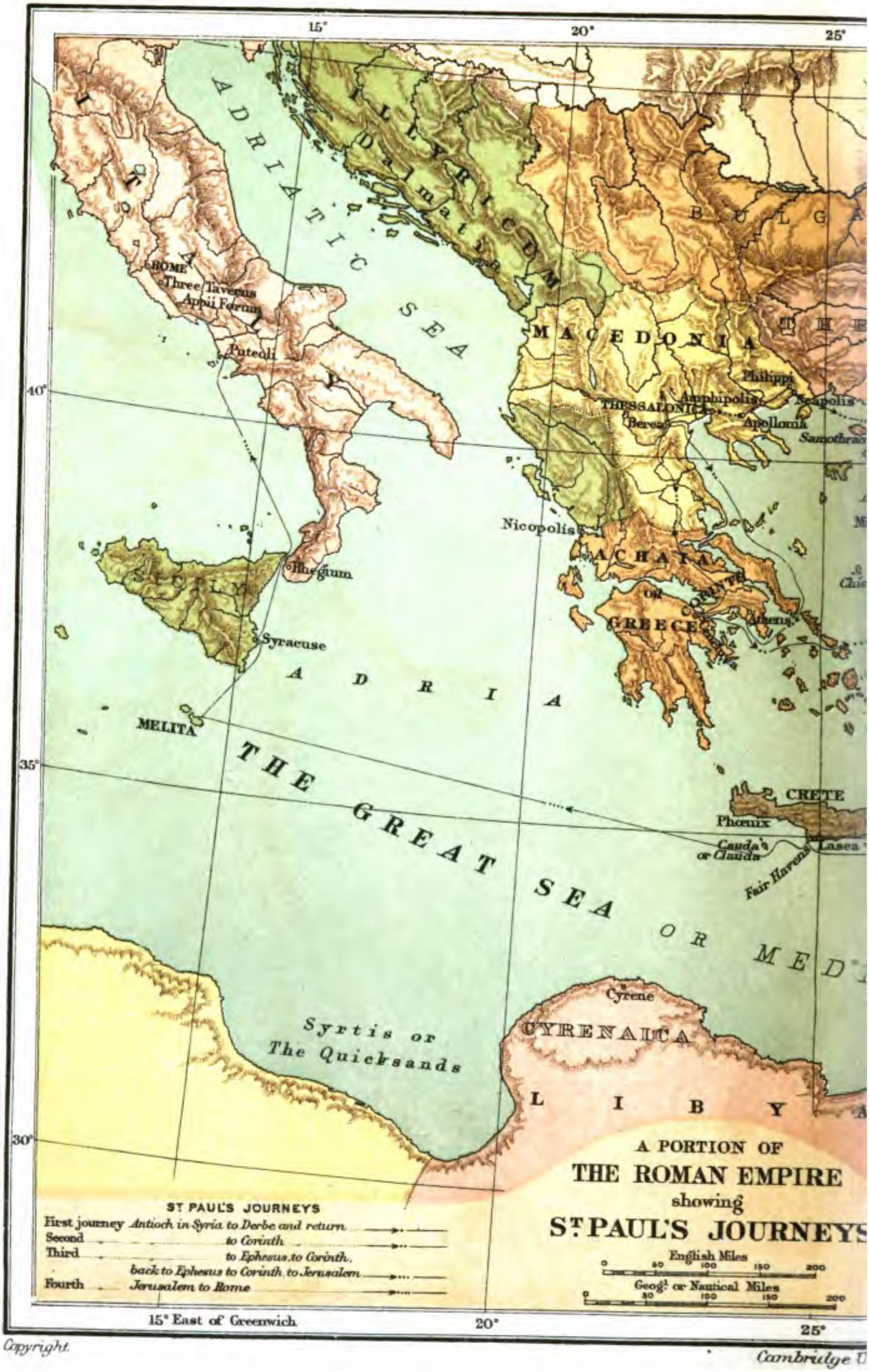

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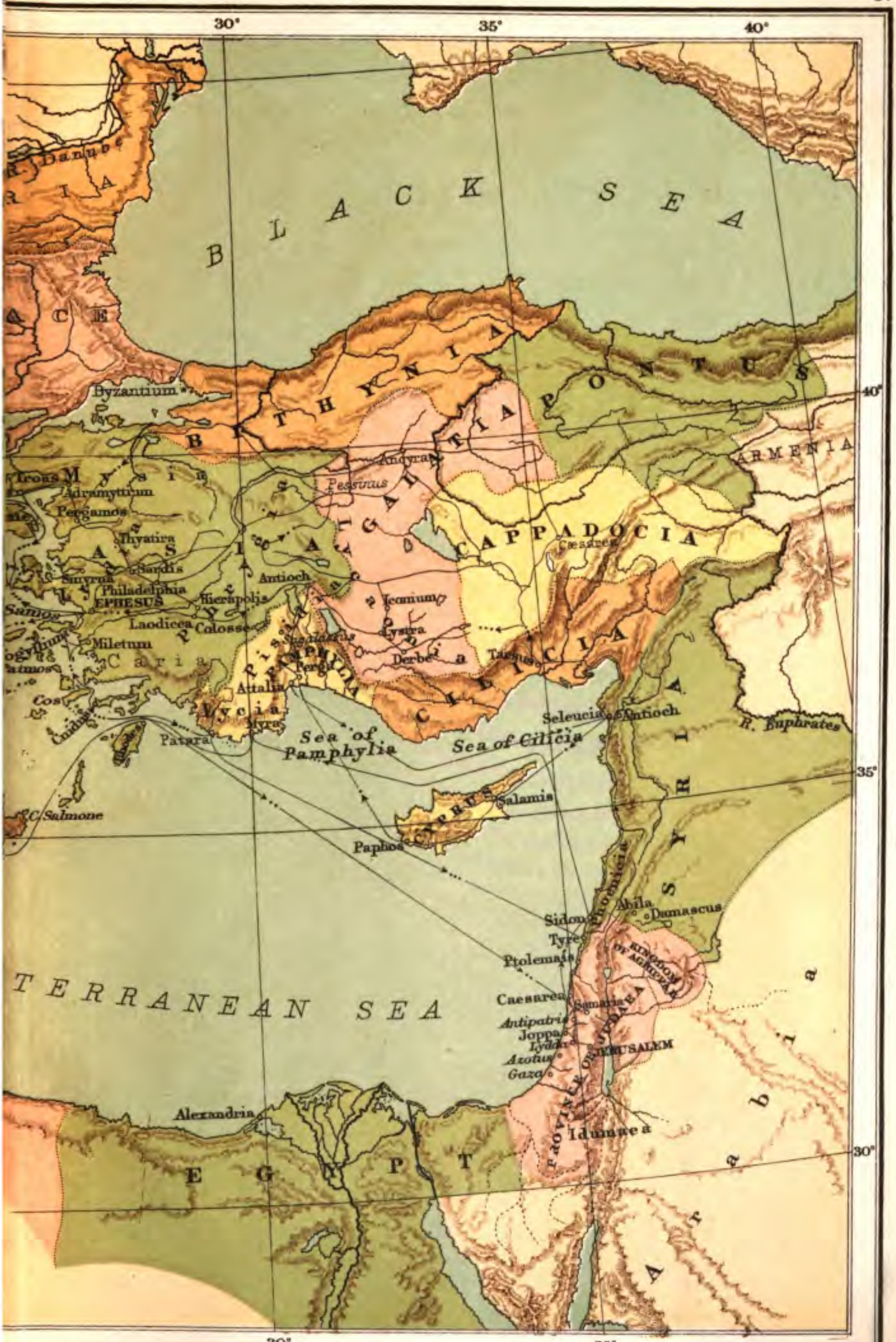

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